



TEACH  
FOR  
CANADA

# Research and Evaluation Framework for Nonprofit Impact Reporting

DEVELOPED WITH PARTNER  
FIRST NATIONS IN NORTHERN ONTARIO





# About Teach For Canada

Teach For Canada is a non-profit organization that supports student success by recruiting and developing committed educators in partnership with First Nations.

## Acknowledgements

### COMMUNITY PARTNERS AND COLLABORATORS

Chi-miigwech and thank you:

To all the First Nation community partners, Elders, Traditional Knowledge Keepers, Chiefs, Council members, education leaders, and Indigenous academics who took the time to share their knowledge, visions, ideas, experiences and perspectives with Teach For Canada.

Thank you to the Teach For Canada Advisory Council who provided input, feedback, and guidance throughout the project.

Thank you to the mentors, friends, families, and donors who continually support us.

Through discussions, we have learned a common motivation for partners, and collaborators are students. Thank you to the students who continually teach all of us as much as they learn.

Thank you to everyone who contributed to this Framework, sharing their gifts and knowledge.

## Terms of Use

The content within this Research and Evaluation Framework is based on feedback gathered from community partners, Elders, Chiefs, Council members, education leaders, Indigenous academics and are representative of community partners, other First Nations, and Traditional Knowledge. It should not be interpreted that this Framework is suited for all First Nation communities across Turtle Island. Instead, the Framework is a model to inspire and support other First Nations, evaluators, researchers, and others with information and processes on conducting ethical and respectful research and evaluation studies. For inquiries, please contact Danbi Cho [danbi@teachforcanada.ca](mailto:danbi@teachforcanada.ca).

# Background

Dear Community Partner,

Learning is a core part of Teach For Canada's work to recruit, prepare, and support teachers. We want to learn alongside community partners. In order to learn together, we must first understand your goals for students and an appropriate research and evaluation process. We are only one indirect part of the collective impact on students' success within your community. Our team wants to learn how we can improve and communicate our indirect impact. This framework will help us determine the right principles and process for research and evaluation.

There are three goals with this research and evaluation work. First, research and evaluation will help Teach For Canada improve its offerings to communities. Once we have agreed on the process, we will work together on collecting and analyzing information. We would work with you to make an appropriate connection between your goals and Teach For Canada's contribution towards those goals. For example, a community may identify literacy as a key goal. We could evaluate what a TFC teacher has done to support students' literacy in combination with other initiatives. If a TFC teacher was a part of meeting goals, we could work to recruit, prepare, and support other teachers with similar skills and abilities.

Second, this research and evaluation work will support Teach For Canada's fundraising efforts. Teach For Canada's programs are free of cost to First Nations and teachers and are fully funded by generous foundations, corporations, governments (excluding Indigenous Services Canada), and individuals. We will share the framework, updates, and results of the research and evaluation with donors to keep them informed of our shared learning. Sharing this information with donors will help us keep our programs running.

Third, this work will help community partners share learnings with each other. We feel that community partners are doing great work that could be helpful for other communities to know about. At Advisory Council meetings and other forums, communities would be able to share out their learnings with others. We will also actively share out learnings from Teach For Canada with community partners.

In summary, this document will help us improve our programming, maintain our funding, and share learning across community partners. Please let me know if you have any questions about the purposes behind this work.

Sincerely,

**DANBI CHO**

Director of Impact and Learning  
Teach For Canada



18 representatives from 10 partner First Nations came together in July 2019 for Teach For Canada's first-ever Impact Gathering. Together they reviewed and critiqued our collective Research and Evaluation Framework.

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# Executive Summary

The Research and Evaluation Framework was co-developed by Teach For Canada with community partners, Elders, Chiefs, Council members, education leaders, and Indigenous academics to guide all educational research and evaluation projects that are conducted by Teach For Canada and others affiliated or partnered with the organization.

Teach For Canada recognizes and honours that research and evaluation studies involving First Nations and community partners must be based on their self-determination and community protocols for conducting investigations and control of data.

This Research and Evaluation Framework can be recognized as a “living document,” meaning it will evolve and change over time based on input from community partners. We encourage ongoing input from community partners that Teach For Canada serves to help us further refine the Framework.

## Our Values and Culture

### Humility

We aspire to recognize our own limitations, and we appreciate that our efforts complement the work of First Nations, peer organizations, and many others in a movement towards equity in First Nations education.

### Respect

We recognize and value First Nations autonomy and teacher diversity, and we treat everyone with kindness and consideration.

### Collaboration

We are committed to working with teachers, First Nations, and related groups to build programs that are informed by communities and focused on students.

### Integrity

We strive to build authentic relationships based on trust and openness.

### Learning

We continuously seek to improve by listening, self-reflecting, and finding opportunities for individual and organizational growth

## Community-Based Approach

Teach For Canada’s core values-humility, respect, collaboration, integrity, and learning –represent our desire for collaboration and partnership with communities.

This Framework is not a top-down approach. We will not impose our resources on any community that is not keen to partner with us, nor do we insist on research and evaluation methods that do not earn the support of community partners.

The community partners are invited to participate in research and evaluation, program design, teacher selection, and our recruitment, preparation, and support programs. All of which are fully funded by Teach For Canada and at no expense to the community. We will evolve our programs and services to better serve the needs of community partners.



