

# Using Visuals in Interviews



Presentation by:  
**Sana Kavanagh**



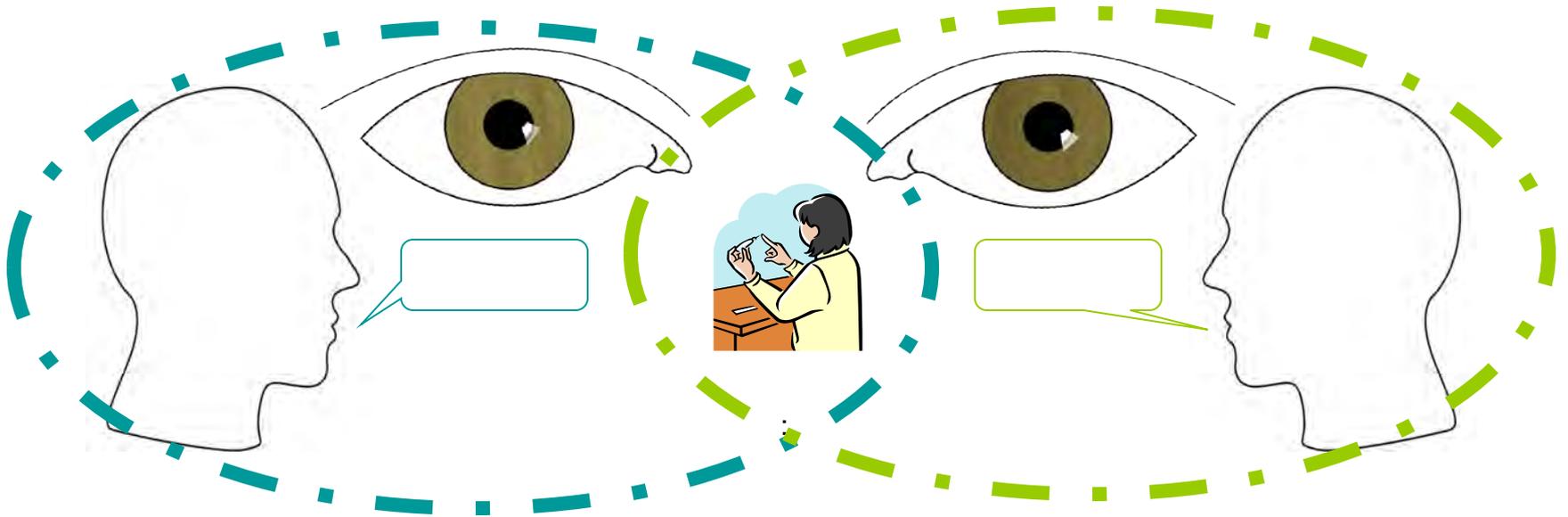
## ***Research Associate***

(with Dr. Cheryl Bartlett, CRC in Integrative Science)  
Institute for Integrative Science & Health  
Cape Breton University, Sydney, NS

## ***and Graduate Student***

School for Resource and Environmental Studies,  
Dalhousie University, Halifax, NS

# Using Visuals in Interviews



Presentation for Research Project Team (PA = Dr. Barbara Paterson)

**“Talking With Their Feet”**



*Causes and Impact of and Solutions to Non-Attendance  
Among Aboriginal People in Diabetes Clinics*

• **VISUAL METHODS WORKSHOP** •

University of New Brunswick – Fredericton Campus

9:00 am -12:00 noon, 22 January 2009

# Using Visuals in Interviews

## Abstract

*This is a highly visual PowerPoint presentation on using visuals (including photos, diagrams, and drawings) to stimulate discussion in interviews. The first part of the presentation looks at the theory (including advantages and disadvantages) of using visuals in interviews. The second part looks at my own research, where I used drawings and diagrams in interviews to stimulate discussion. I noticed participants offered some information in response to visuals which they did not offer in response to open-ended questions. Also, I will discuss how to create visuals for interviews from background research in one's topic, and the advantages and limitations of using visuals to represent concepts.*

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1. Organize secondary research
2. Share research plans (with Elders)
3. Briefly describe research (One-Pager)
4. Improve informed consent process
5. Provide visual interview guide
6. Prompt with visual (elicitation)
7. Record technical or spatial information
8. Communicate results

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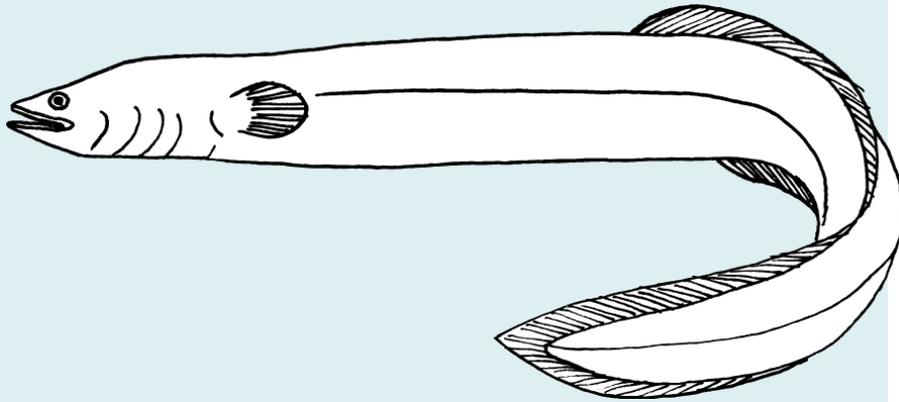
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# American Eel



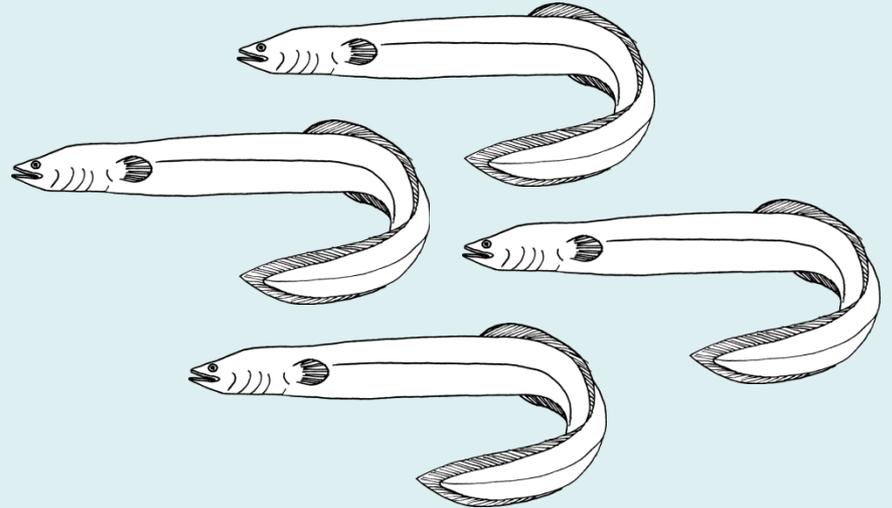
Katew

Kat

Gàd

Ka:t

Ka'tew

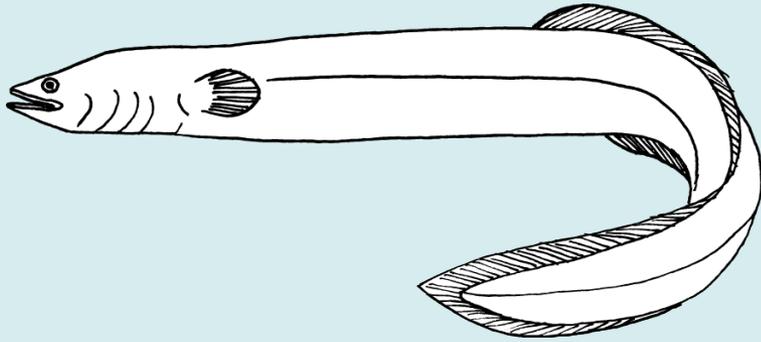


Kataq

Kat:taq

Gàdaq

elnekât



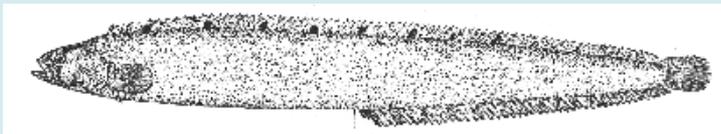
freshwater eel

kopskewedum



lamper eel

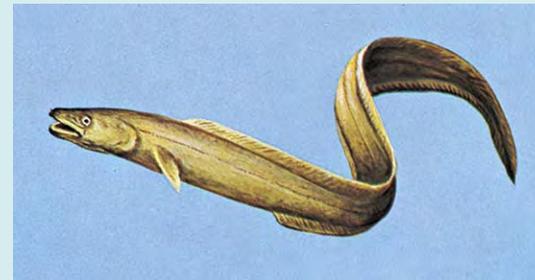
banogopskunow'



rock eel

kadenoks

qotoqonokj



conger eel

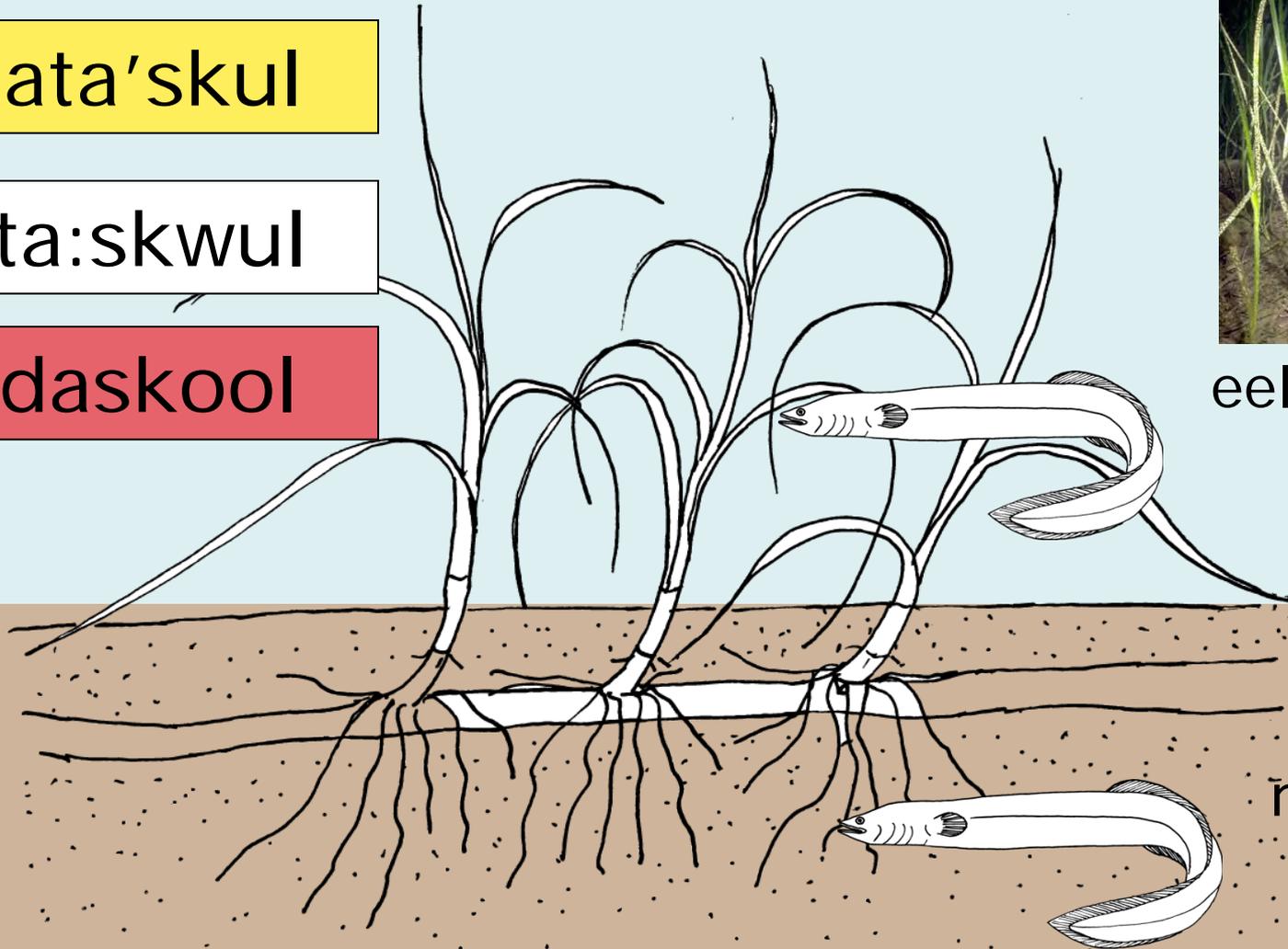
quata'skul

kata:skwul

kadaskool



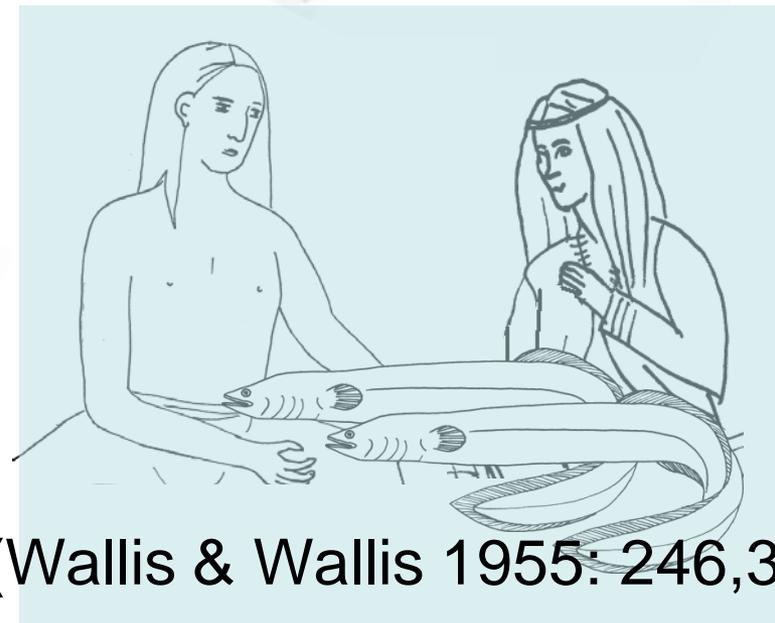
eel grass



mud

story

# Origin of the Eel Spear



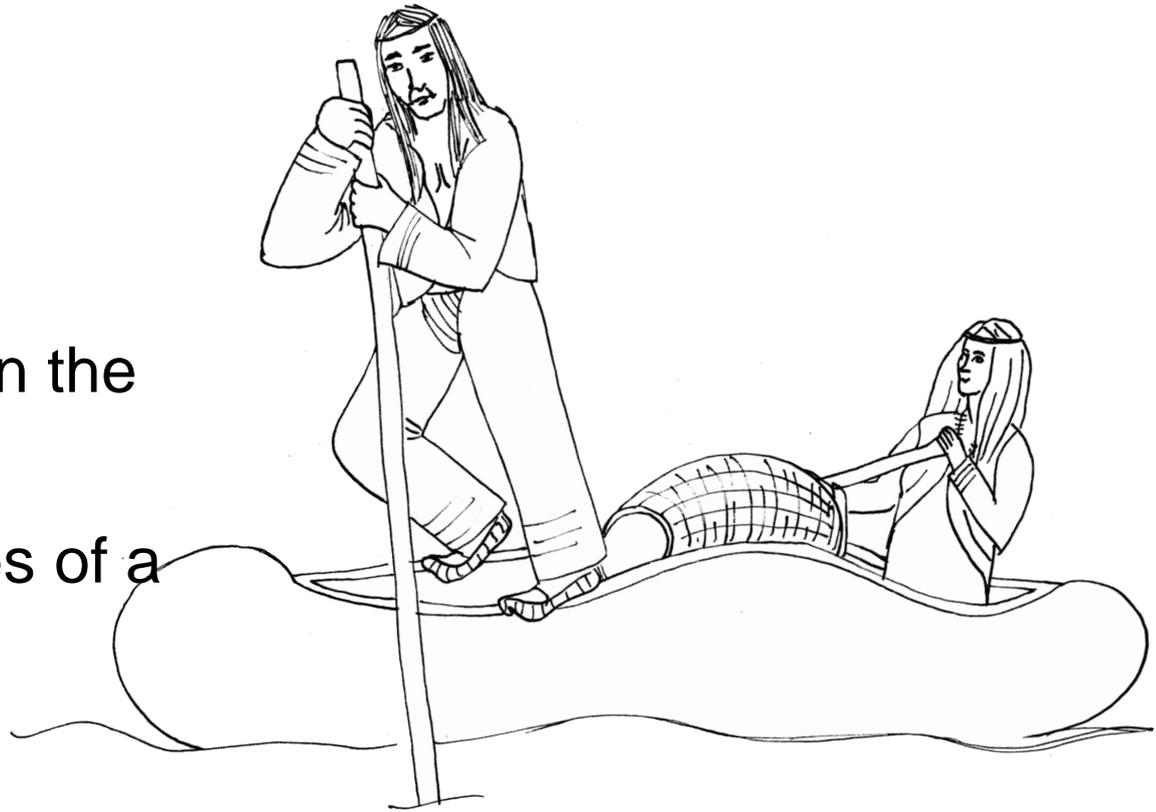
(Wallis & Wallis 1955: 246,397)

summer

algoome

“hunting for something in the water”

to stand on the gunwales of a canoe and spear fish



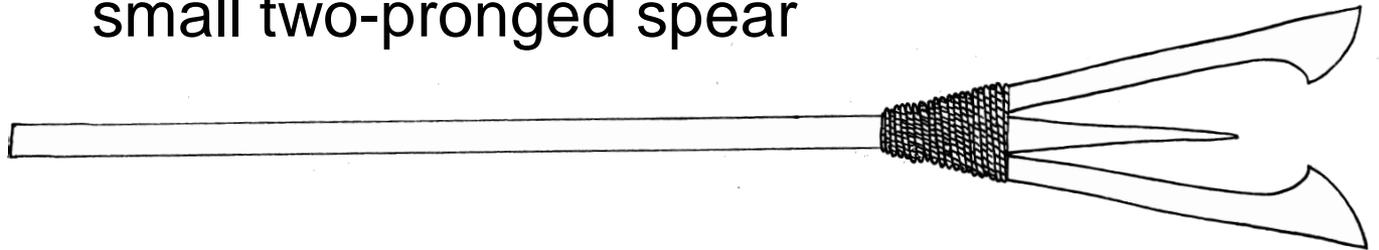
summer spear

nikoj:ij

small two-pronged spear

tlawo:qte:k

tlawa:qte:m



(Prosper)

winter

betooaasow'

nadooei

to spear eels in  
the mud in  
winter

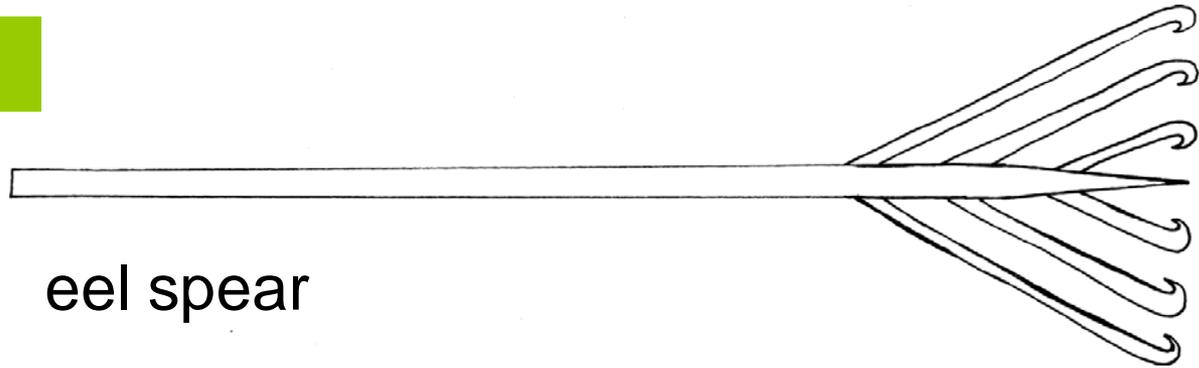


winter spear

nikoq

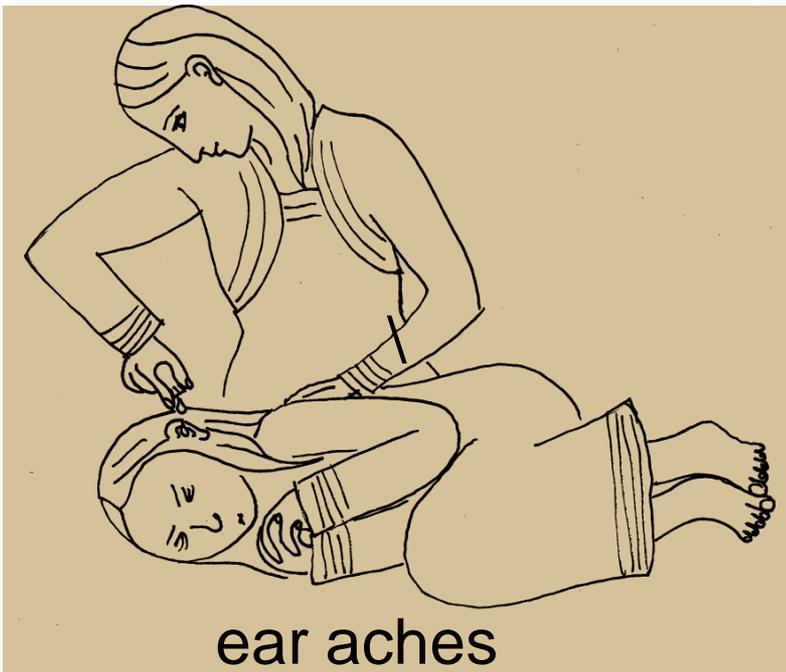
nikoqol

eel spear

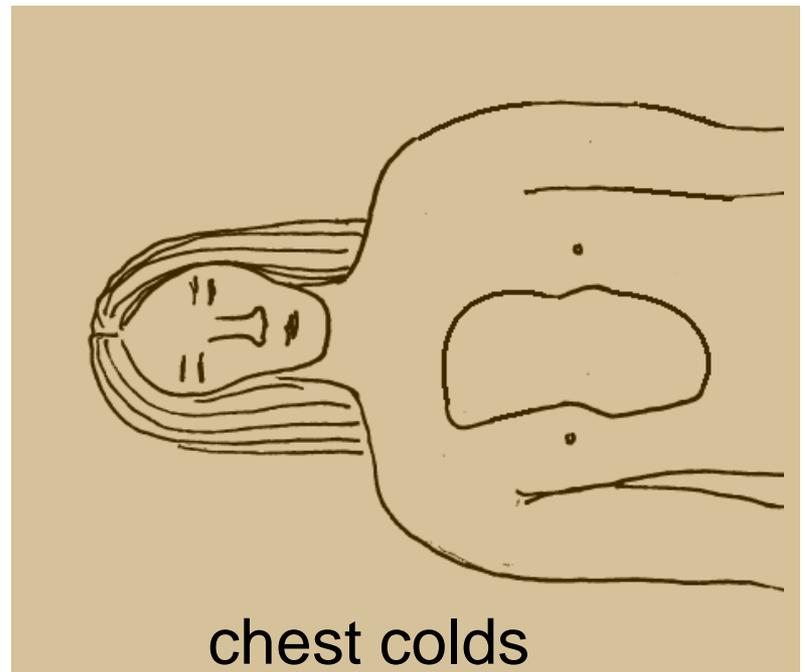


(Prosper)





ear aches



chest colds

(Social Research for Sustainable Fisheries & Paktnkek Fish & Wildlife Society 2002)