# Introduction

Teach For Canada is a non-profit organization that works with northern First Nations to recruit, prepare, and support committed teachers. Through respectful First Nation community engagement that took place in 2018-2019, Teach For Canada's Impact and Learning department has co-developed a Research and Evaluation Framework. We have recognized the importance of evaluating our efforts and collective impact in the communities that we are partnered with and have co-developed this Framework through meaningful, respectful collaborations built on friendship, respect and reciprocity.

## PURPOSE:

This document intends to present a culturally appropriate and relevant comprehensive Research and Evaluation Framework to guide the research and evaluation of Teach For Canada's educational support services and collective impact on student success. In partnership with the community partners, Teach For Canada seeks to both prove the collective impact that the organization and community partners are having together and improve upon Teach For Canada's educational programs and services of recruiting, preparing and supporting committed teachers.

The Research and Evaluation Framework provides identified examples from community partners of recommended and preferred approaches to conduct research and evaluation studies. The Framework defines the importance of developing effective working relationships with the community partners and using agreed-upon protocols, methods and local values for research and evaluation. We hope that this document will be helpful to community partners and other evaluators, non-profit organizations, and researchers that aim to conduct similar work.

## ACKNOWLEDGMENTS:

Although many First Nation communities are interconnected by land and water, we recognize that each First Nation is diverse and distinct from one another in culture and history. Therefore, there is no single pan-Indigenous approach to an Impact Assessment and non-profit research and evaluation in an Indigenous community, nor should there be.<sup>1</sup>

The content within this Framework is based on feedback gathered from community partners, Elders, Chiefs, Council members, education leaders, Indigenous academics and are representative of community partners other First Nations and traditional knowledge. It should not be interpreted that this Framework is suited for all First Nation communities across Turtle Island. Instead, the Framework is a model to inspire and support other First Nations, evaluators, researchers and others with information and processes on conducting ethical and respectful research and evaluation studies.

This process, laid out in the Framework, aims to protect culture, traditional knowledge and Indigenous intellectual property. It is meant to encourage opportunities for dialogue on how collaborative Indigenous research and evaluation projects can be developed and lived.

Working closely with community partners, Teach For Canada recognizes that relationships and reciprocity are an essential part of strengthening partnerships. And in honour of this, we have co-developed the Research and Evaluation Framework by inputting feedback from community partners to guide Teach For Canada and support the community partners right to sovereignty over educational research and evaluation studies in the community.

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<sup>1</sup> In this document, the term Indigenous refers to First Nations, Inuit and Métis. Despite the use of an overshadowing term, it is important to recognize that there is a great diversity between and within these Indigenous communities.



## WHAT WE LEARNED FROM COMMUNITY PARTNERS:

# 5 Steps to Establishing a Research and Evaluation Partnership

Figure 1: Community-Based Research and Evaluation Framework



The illustration above serves as the Research and Evaluation Framework for conducting community-based research and evaluation studies. It is a co-creation complementary to all the knowledge, gifts and wisdom shared during the journey of respectfully engaging the community partners in pursuit of building out this Research and Evaluation Framework.

# 5 Steps to Establishing a Research and Evaluation Partnership

The Following 5 steps below reflect input and feedback received from community partners and sets forth a step-by-step approach for Teach For Canada and its partners to begin a research and evaluation partnership to determine the collective-impact on student achievement and improve upon the programs and services offered by Teach For Canada.

## Step 1:

### RESPECT COMMUNITY FIRST APPROACH BY IDENTIFYING A PROCESS

#### Summary

Before conducting research and evaluations with community partners, it is necessary that organizations, researchers and evaluators obtain permission from the elected or hereditary leadership. It is during this time that community leaders will determine the level of involvement and appoint the appropriate staff to manage the research and evaluation relationship. It is recommended by community partners that the first step is to call the community contact and if one is not in place to call the Band Office and request to learn the appropriate process for engaging Chief and Council to explain the purpose and expected outcome of conducting educational research and an evaluation. The next step includes sending along an email or fax on an official letterhead addressed to the Chief, community contact and band council members. The letter should outline and describe the interest of working in partnership with the community as it relates to research and evaluation for non-profit impact reporting.

→ It should be asked if communities already have a research policy and or framework in place.

Once non-profits have obtained community permission, they should expect to face extended timelines to accommodate busy schedules and unexpected occurrences in the community. It is important to be respectful and understanding that it takes time to move forward on a project request.

#### Some discussion questions that are relevant while respecting a community first approach:

- Who should my main point of contact be to discuss conducting educational research and evaluation studies in the community?
- Who needs to be involved in the co-development of a proposal and a research and evaluation agreement?
- Which dates and times work best to schedule a call to discuss this project further?

#### Context

Echoing the voices of the First Nations partnered with Teach For Canada, a common theme was for non-profit organizations to develop strong community relationships by putting community first. Meaning that anyone looking to partner for research and evaluation purposes should do so based on a community first model; that any project or study is to be negotiated and that it is determined by the First Nations terms and conditions; adhering to the cultural norms, protocols, values and best practices established by leadership.

It is also important to note that one cannot take a practical community-first approach without understanding that communities will need to determine appropriate timelines. Communities have multiple priorities to address, and at times, other meetings and essential matters will take priority. If there happens to be a death in the community it should be expected that the research and evaluation project will be put on pause and postponed until further notice.