memá

oil

mema'dega

to oil

memaadoo

memaaluk

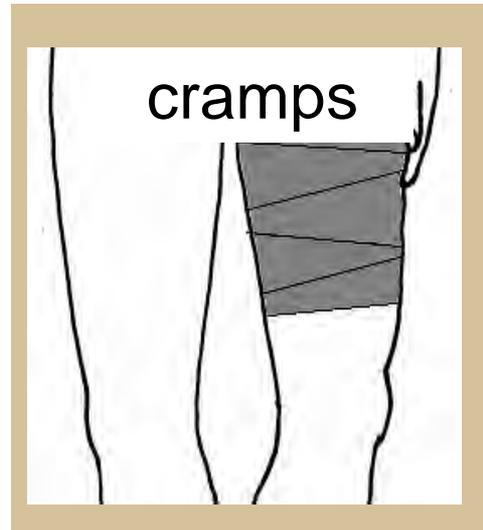
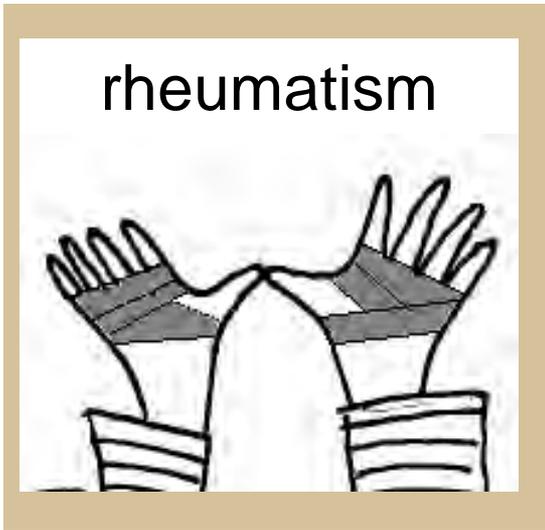
# broken bones



kadaagei

Ka:tomi

eel skin



kade'kan'abi

ropes

sakulo bee

hair strings

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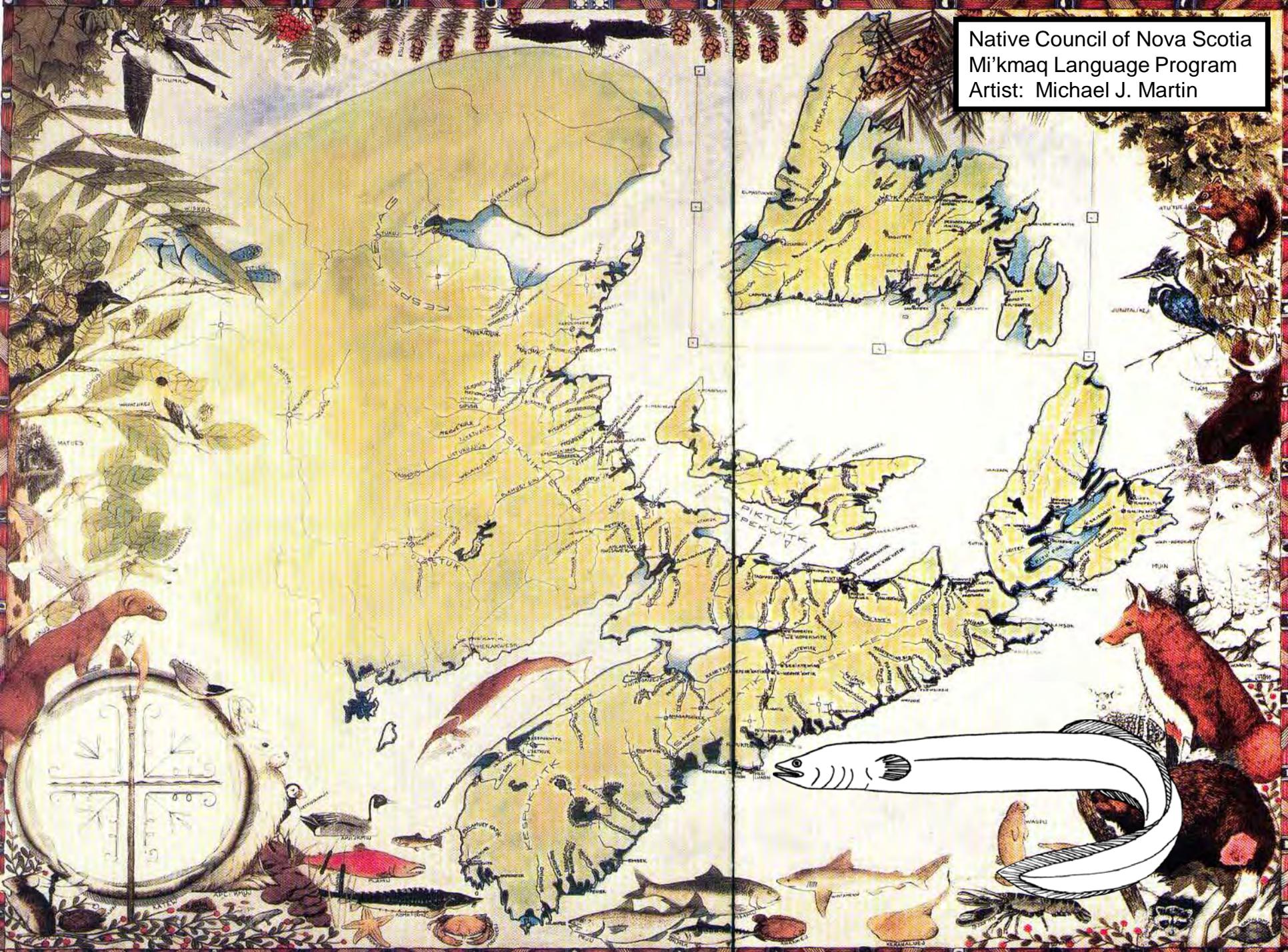
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Native Council of Nova Scotia  
Mi'kmaq Language Program  
Artist: Michael J. Martin

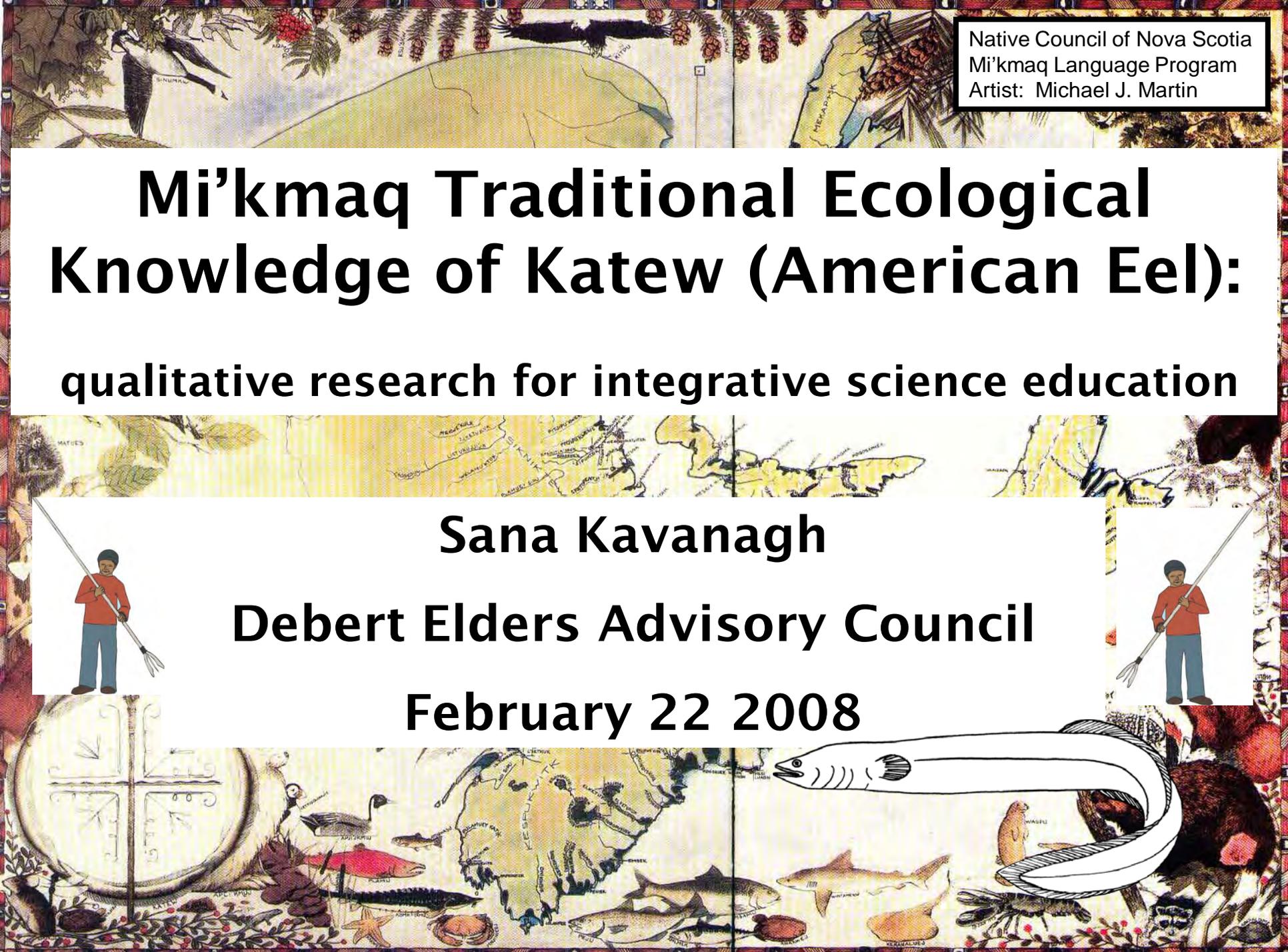


Native Council of Nova Scotia  
Mi'kmaq Language Program  
Artist: Michael J. Martin

# Mi'kmaq Traditional Ecological Knowledge of Katew (American Eel):

qualitative research for integrative science education

Sana Kavanagh  
Debert Elders Advisory Council  
February 22 2008



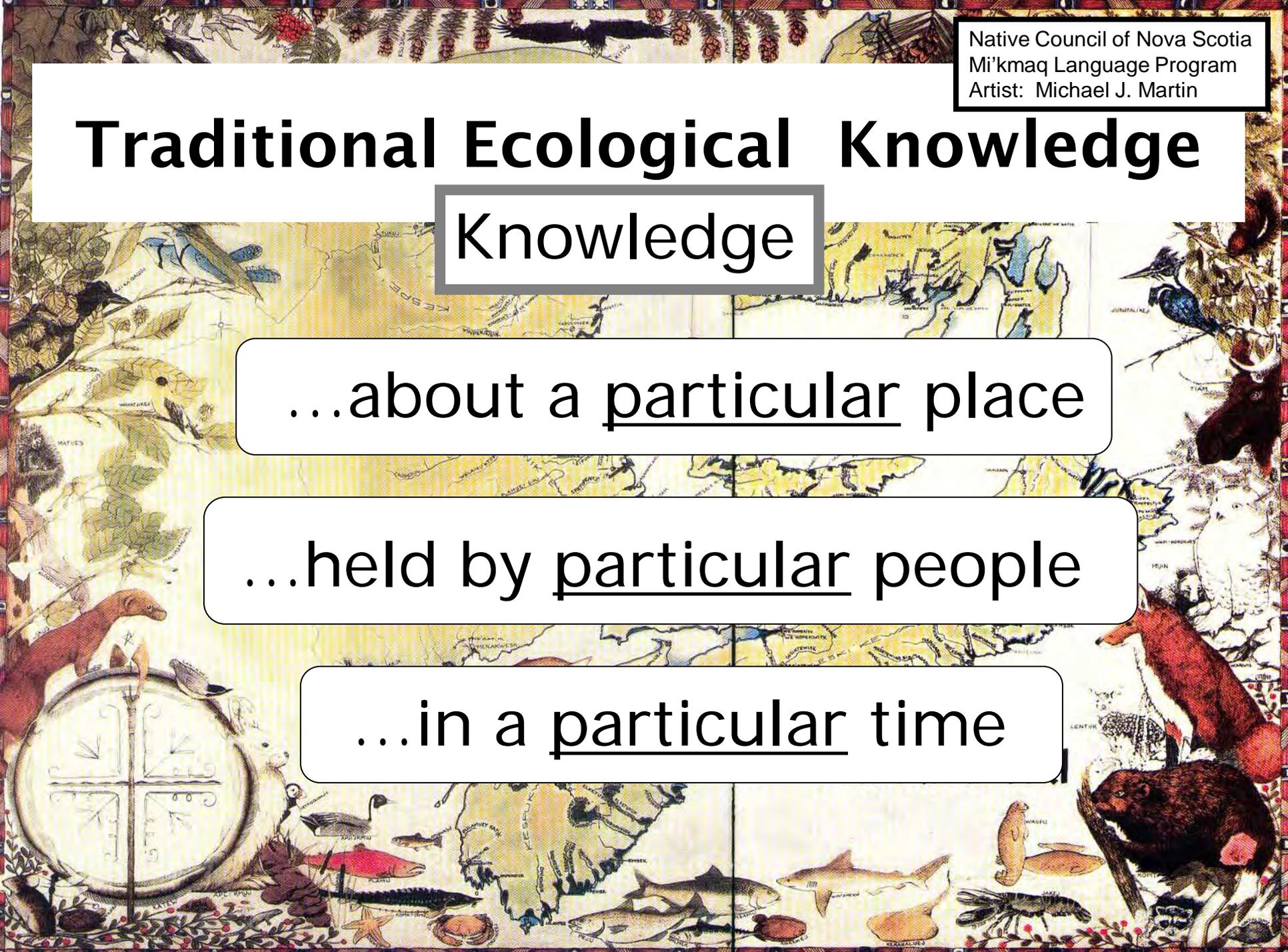
# Traditional Ecological Knowledge

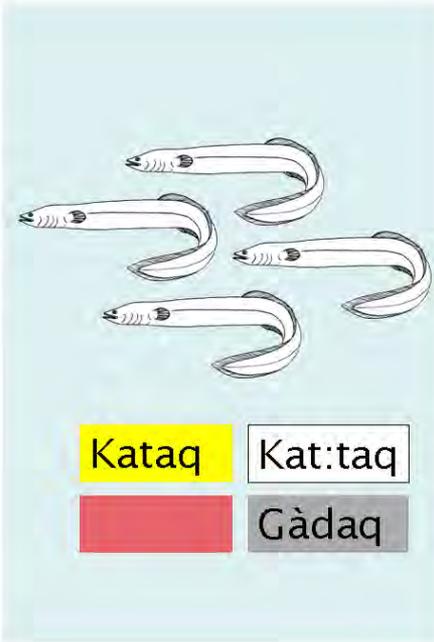
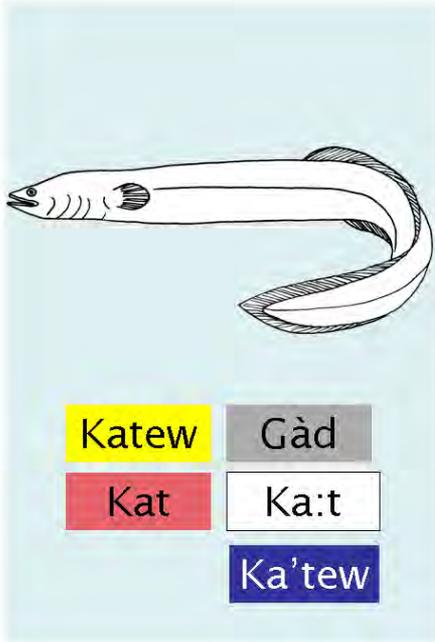
## Knowledge

...about a particular place

...held by particular people

...in a particular time



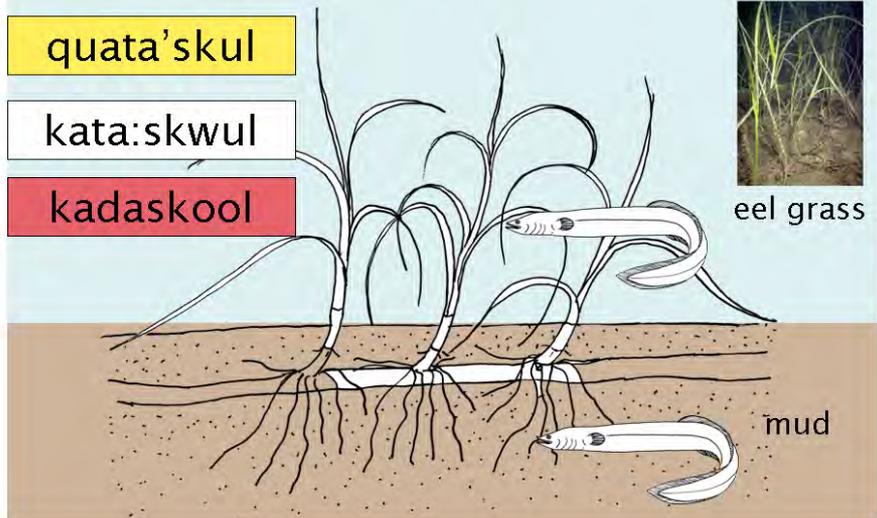


# Habitat ⊗

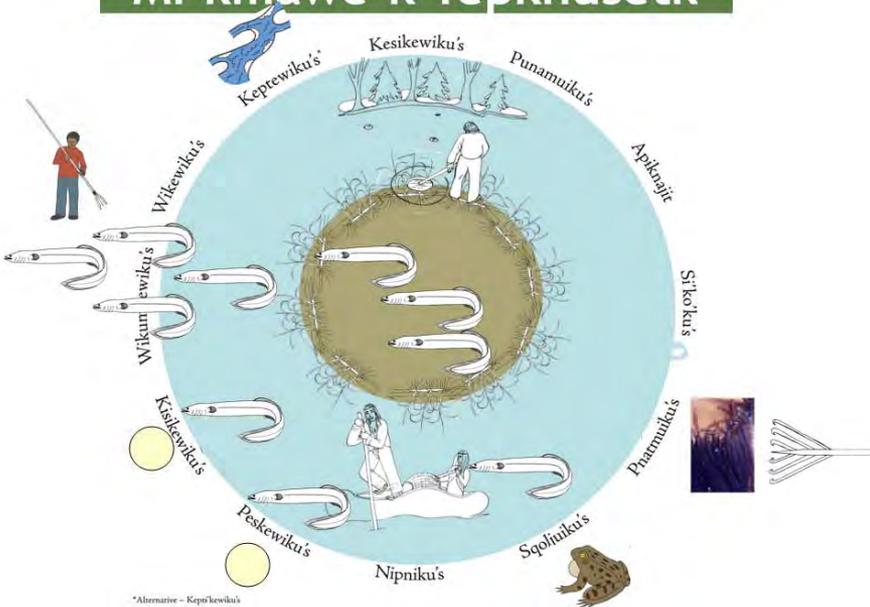
quata'skul

kata:skwul

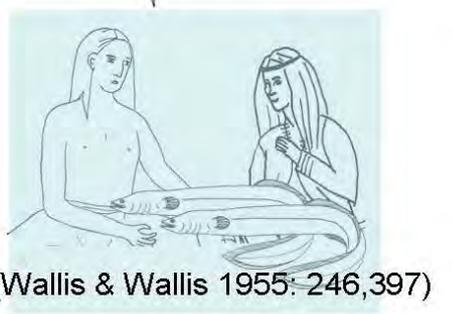
kadaskool



## Mi'kmawe'k Tepknusetk



## story Origin of the Eel Spear



(Wallis & Wallis 1955: 246,397)



- keeps hair tidy
- prevents tangles
- keeps hair dry

(Wallis & Wallis 1955: 126)

**mimkwon**

hair oil

**mimkwense**

to oil the hair

## Eel as Food

**katu'apu** eel stew

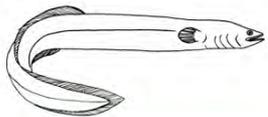
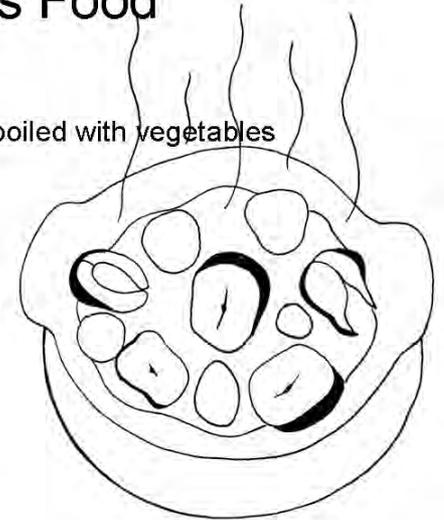
skin is removed and eel is boiled with vegetables

**'ki:sij** baked eel

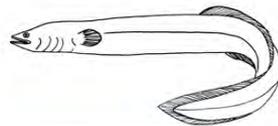
eel slime is removed, skin left on, left overnight before being cooked

baked under a layer of bannock or dough

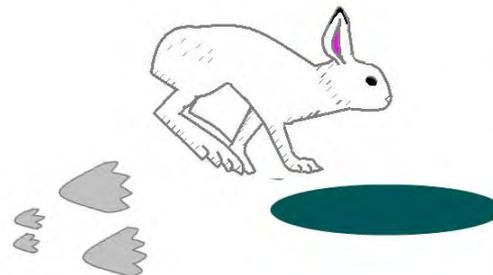
(Strouthes 1994:36-37)



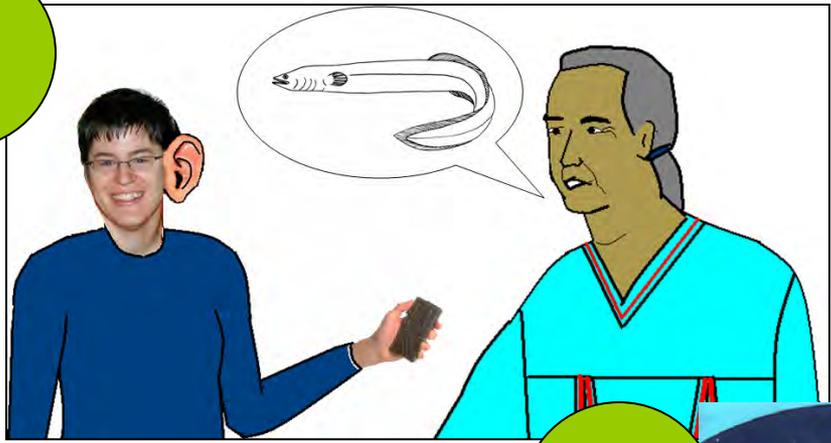
## Sharing



- feasts, ceremonies, and community events
- shared with family and Elders
- shared in animal stories