# Step 2:

## BUILD AUTHENTIC WORKING RELATIONSHIPS

### Summary

Community partners recommended that working relationships for research and evaluation be built on collaboration, friendship, respect, trust and cultural awareness. By doing so, it will ensure that First Nation's traditional knowledge, cultural norms and community values are honoured and upheld. By building authentic working relationships, it supports the First Nations self-determination in the project, while ensuring that both parties are all Minaake (walking a "good path" together).<sup>2</sup>

When non-profits develop and foster mutually respectful authentic relationships with First Nations and co-develop agreements for non-profit impact reporting; it establishes a set of guidelines and principles for conducting ethical and responsible community-based research and evaluations, ensuring communities have ownership and control of the project while honouring the self-determination of the participating First Nations.

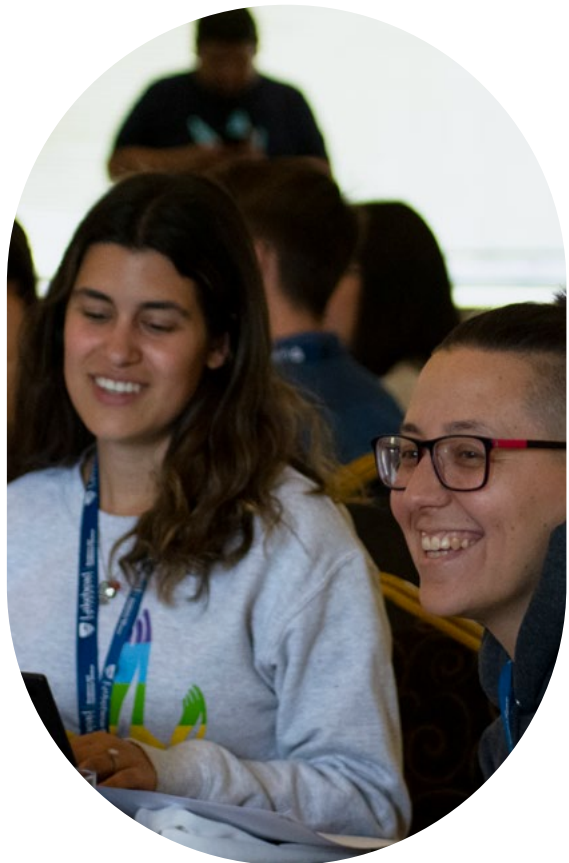
### Some discussion questions that are relevant while respecting a community first approach:

- What activities would help us learn more about each other?
- When could we get together to take part in that activity?
- What should we know about your preferences while working together? (E.g. working hours, pet peeves, etc.)
- How would you like to communicate in the coming weeks (e.g., phone, email, text, Facebook?)
- How has communication been over the past three months? Are there any ways that we can improve the ways that we communicate with each other?

### Context

Research and Evaluation projects involving First Nations throughout Turtle Island have been historically designed and executed predominantly without the inclusion of First Nation leadership. Notably, a strong suggestion is to build authentic relationships founded on such teachings as the Seven Grandfather Teachings, which are the following: Respect, Humility, Bravery, Honesty, Wisdom, Truth and Love.

Furthermore, organizations must maintain open lines of communication to work together to create a collective impact positively. Conversations, meetings and general discussion with community partners demonstrated that through equitable partnerships, organizations could co-develop knowledge and action plans for conducting research and evaluation studies to prove the impact and improve upon the programs and services offered.



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<sup>2</sup> Minaake an Ojibwe word for "people who are walking a good path."

# Step 3:

## INCLUDE TRADITIONAL KNOWLEDGE, CULTURAL NORMS, PROTOCOLS, AND COMMUNITY VALUES IN THE PROPOSAL DESIGN

### Summary

Each First Nation has an inherent right to be agents of research and evaluation studies in their community. Each may have their own set of protocols and best practices for data and information collection. It is expected that anyone working in partnership with First Nations asks what the cultural norms and protocols are to ensure that the community's values are upheld and respected. For example, in some communities offering tobacco in exchange for knowledge may be a custom, whereas in other communities it may not be and instead some may prefer to have a prayer. Therefore, the best practice is always to ask how to honour traditional knowledge, cultural norms, protocols and community values.

Based on input and direction from community partners, another necessary step is to co-develop a proposal in partnership, providing ample time to review, edit and finalize. It was noted that researchers and evaluators should work with the community to identify Elders and traditional knowledge holders so that they can have an active role in the design, execution and interpretation of findings by including traditional knowledge, cultural norms, protocols and community values.

Community feasts is a common theme that came out of the conversations had with community partners. It was recognized amongst many communities that it is an essential detail of culture and that sharing food strengthens relationships as it provides a relaxed setting to get to know one another and build friendships.

To showcase your respect for the participants and attendees during research and evaluation meetings, it is a best practice to provide either food, a gift, or an honorarium. Community partners echoed that offerings in First Nation communities are a custom when working in partnership. Therefore, gifts, food and honorariums should be provided as acknowledgement in exchange for time. It is up to the leadership and appointed contact in community to determine what the appropriate offering is.

### Some discussion questions that are relevant while respecting a community first approach:

- What cultural norms, protocols, and community values does your community have?
- How would you like to see traditional knowledge, cultural norms, protocols and community values included in the proposal?
- Who in this community can describe how we honour and include traditional knowledge, cultural norms, protocols and community values?

### Context

Each community and member within is diverse from one another. Non-profits, researchers and evaluators need to be mindful of the differences in cultures, languages, dialects, beliefs, local customs, values and protocols. Community partners have echoed that it is necessary to draft and co-develop a proposal that reflects the community's position as it pertains to research and evaluation studies.