1

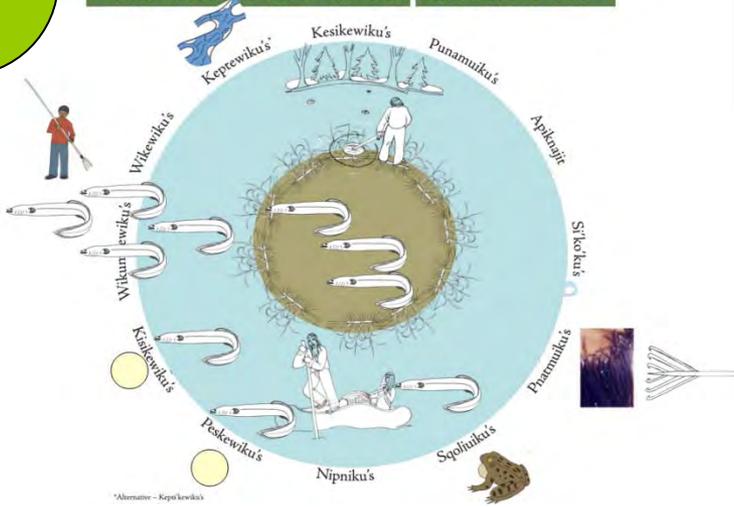


2



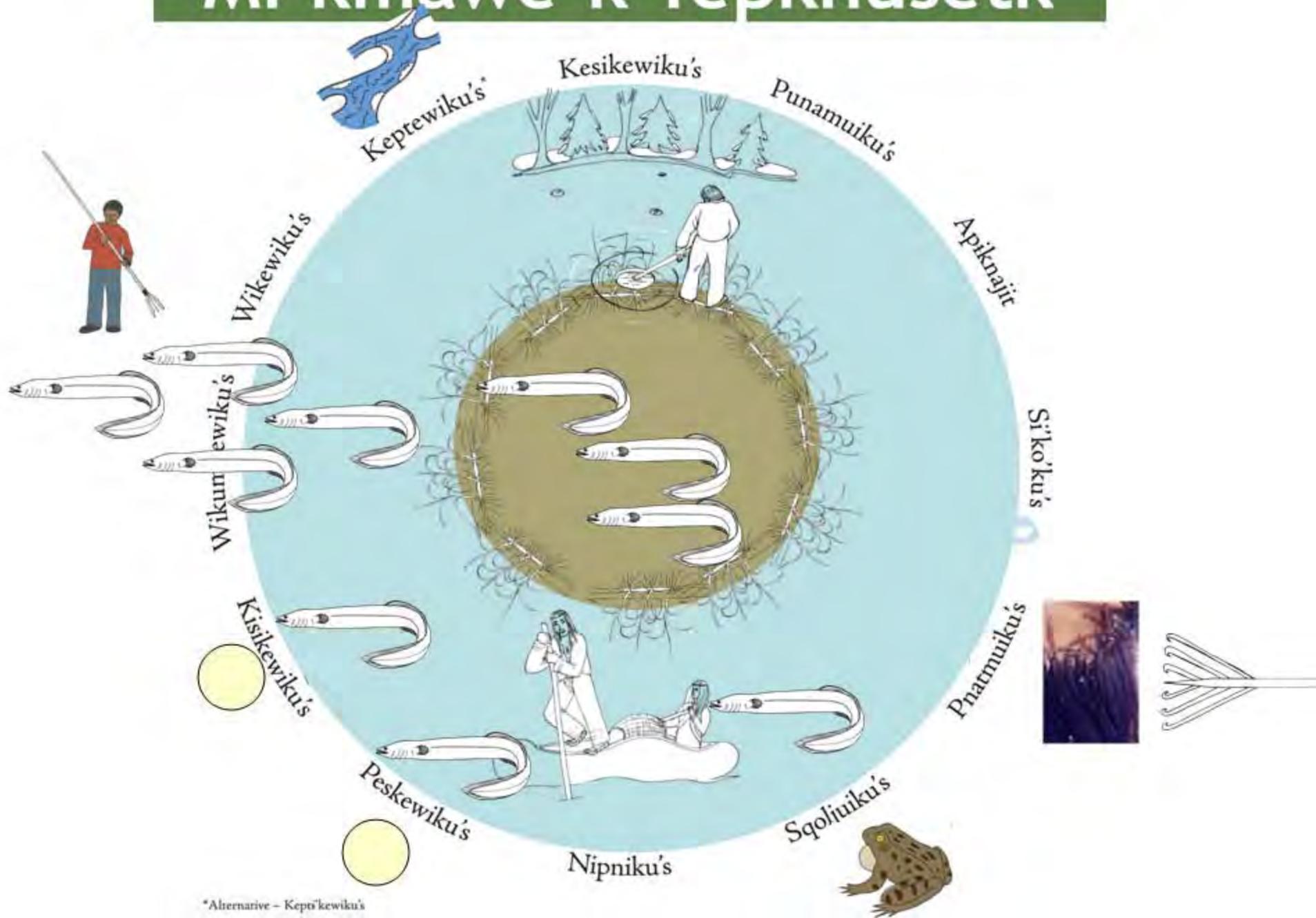
3

**Mi'kmawe'k Tepknusetk**



\*Alternate - Keptewiku's

# Mi'kmawe'k Tepknusetk



# Unama'kik

Eskasoni

Membertou

Potlotek

Wagmatcook

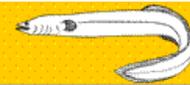
We'koqma'q



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## "Mi'kmaq traditional ecological knowledge of eels: qualitative research for integrative science education"



### Description:

This research uses interviews to learn about Mi'kmaq knowledge, values and activities related to eels. This research will help to make educational materials that incorporate the strengths of both Mi'kmaq and western scientific knowledge.

### Research Objectives:



*Interview Elders and Knowledge Holders*



*Compare Western and Mi'kmaq scientific knowledges focusing on their strengths*



*Make visual and hands-on educational materials and activities*

### Research Questions:

1. What is the Mi'kmaq traditional ecological knowledge (which includes knowledge, practices and beliefs) related to the American eel?
2. What do Mi'kmaq Elders identify as important TEK of the American eel?
3. What TEK of American eel is appropriate to document and include in integrative science education for Mi'kmaq students?
4. Can the concepts of TEK and integrative science education be refined based on the case of Mi'kmaq TEK of American eel?
5. In answering the above questions, have I been mindful of the needs of, and possible benefits to, Mi'kmaq communities related to this research?

### Ethics Review:

This research is approved by Mi'kmaq Ethics Watch, Dalhousie Social Sciences and Humanities Research Ethics Board and Cape Breton University Research Ethics Board.

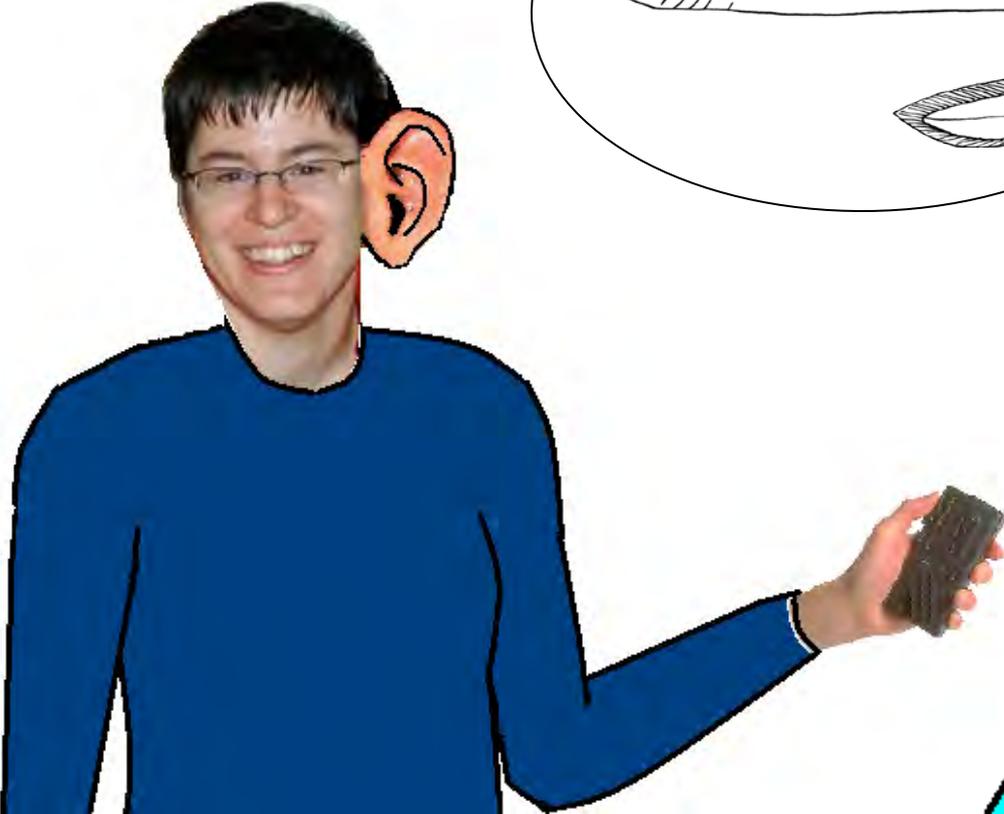
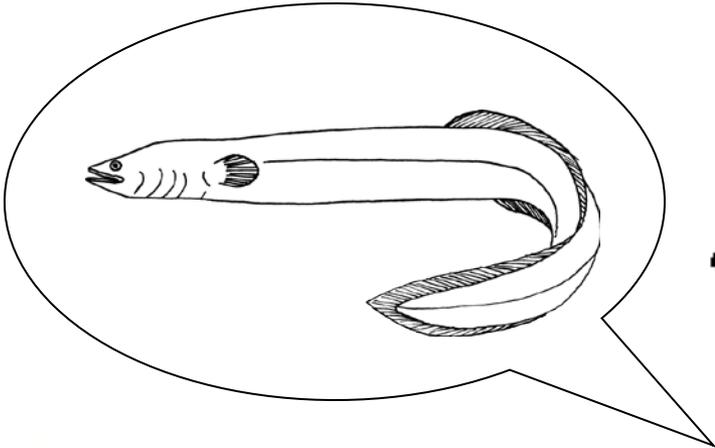
### Data Storage:

The data from this research (interview tapes and transcripts) will be stored at the Mi'kmaq Resource Center.

### Researcher:

My name is Sana Kavanagh. This research is part of a Masters in Environmental Studies thesis at Dalhousie University. It is also part of my work as Research Assistant for the Integrative Science Program, Cape Breton University.







Artist: Basma Kavanagh



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# Informed Consent Process



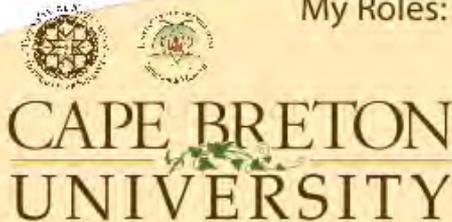
**CONSENT FORM page 1/8:**

**"Mi'kmaq traditional ecological knowledge of American eel:  
qualitative research for integrative science education"**

Hi, my name is Sana Kavanagh.  
I am from Westmount, Cape Breton. I would like to do research with Mi'kmaq Elders from Cape Breton about Mi'kmaq traditional ecological knowledge of American eel. The title of my project is "Mi'kmaq traditional ecological knowledge of American eel: qualitative research for integrative science education".  
Would you take a moment to learn about my project and decide if it would be something you would like to participate in?



My Roles:



Research Assistant

I am a research assistant for the Integrative Science program at Cape Breton University. This program brings together Aboriginal and Western science knowledge. By doing this research, I will be fulfilling part of my job