By honouring Traditional Knowledge, cultural norms, protocols and community values, First Nations maintain the autonomy to define research and evaluation methods for establishing facts, solving challenges and for proposing recommendations for improvement.

Lastly, the First Nation maintains control of the evaluation component and provides guidance on establishing a blueprint and model going forward to evaluate and report on inputs, activities, outputs, outcomes and impacts; short, medium and long-term.





## Step 4:

### SUBMIT A PROPOSAL

#### Summary

The objectives of submitting a proposal should reflect the previous three steps of the Framework by including a community-first approach, be co-developed through authentic relationships, and include traditional knowledge, cultural norms, protocols and community values.

Through discussions with community partners, we have learned that it is a necessary step to both co-develop and provide a clear and concise proposal, one that outlines the following:

- ➔ Title of the project
- ➔ Purpose (background and reason for research)
- ➔ Ethics and Guidelines (e.g. OCAP: Appendix A)
- ➔ Parties involved
- ➔ Research and evaluation questions
- ➔ Requests for previous data
- ➔ Proposed methods
- ➔ Timeline
- ➔ How it will benefit the community
- ➔ Source of funding
- ➔ Proposed budget

#### Some discussion questions that are relevant while respecting a community first approach:

- What format would you like to receive a proposal in?
- When might you have availability to review a proposal?
- Are these items listed above ones that you'd be interested in reviewing?
- Can you think of something we should add to this list for the proposal?

#### Context

This preference and suggested content listed above were identified by community partners as a necessary step in the process. When First Nations and non-profit organizations come together to co-develop a proposal it ensures that methods will respect that it is entirely at the discretion of the First Nation to determine how the research and evaluation project will be carried out. It is essential to develop mutually respectful and beneficial proposals for community partners before any research or evaluation can be achieved.



# Step 5:

## CONDUCT RESEARCH AND EVALUATION IN PARTNERSHIP

### Summary

A common theme in our discussions with community partners was to ensure that there are active roles for the community in research and evaluation design, data collection, analysis, and reporting. Such includes developing the interview guide, questions, deciding on the methodology for gathering information, the reviewing of data, and the process for sharing and storing findings.

Please refer to the list of preferred methods for research and evaluation below.

The final common step recommended by community partners involves the First Nation and organization coming together to sign a collaborative research agreement. One that outlines how the research and evaluation will be communicated, the methods for gathering information, the code of research ethics to establish a set of principles and procedures that will guide the partners to achieve the goals and objectives, and finally, how the findings will be stored and shared.

The objectives of signing a research agreement should reflect the previous four steps, which were included and reflected in the proposal submitted to the First Nation.

### Some discussion questions that are relevant while respecting a community first approach:

- Are the community representatives satisfied with the research and evaluation agreement?
- Have we left anything out that should be included?
- Does the community feel that the actions of the researchers are aligning with the expectations set out in the agreement?

### Context

Through a joint partnership, Teach For Canada and the partnered First Nation can work together to determine the collective-impact and evaluate the programs and services in place to improve upon Teach For Canada's efforts in recruiting, preparing and supporting committed teachers.

*“Guided by the Truth and Reconciliation Commission’s Calls to Action, we all need to work together to better serve First Nation students to overcome this educational attainment gap. Deep partnerships, plus deep knowledge, equals better outcomes.”*

– Anonymous participant in community interviews, 2018.



# Community Approaches to Research and Evaluation:

## THE PREFERRED METHODS

Based on feedback provided by the partnered communities the bolded headings listed below provide context on the input received of preferred methods for conducting research and evaluation studies with Elders, leadership, educational staff, students, parents, guardians and the entire community.

**Community Partners:** Please select which of the following are appropriate methods to be carried out in the community. Your selection or other suggestions will be included as we work towards co-developing the research and evaluation proposal and agreement.

### **COMMUNICATING THE RESEARCH AND EVALUATION PARTNERSHIP**

- ☐ Community Feasts – Information Sessions with offerings of food and door prizes
- ☐ Posters and Signage in the Community – E.g., Band office...
- ☐ Community Facebook Page
- ☐ Other (Please describe) \_\_\_\_\_

### **GATHERING INFORMATION**

- ☐ Talking Circles: traditionally, in the talking circle, participants are seated in a circle and will respond individually to a question or topic. Often, an item or an Eagle feather is passed around the circle to promote equality of speaking time and remind participants that only one individual speaks at a time
- ☐ One-on-One In-depth Interviews: a formal discussion based on a series of questions provided in an interview guide
- ☐ Photo-Voice: a participatory method that provides participants with the opportunity to use a camera and photograph their surroundings to document, reflect and tell stories of the impact of activities taking place in their environment
- ☐ Survey - Interactive In-person: utilizing technology with live results for discussion
- ☐ Survey: Internet / Web-based: using a webpage to provide a survey for participants
- ☐ Other (Please describe) \_\_\_\_\_

### **SHARING RESULTS**

- ☐ Formal report to appointed contact
- ☐ Information Session with community feast
- ☐ Other (Please describe) \_\_\_\_\_

# Timeline and Steps for Beginning Research and Evaluation Project

When could we begin this work? (Select season and year. E.g., Fall 2019)

What steps do you think that your community and Teach For Canada could work on? (Part A/B)

Please select as many options as you would like.