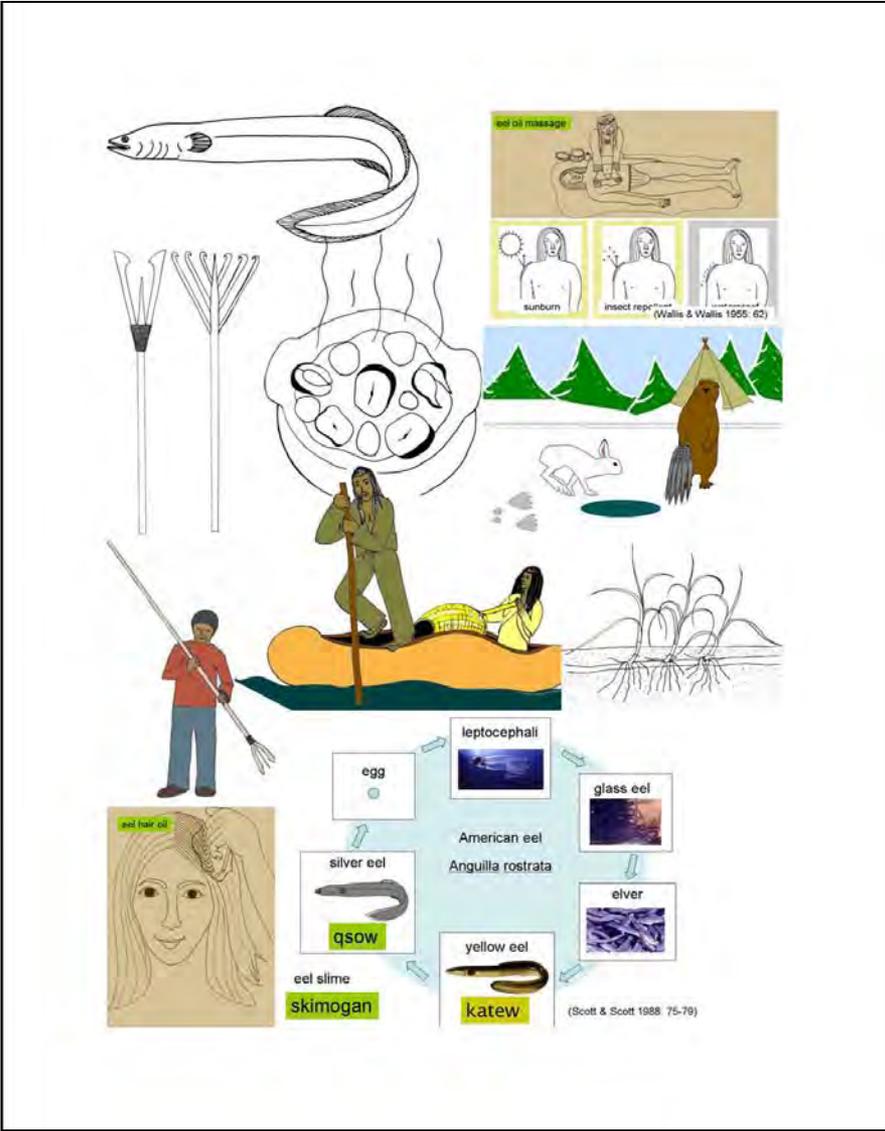
Graduate Student

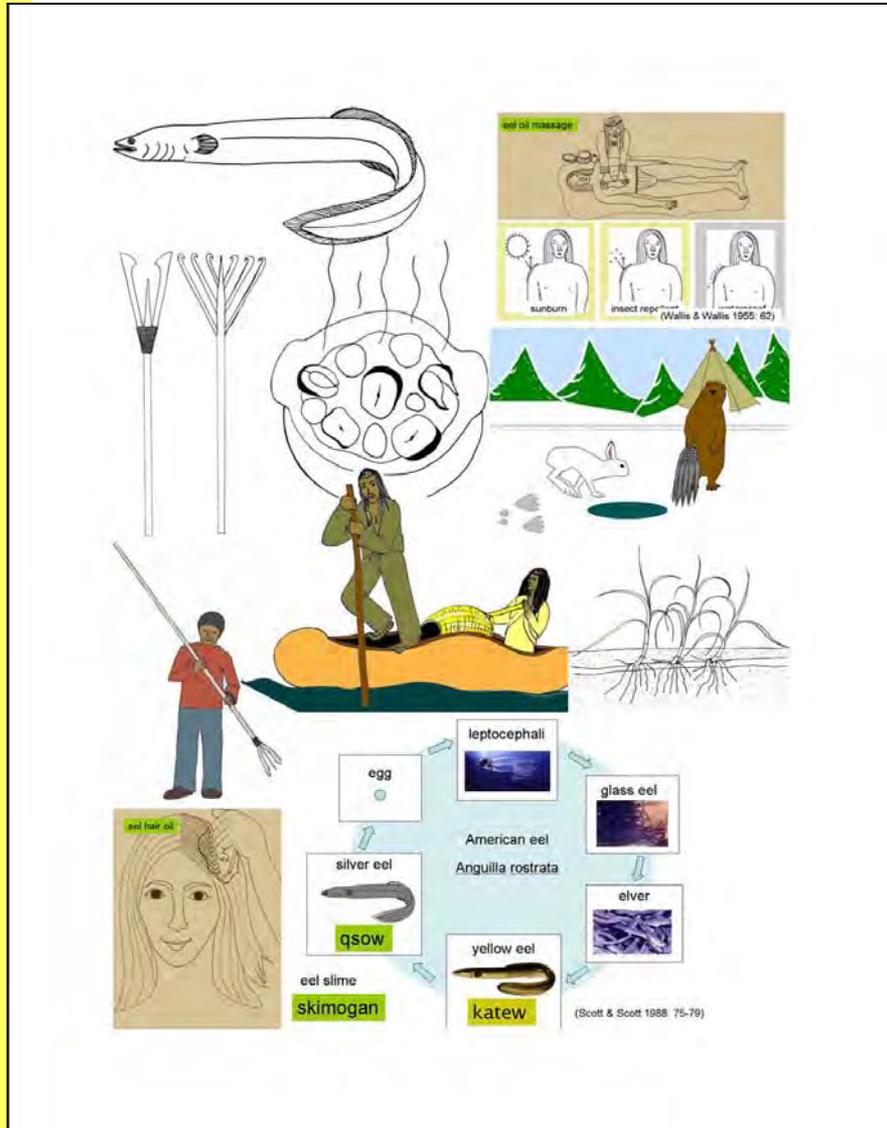
I am a Masters of Environmental Studies student at Dalhousie University. By doing this research, I will be fulfilling part of the requirements to get a masters degree.

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# Visual Interview Guide





Try sets of questions for each practice (e.g. when you smoke an eel, when you drain an eel for oil, how do you do it? Or, what do you do step by step?)

What do you do when you go eeling?

What do you know about eel?

How do you catch eel?

Where do you go in looking for eel?

What do you believe about eels?

What beliefs about eels are important to you?

What should people know about eel?

Can you describe an eel to me?

Would you tell me a story about eel?

How are eel used?

Why do you catch eel? What to you do with eel once you catch them?

Do you eat eel? How often do you go eeling?

How do you prepare eel? How do you prepare and cook eel?

What do you do with eel once you catch it?

Who taught you about eel? How did you learn about eel/harvesting eel?

What are Mi'kmaq words for eel and eeling?

Where do you go to find eel?

What types of places are eel found?

When do you go eel fishing? How do you know when to go?

What tools do you use when you're eeling?

What is an eel like through its life?

Why do you do it that way? Do you know more than one way to do it? Is this the traditional way?

How did you learn how to do this?

How did you learn about the eel?

Can you tell me about the first time you went eeling? Can you tell me about that last time you went eeling? Can you tell me a story about going eeling? What is it like to go eeling?

What is it important for Mi'kmaq science students to learn about eel?

Is this something students could or should learn about at school?

How would you teach youth about this? What would you teach you about this?

What is the Mi'kmaq relationship with the American eel?

Is American eel important? Why?

Probes:

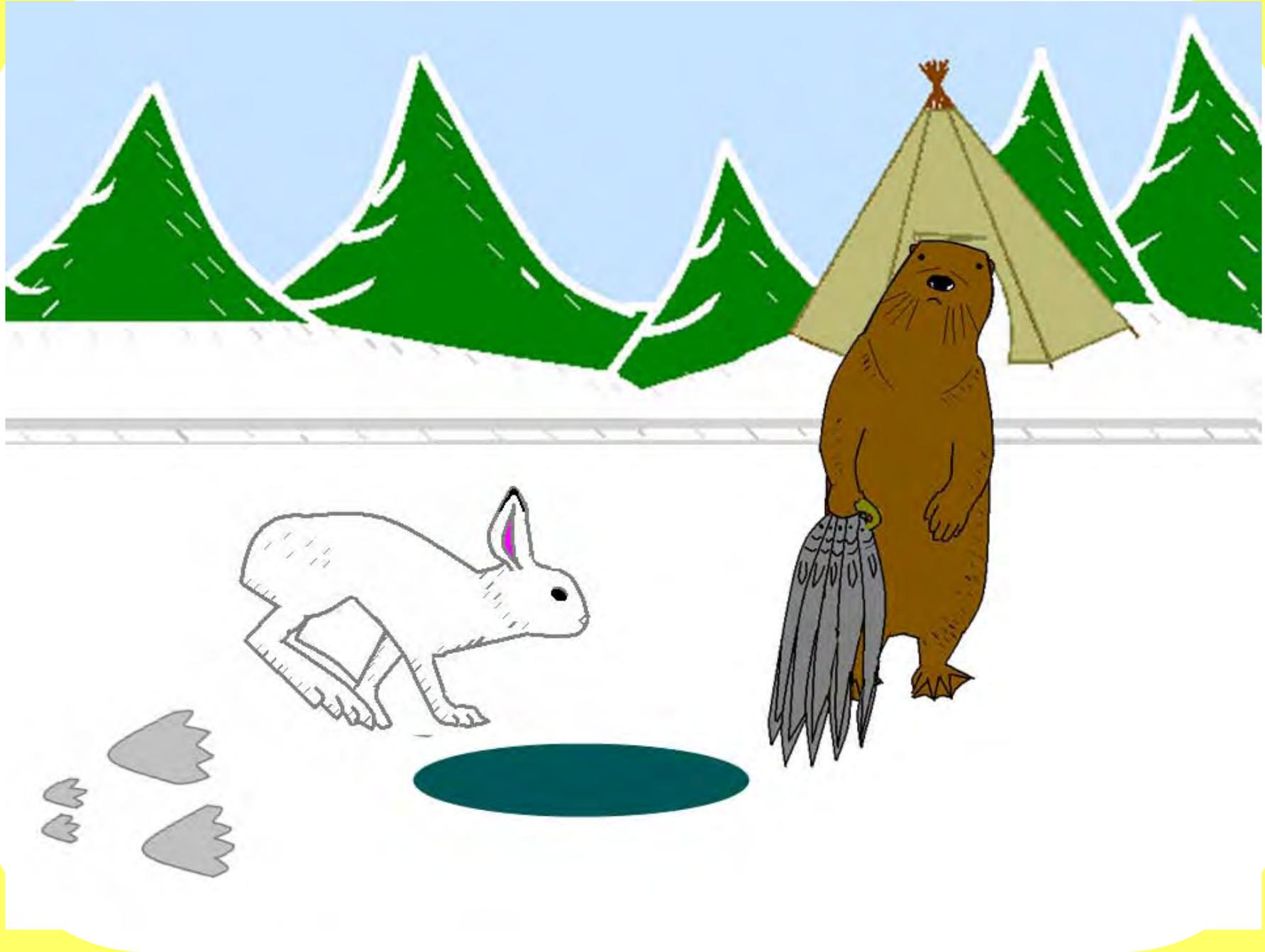
Can you tell me more about that?

When you say, "\_\_\_", what do you mean?

Can you explain it to me the way you would to a young person who was just learning?

# Using Visuals in Interviews

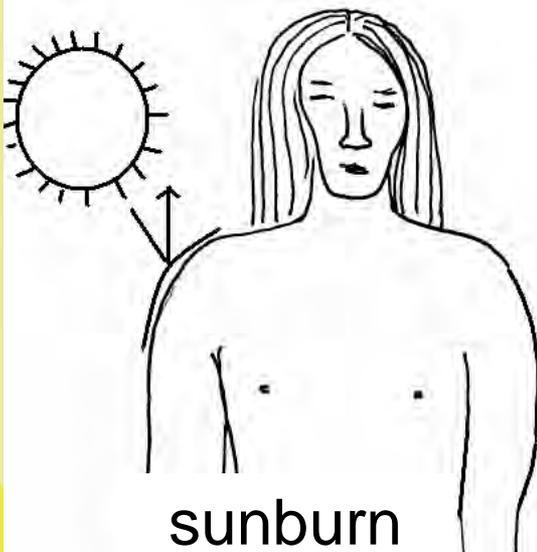
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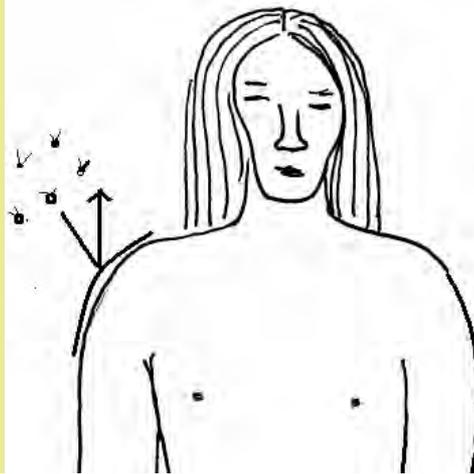
# eel oil massage