## ☐ **FALL 2019**

### **Part A**

- ☐ 1. Respect a Community-first Approach by Identifying a Process
- ☐ 2. Build Authentic Working Relationships
- ☐ 3. Include Traditional Knowledge, Cultural norms, Protocols & Community Values in the Proposal Design

### **Part B**

- ☐ 4. Submit a Proposal
- ☐ 5. Conduct Research and Evaluation in Partnership

## ☐ **WINTER 2020**

### **Part A**

- ☐ 1. Respect a Community-first Approach by Identifying a Process
- ☐ 2. Build Authentic Working Relationships
- ☐ 3. Adopt Traditional Knowledge, Cultural Norms, Protocols & Community Values in the Proposal Design

### **Part B**

- ☐ 4. Submit a Proposal
- ☐ 5. Conduct Research and Evaluation in Partnership

## ☐ **SPRING 2020**

### **Part A**

- ☐ 1. Respect a Community-first Approach by Identifying a Process
- ☐ 2. Build Authentic Working Relationships
- ☐ 3. Adopt Traditional Knowledge, Cultural Norms, Protocols & Community Values in the Proposal Design

### **Part B**

- ☐ 4. Submit a Proposal
- ☐ 5. Conduct Research and Evaluation in Partnership



# Using a Logic Model for Evaluation

## OVERVIEW

### *What is a Logic Model?*

It is a visual flowchart that illustrates how the organization's programs and services will work to fulfill a community's identified goals. It presents a picture of what's included in programs and services and what it hopes to achieve in the short, medium and long-run.

The objective of a Community Logic Model and Teach For Canada Logic Model is to keep all parties aware of what's included in the efforts towards meeting collective goals for recruiting, preparing and supporting committed teachers. Logic Models can be utilized for program planning, implementation, evaluation, and communication.

By utilizing a Logic Model, we can be specific in describing the goals, inputs, outputs, activities, audience and outcomes (short, medium and long-term) for monitoring and evaluating the effectiveness of our ongoing collaborative efforts. A Logic Model can work to support Teach For Canada and community partners by providing a road map for observing and visualizing what it takes to achieve the goals we have set together.

### *How do we develop a Logic Model?*

There is no single approach to create a logic model. It is a creative tool and process that provides users with the opportunity to collaborate and input information to monitor and evaluate. It can be used as a living tool that tells the story of our collective efforts towards recruiting, preparing and supporting committed teachers. As our strategy changes over time, so should the Logic Model.

The Logic Models between community partners and Teach For Canada will complement each other as we work towards determining our collective impact and improving upon the programs and services offered by Teach For Canada.

## STEPS FOR DEVELOPING A LOGIC MODEL:

The bullet points below serve as a starting point for discussion to input information and content relevant to your community.

- Inputs (What's invested, e.g. staff, time, resources, etc.)
  - Outputs (Outreach)
    - Activities (What you do)
    - Audience (Who you reach)
  - Outcomes (Results)
    - Short-term, e.g. improved attendance
    - Medium-term, e.g. improved literacy and numeracy scores
    - Long-term e.g. increased graduation rate
- ➔ Each community will have the opportunity to build their Logic Model for visualizing the collective efforts in partnership with Teach For Canada. We will contact those who were not at the Impact and Learning Gathering to provide time to do so.

## LIVING TREE LOGIC MODEL

### *What is a Living Tree Logic Model?*

This model is reflective of the importance of nurturing a relationship and being respectful. It aims to decolonize what is usually a western practice and was generated through knowledge shared by some of the community partners.

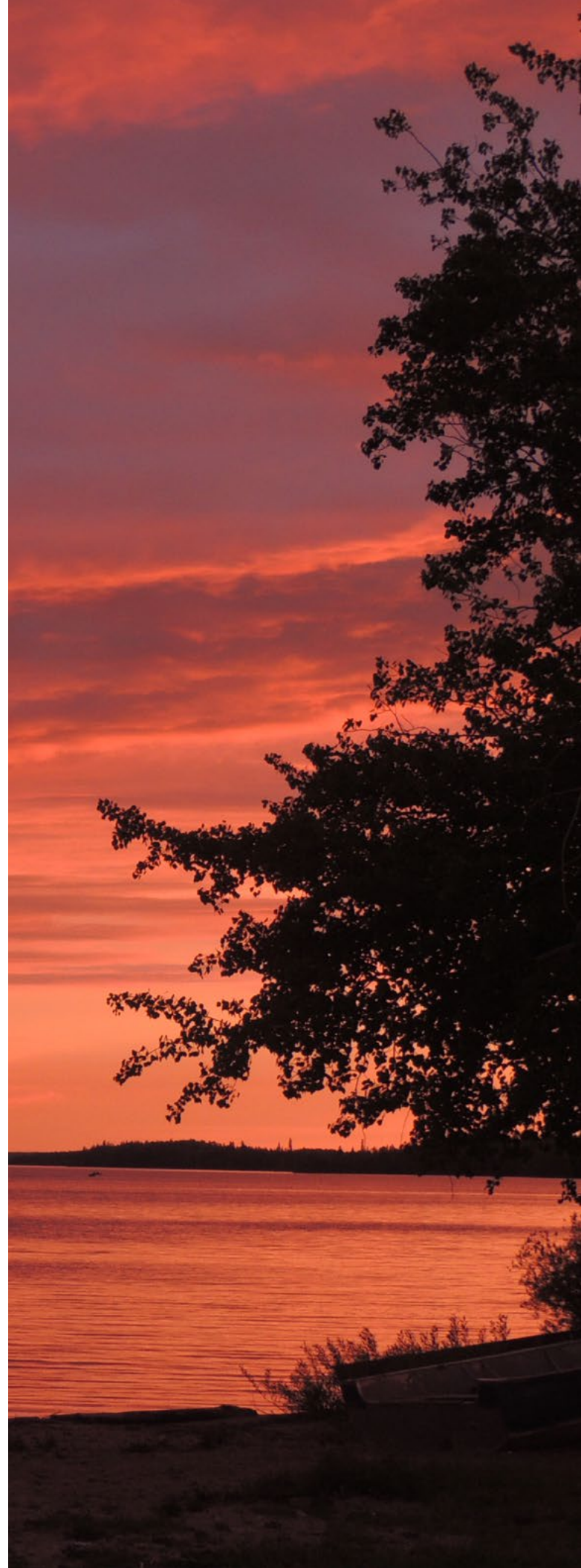
By utilizing this Living Tree Logic Model, we have a process for inputting information to ensure that partnership between communities and Teach For Canada grows strong and is nurtured to meet all the goals we set forth together.

**Inputs:** The Roots will represent the inputs; what's invested from community partners. E.g., staff, time, resources and participation.

**Outputs:** The Trunk represents the outputs; activities carried out by the community and those involved. E.g. staff who attend Advisory Council meetings, fit interview panels and the collective activities between the First Nation and Teach For Canada.

**Outcomes:** The Branches represent the outcomes; short, medium and long-term goals. Some branches will grow strong, some may grow weak, and others will break. Meaning some goals will be achieved, other goals will be close to being accomplished, and some goals may fall short.

The Living Tree Logic Model serves only as an example for community partners to build off and develop as they see fit. It is important to recognize that this is not the only process, rather a strong one that reflects the input and suggested comments from community partners over 2018-2019.



## Living Tree Logic Model

**COMMUNITY:**

**PARTICIPANT(S):**

**IMPACT STATEMENT (ONE SENTENCE):**

**OUTCOMES**

SHORT-TERM RESULTS	MEDIUM-TERM RESULTS	LONG-TERM RESULTS
→	→	→

**OUTPUTS**

ACTIVITIES (WHAT WE DO)	PARTICIPATION (WHO WE REACH)
→	→

**INPUTS**

WHAT'S INVESTED
→

# Methodology for the Development of this Framework

Teach For Canada's Impact and Learning department's research focused on the history of research and evaluation in First Nations, and First Nation specific methods, protocols, code of ethics and best practices for educational research and evaluation.

The community outreach and engagement included multiple in-person meetings with the community partners, Indigenous and non-Indigenous scholars asking the main research question, "What methods could be used in assessing the effectiveness of Teach For Canada's efforts?"

Individual "living documents" were created for each community to offer an opportunity for ongoing collaboration as we worked towards the development of a process for assessing the collective impact and improve upon the programs and services offered by Teach For Canada. This process ensured that each community maintained; ownership control, access and possession of any information collected.

In order to co-develop the Research and Evaluation Framework, the methodology used to acquire information built upon the guidelines and principles of Community-Based Participatory Research (CBPR). A method recognized by Indigenous scholars as a decolonizing research practice.<sup>3</sup> This process ensured that the First Nation community partners were a part of the research on how to conduct research with community partners and how to evaluate Teach For Canada's programs and services. The purpose of using the CBPR method was to ensure that the community partners could share their feedback on their terms and for their purpose. Recognizing that self-determination in research and evaluation studies means that the First Nations will decide who they participate with and what methods are carried out in the community.

The intent of CBPR was the purposeful inclusion of First Nation community partners. Through collaboration and respectful engagement, the process respected and protected the protocols and cultural norms for decision making around research taking place in a First Nation.

Utilizing the CBPR methodology, the information gathered in the community for the development of the Research and Evaluation Framework was collected through both formal and informal meetings with Elders, Chief and Council, appointed First Nation administration and First Nation educational leadership.

Activities with the community partners included six in-person community visits, two talking circles, 14 individual interviews, two presentations to the community partners' Advisory Council, and one final Impact and Learning gathering. All with the intent to offer transparency and open dialogue for the community partners to work together to discuss the process for assessing the collective impact and improving upon the programs and services provided by Teach For Canada.

The information gathered from academic institutions and Indigenous scholars included informal and formal meetings on campus through presentations and one-on-one discussions to inform the literature review that took place. The questions asked, focused on examples of research and evaluation studies conducted in collaboration among non-profits and Indigenous communities.

The development of the Research and Evaluation Framework utilized two main guiding research principles and processes as a point of reference to build upon:

- 1. The First Nations Principles of OCAP®: a set of standards that establish how First Nations data should be collected, protected, used, or shared.**
- 2. Tri-Council Policy Statement 2 – Chapter 9: Ethical Conduct of Research Involving the First Nations, Inuit and Métis Peoples of Canada.**

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<sup>3</sup> Restoule, Jean-Paul, Deborah McGregor, and Rochelle Johnston. Indigenous Research: Theories, Practices, and Relationships, (Canadian Scholars, 2018), 17



## LITERATURE REVIEW SUMMARY:

# What We Learned

### Summary

Although the literature review is robust and informative, it is only meant to complement what we learned from community partners. The literature review explores what other First Nations are saying across Turtle Island about research and evaluation for non-profit impact reporting. The efforts to evaluate Indigenous research methodologies included a rigorous literature search. The Impact and Learning – Research Associate led the development of a search strategy to extract literature related to Indigenous research methodologies and impact assessment. This strategy was developed during several brainstorming meetings between Teach For Canada's Director of Impact and Learning, Danbi Cho and the Research Associate, Rebecca Crawford.