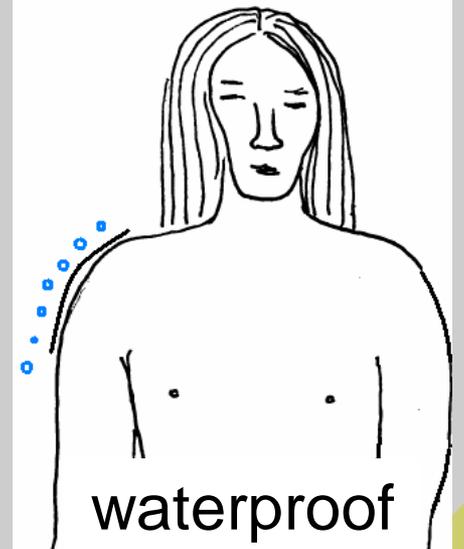
(Wallis & Wallis 1955: 62)



sunburn



insect repellent



waterproof

egg



leptocephali



kataqjij

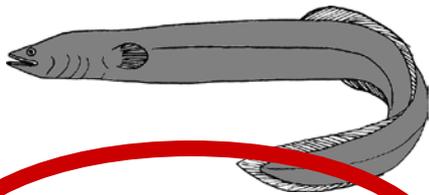
glass eel



American eel

Anguilla rostrata

silver eel



qsow

elver



yellow eel



katew

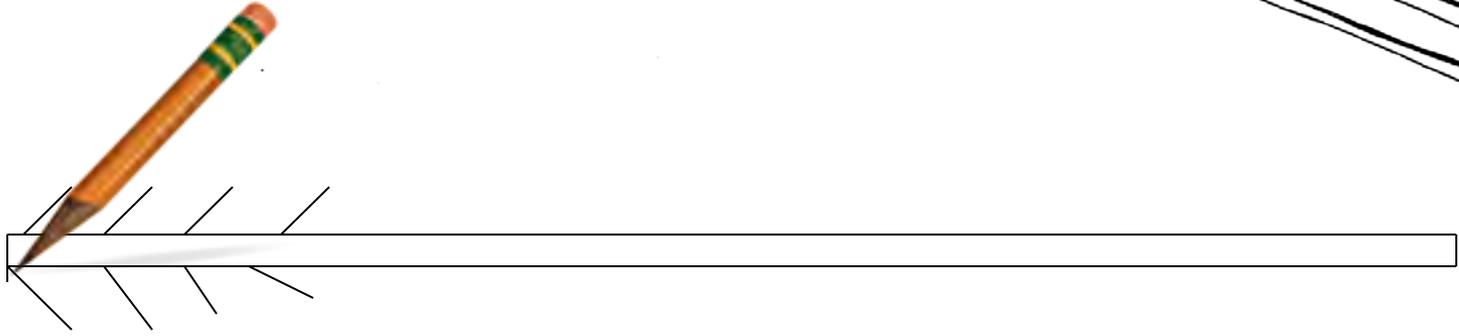
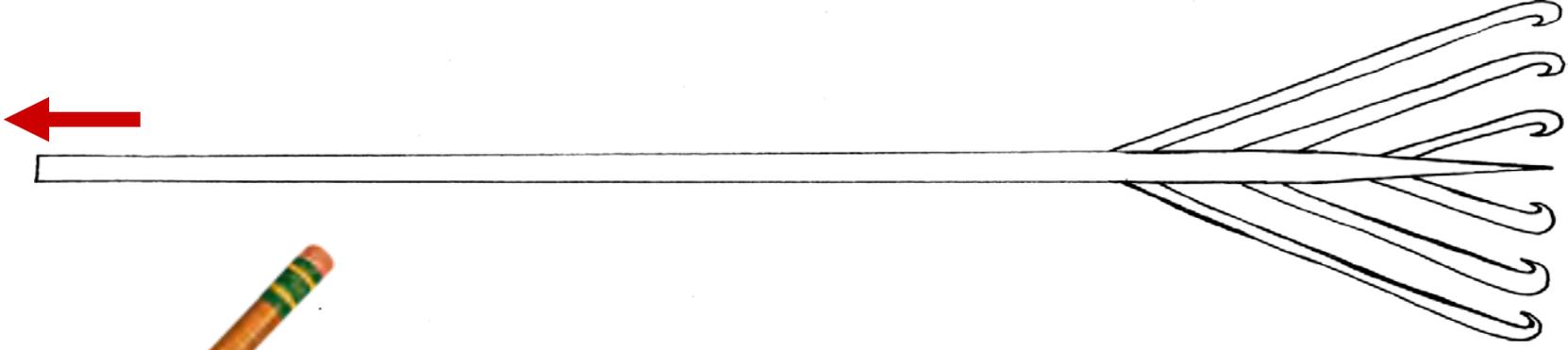
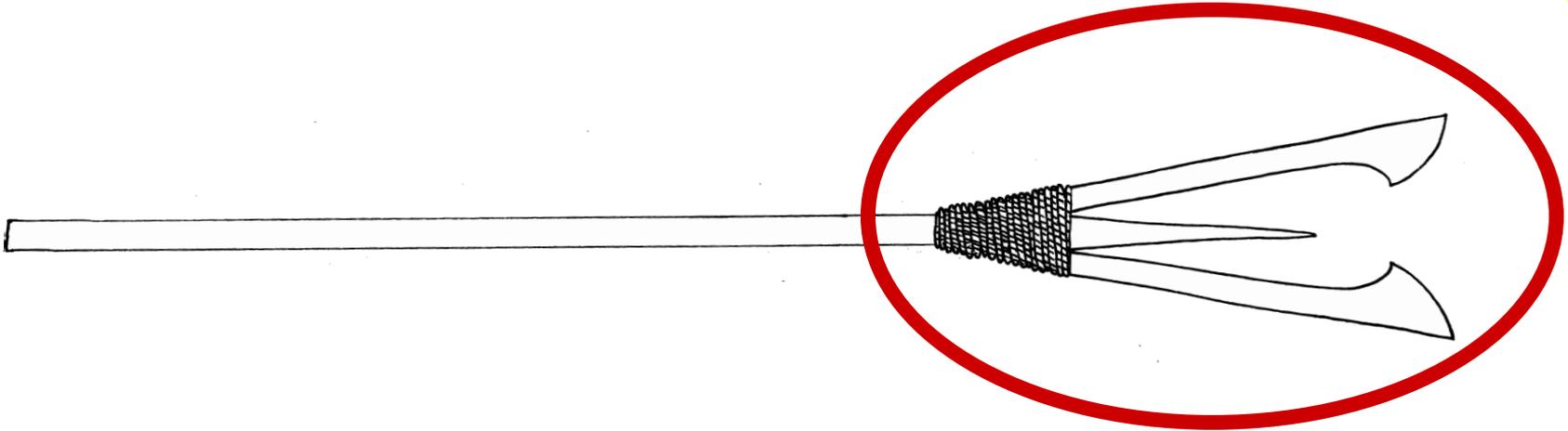
eel slime

skimogan

(Scott & Scott 1988: 75-79)

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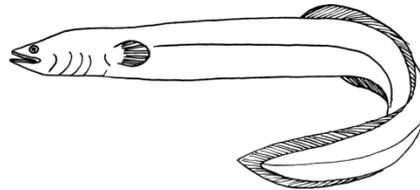
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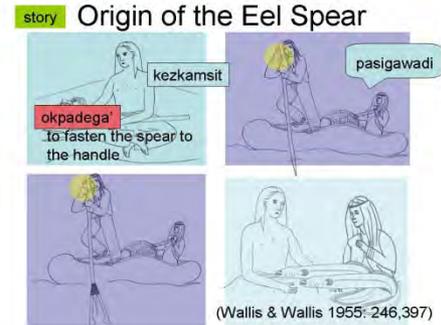
# Types of Visuals



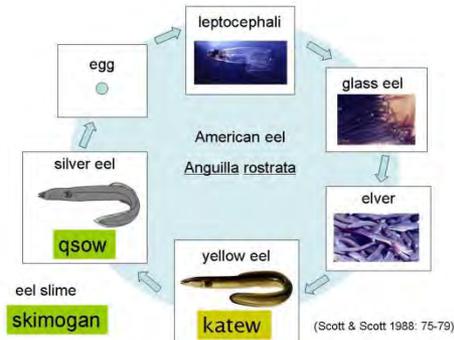
photograph



drawing



storyboard



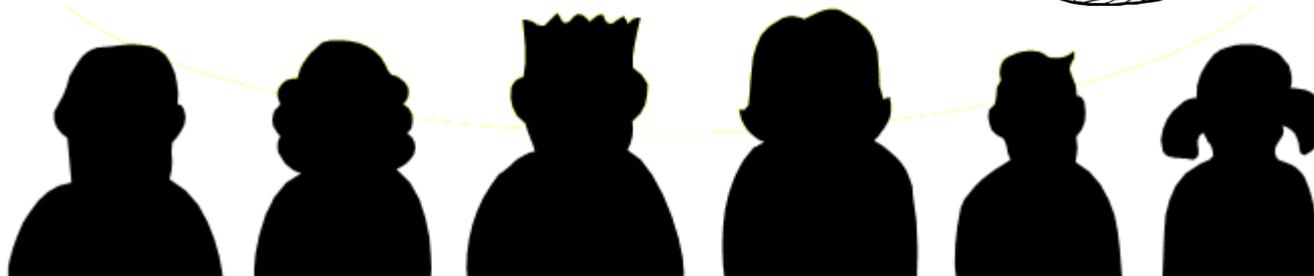
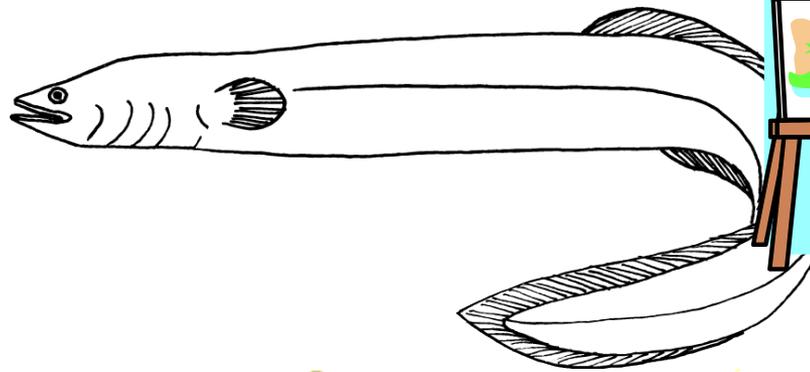
diagram



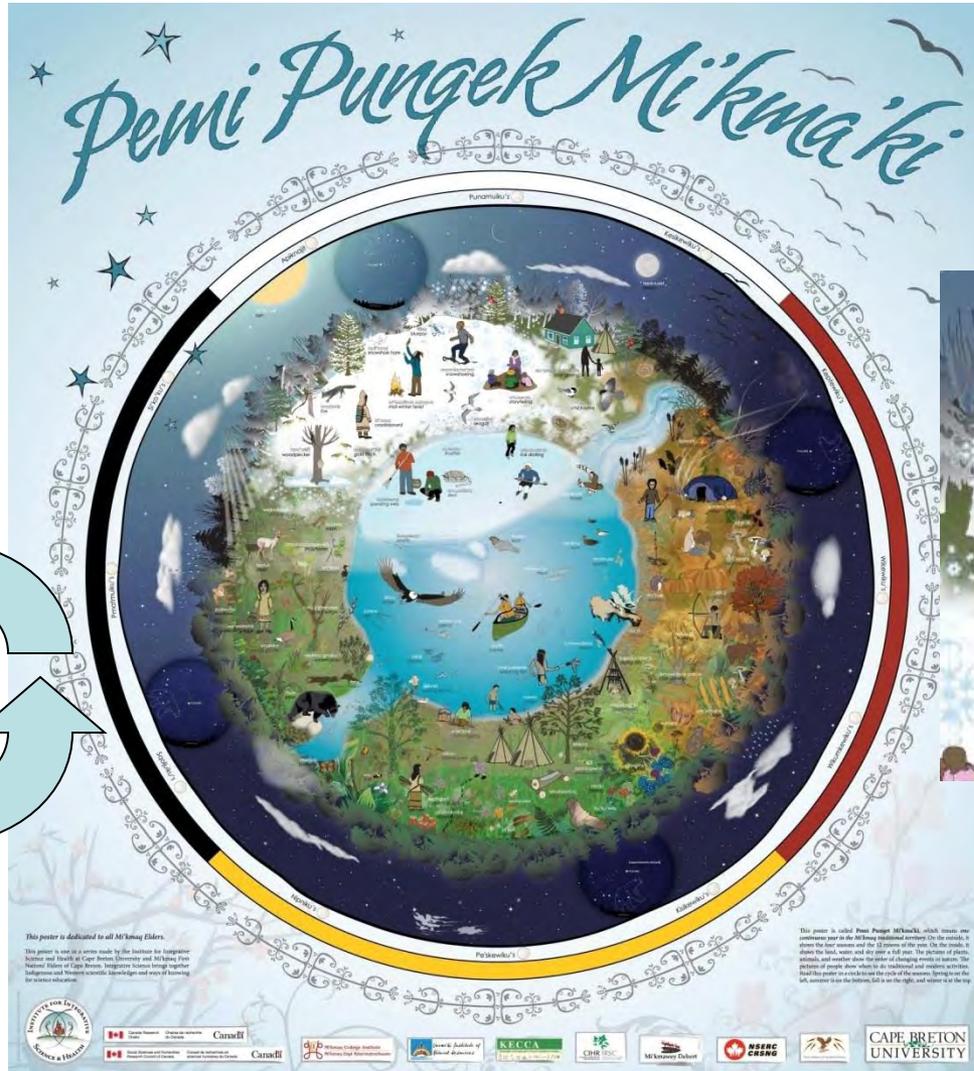
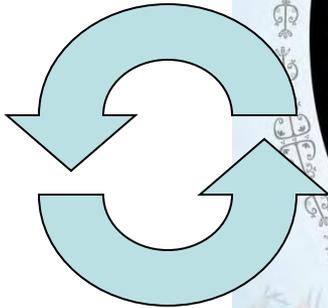
map