*“The literature review aims to serve as a platform for dialogue and knowledge sharing about research and evaluation with Indigenous communities. The review does not serve as an exhaustive review of all Indigenous research and evaluation methodologies, nor does it serve to compare or evaluate them. Our presentation of information is aimed at the purpose of inspiring ideas and knowledge sharing.”<sup>4</sup>*

### Context

*“In Canada, there are 634 First Nations, each with unique stories, histories, cultures and languages. Researchers and evaluators must be cognizant of the diversity of Indigenous people as well as flexible and innovative in their strategies to engage and build relationships with Indigenous peoples. It is of utmost importance that the needs of the community are the primary consideration of the researchers and evaluators, both should approach knowledge-creation and relationships with Indigenous peoples with caution, the openness of ears and heart.”<sup>5</sup>*

Adopting a decolonizing research practice involves critically evaluated methods and the utilization of an ethical and culturally-responsive framework developed by and for the participating community.<sup>6</sup>

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<sup>4</sup> Crawford, Rebecca. *Developing a Research and Evaluation Framework with First Nations: A Literature Review*. (University of Toronto, 2019).

<sup>5</sup> Ibid.

<sup>6</sup> Smith, 1999



## LITERATURE REVIEW:

# Identified Methodologies

In our literature review, we identified four of the most frequent methodologies presented in 156 articles that detailed research with Indigenous communities. These methodologies include relationship building, community participation, Elder consultation, and Traditional Knowledge. The literature review provides a discussion and examples of how these methodologies were applied to interdisciplinary studies. Below serves as a summary of these findings.

### 1. Relationship Building

The research concept of relationship-building was present in 56 studies in our review. It is evident that relationship building is critical in developing respectful research partnerships with Indigenous communities. Each community has a different history, culture, and story; therefore, the nature of the relationship-building will vary from community to community.

To conduct research “in a good way,” one must be present and active in the community. In the same vein, this active presence and relationship must have a deep respect for values, customs and protocols of the community.<sup>7</sup>

In order to learn from and serve the community, researchers and evaluators should be actively involved in the community. Examples of relationship building include:

- Attending cultural events, celebrations, feasts and community gatherings, etc.
- Getting to know members of the community informally (i.e. hosting a feast, participating in a community activity or connecting through the land, i.e. hunting or foraging)
- Being present in the community several times throughout the year to continue the building and strengthening of the relationship.

### 2. Community Participation

Community participation was a methodology that was included in many studies involving First Nations peoples.<sup>8</sup> In our review, community participation was determined to be present in 68 of the 158 articles remaining after the full-text screening.

Communities decide when and how active they want to be in the process. For example, a community can be engaged through either every step of the project or at certain levels. Another critical finding mentioned that community members should be offered positions and be trained to complete research and evaluation studies in their communities.



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<sup>7</sup> Baydala, L., Ruttan, L., & Starkes, J. (2019). Community-based participatory research with Aboriginal children and their communities: Research principles, practice and the social determinants of health. Retrieved from <http://journals.sfu.ca/fpcfr/index.php/FPCFR/article/view/251/246>

<sup>8</sup> Israel, B., Coombe, C., Cheezum, R., Schulz, A., McGranaghan, R., & Lichtenstein, R. et al. (2010). Community-Based Participatory Research: A Capacity-Building Approach for Policy Advocacy Aimed at Eliminating Health Disparities. *American Journal Of Public Health*, 100(11), 2094-2102. doi: 10.2105/ajph.2009.17050



### 3. Elder Consultation

The concept of Elder consultation was present in 50 of the articles included in this review. Elders have a significant role in building links to the community, building cross-generational relationships and consulting on cultural values and expectations.

Elders are recognized as Traditional Knowledge keepers and should be consulted and invited into the process. Elders can teach us so much about language, culture, customs, values, protocols and cultural norms.

Researchers and evaluators should acknowledge the immense significance of Elders in the community as they carry sacred knowledge and can aid in the building of authentic relationships, and can provide connections between cultures and customs.

### 4. Traditional Knowledge

Traditional Knowledge should be respected as valid and on par with western knowledge. It is vital that research and evaluations involve Traditional Knowledge, values and beliefs. The process of including Traditional Knowledge in research encourages cultural safety as the values, needs, and culture of the community are centralized and held in high esteem. The blending of Western and Indigenous knowledge requires creativity and flexibility to meet the values and needs of the participating community. A strong theme in the literature review was the importance of talking circles as a traditional way of knowledge co-creation. Talking circles are rooted in a sacred tradition, also known as sharing circles. Traditionally, in the sharing circle, participants are seated in a circle and will respond individually to a question or topic. Frequently, an item is passed around the circle to promote equality of speaking time and remind participants that only one individual speaks at a time. Respectful listening allows for the sharing of knowledge, experiences and values in a structured and open manner. The circle is of great importance to Indigenous peoples as it represents continuity, and the cyclical nature of life.<sup>9</sup>

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<sup>9</sup> Hulko, W., Camille, E., Antifeau, E., Arnouse, M., Bachynski, N., & Taylor, D. (2010). Views of First Nation Elders on Memory Loss and Memory Care in Later Life. *Journal Of Cross-Cultural Gerontology*, 25(4), 317-342. doi: 10.1007/s10823-010-9123



# Conclusion

The information presented within this Research and Evaluation Framework provides a process and shares First Nation perspectives for respecting a community-first approach, building authentic relationships, honouring traditional knowledge, cultural norms and community values. It outlines the importance of submitting a clear and concise proposal and a path towards a joint partnership for conducting research and evaluation studies. It also provides a framework for First Nations and non-profits who intend on developing research and evaluation projects.

There is a need to continue learning from the communities partnered with Teach For Canada. We recognize that each community is unique, and we will work to honour and nurture the ongoing relationships based on their terms while learning the ways of respecting the transfer of knowledge between the community and the organization.

Teach For Canada is dedicated to working in partnership with community partners to recruit, prepare and support committed teachers. Evaluating these partnerships with a strategy and framework is essential. However, it is not enough on its own without fully involving community partners in the entire process and affirming the communities' right to self-determination. Utilizing a Research and Evaluation Framework in partnership can lead to the development of friendships and safe spaces that support strong working relationships built on mutual respect and trust.

Teach For Canada recognizes that a collaborative approach to non-profit impact reporting with community partners is critical to conducting research and evaluation in a good way. This Research and Evaluation Framework can be used as an example for those looking to develop ideas of impact reporting. It demonstrates 5 steps to establishing a research and evaluation partnership between two groups.

This Framework provides guidance and will be revisited continually to ensure it reflects the ongoing partnerships between Teach For Canada and community partners. By making this Research and Evaluation Framework a living document, it provides an inclusive process for continued efforts towards ensuring that community partners manage and build upon the Framework for conducting educational research and evaluation studies in true partnership with Teach For Canada.





# OCAP® Principles Overview – Data Sovereignty

**OCAP®** is the path to First Nations Information Governance. By building information governance capacity, enacting their own laws, entering into data sharing agreements, creating regional data centres and repatriating their own data, First Nations are exercising jurisdiction over their information.

**Ownership:** The notion of ownership refers to the relationship of a First Nations community to its cultural knowledge/ data/ information. The principle states that a community or group owns information collectively in the same way that an individual owns their personal information. Ownership is distinct from stewardship. The stewardship or custodianship of data or information by an institution that is accountable to the group is a mechanism through which ownership may be maintained.

**Control:** The aspirations and inherent rights of First Nations to maintain and regain control of all aspects of their lives and institutions extend to information and data. The principle of 'control' asserts that First Nations people, their communities and representative bodies must control how information about them is collected, used and disclosed. The element of control extends to all aspects of information management, from collection of data to the use, disclosure and ultimate destruction of data.

**Access:** First Nations must have access to information and data about themselves and their communities, regardless of where it is held. The principle also refers to the right of First Nations communities and organizations to manage and make decisions regarding who can access their collective information.

**Possession:** While 'ownership' identifies the relationship between a people and their data, possession reflects the state of stewardship of data. First Nation possession puts data within First Nation jurisdiction and therefore, within First Nation control. Possession is the mechanism to assert and protect ownership and control. First Nations generally exercise little or no control over data that is in the possession of others, particularly other governments.”<sup>10</sup>

**To learn more about OCAP® please visit: <https://fnigc.ca/ocapr.html>**

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<sup>10</sup> The First Nations Information Governance Centre. Ownership, Control, Access and Possession (OCAP™): The Path to First Nations Information Governance. May 2014. (Ottawa: The First Nations Information Governance Centre, May 2014).

# Acronyms & Key Terms

**Aboriginal:** This plural noun, used in the Constitution Act 1982, includes the Indian (or First Nations), Inuit and Métis Peoples.<sup>11</sup>

**CBPR:** Community Based Participatory Research. CBPR is a collaborative process to research that involves all partners in the research and recognizes the unique strengths that each brings.

**Evaluation:** An assessment and determination of the value, nature, character, or quality of something or someone.

**First Nation(s):** First Nation is a term used to identify Indigenous peoples of Canada who are neither Métis nor Inuit. This term came into common usage in the 1970s to replace the term “Indian” and “Indian band” which many find offensive. First Nations people include both status and non-status Indians. There is a need to be careful with its usage, and it should not be used to reference programs that are specifically for status-Indians. There is no legal definition for First Nation, and it is acceptable as both a noun and a modifier.<sup>12</sup>

**Indigenous Peoples:** A collective noun for First Nations, Inuit and Métis.

**Impact Assessment:** Ways of measuring the effectiveness of organizational activities and evaluating the significance of changes brought about by those activities. It also provides a way to communicate the organization’s contributions to internal and external stakeholders.

**Logic Model:** Visual diagram that illustrates how an organization’s programs and services will work to fill a community’s identified needs. A logic model communicates an organization’s projects, plans, operations, activities, and goals. Logic models can be utilized for program planning, implementation, evaluation, and communication.

**Methodology:** A system of doing, teaching, or studying something.

**OCAP®:** Principles of ownership, control, access and possession. OCAP® asserts that First Nations have control over data collection processes in their communities and that they own and control how this information can be used.<sup>13</sup>

**Photo Voice:** A participatory method of evaluation in which participants photograph their surroundings, document their experience, reflect and tell stories of the impact of activities taking place in their environment.

**Research:** A formal gathering of data and information to prove and establish facts, reach new conclusions and advance knowledge.

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<sup>11</sup> Bob, Joseph. “*Indigenous Peoples: A Guide to Terminology – Usage, Tips & Definitions.*” Indigenous corporate Training Inc. (2019).

<sup>12</sup> Ibid.

<sup>13</sup> First Nations Information Governance Centre “The First Nations Principles of OCAP®” (2019).