film

# Visuals are constructed



# Visuals can be coded



egg



leptocephali



kataqjij

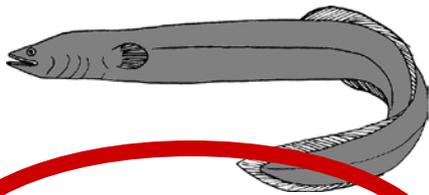
glass eel



American eel

Anguilla rostrata

silver eel



qsow

elver



yellow eel



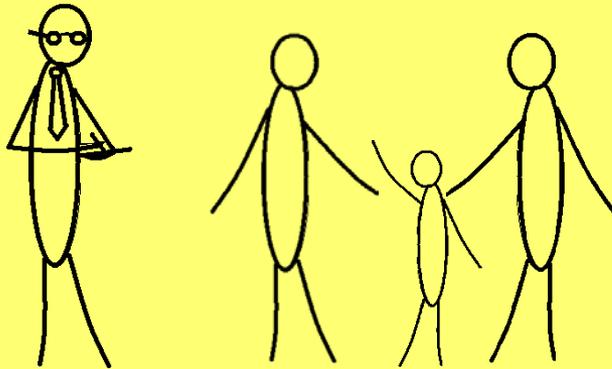
katew

eel slime

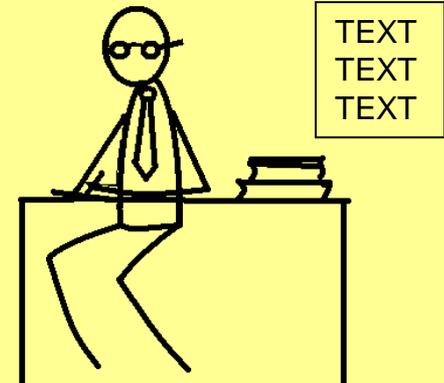
skimogan

(Scott & Scott 1988: 75-79)

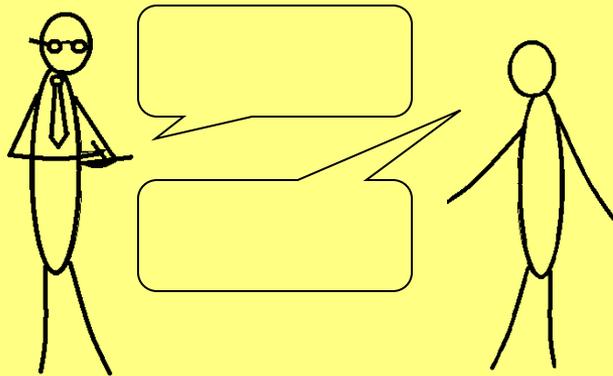
# Qualitative Data Collection



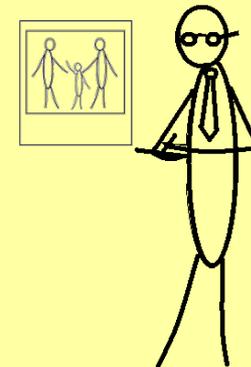
observation



documents

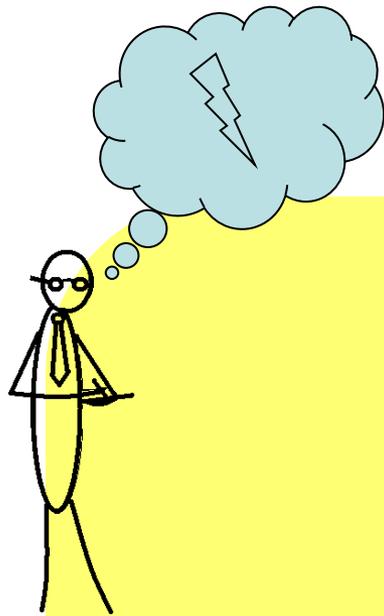


interview

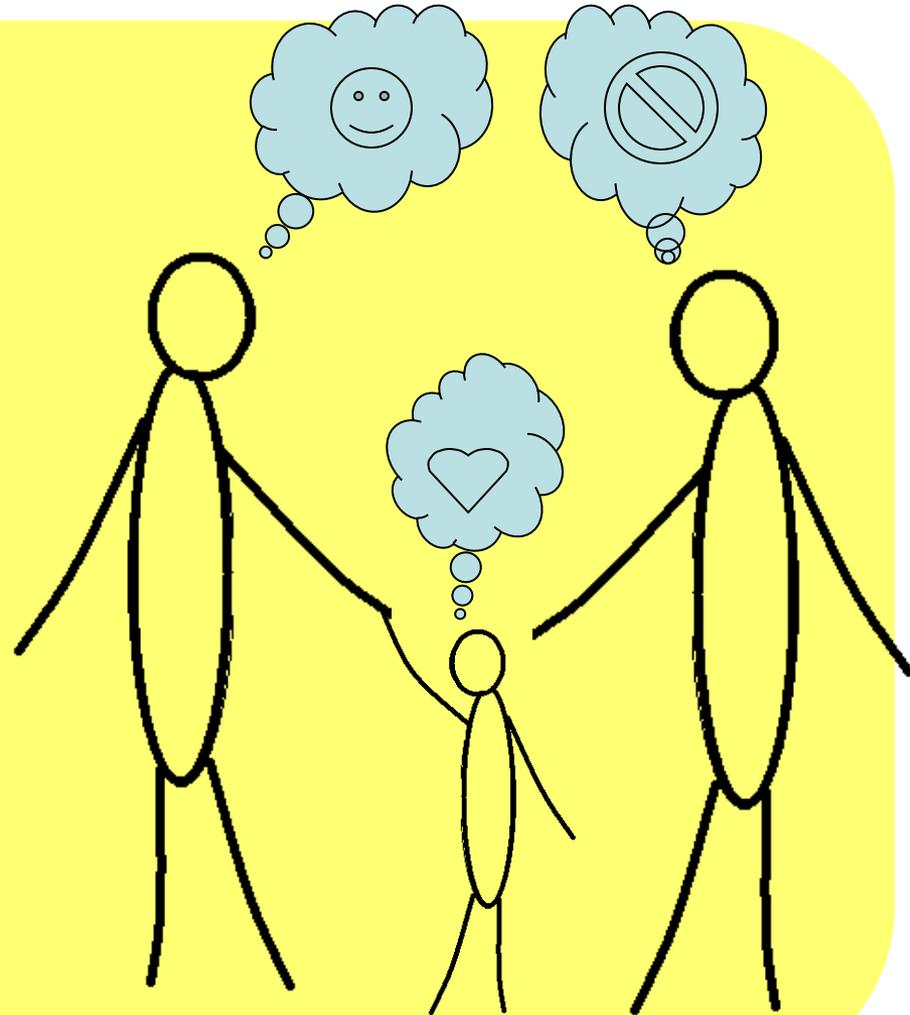


audiovisual

# Observation

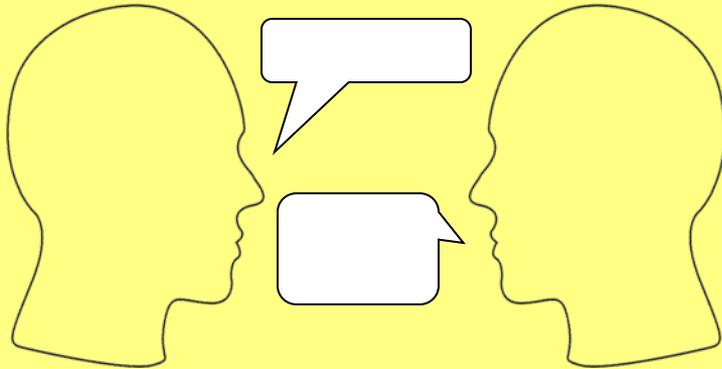


“show me”  
outside  
perspective



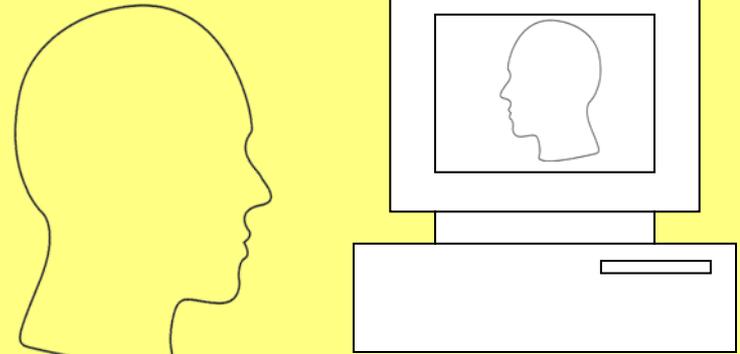
# Interviews

face to face

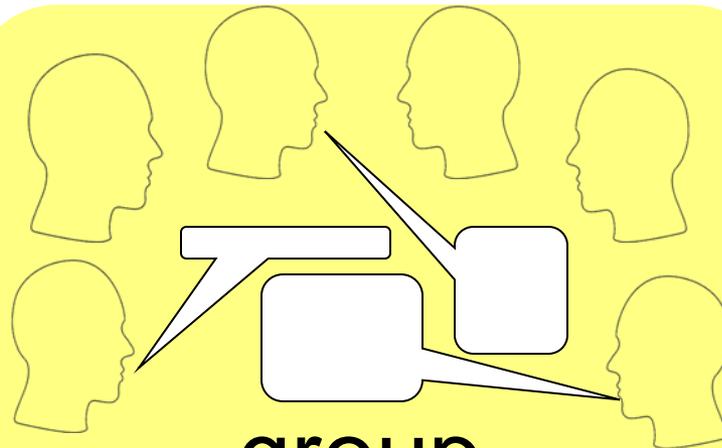


one-on-one

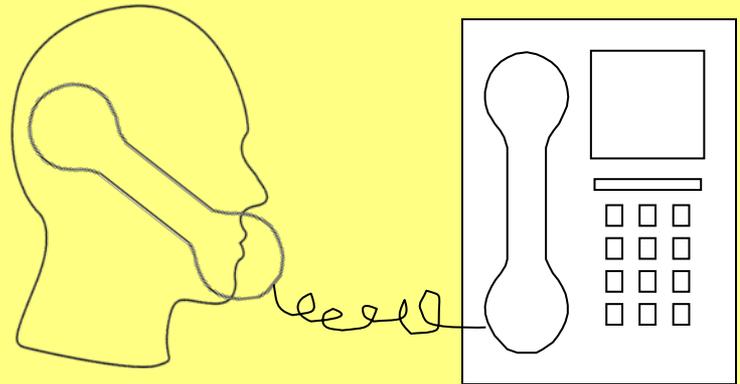
distance



computer

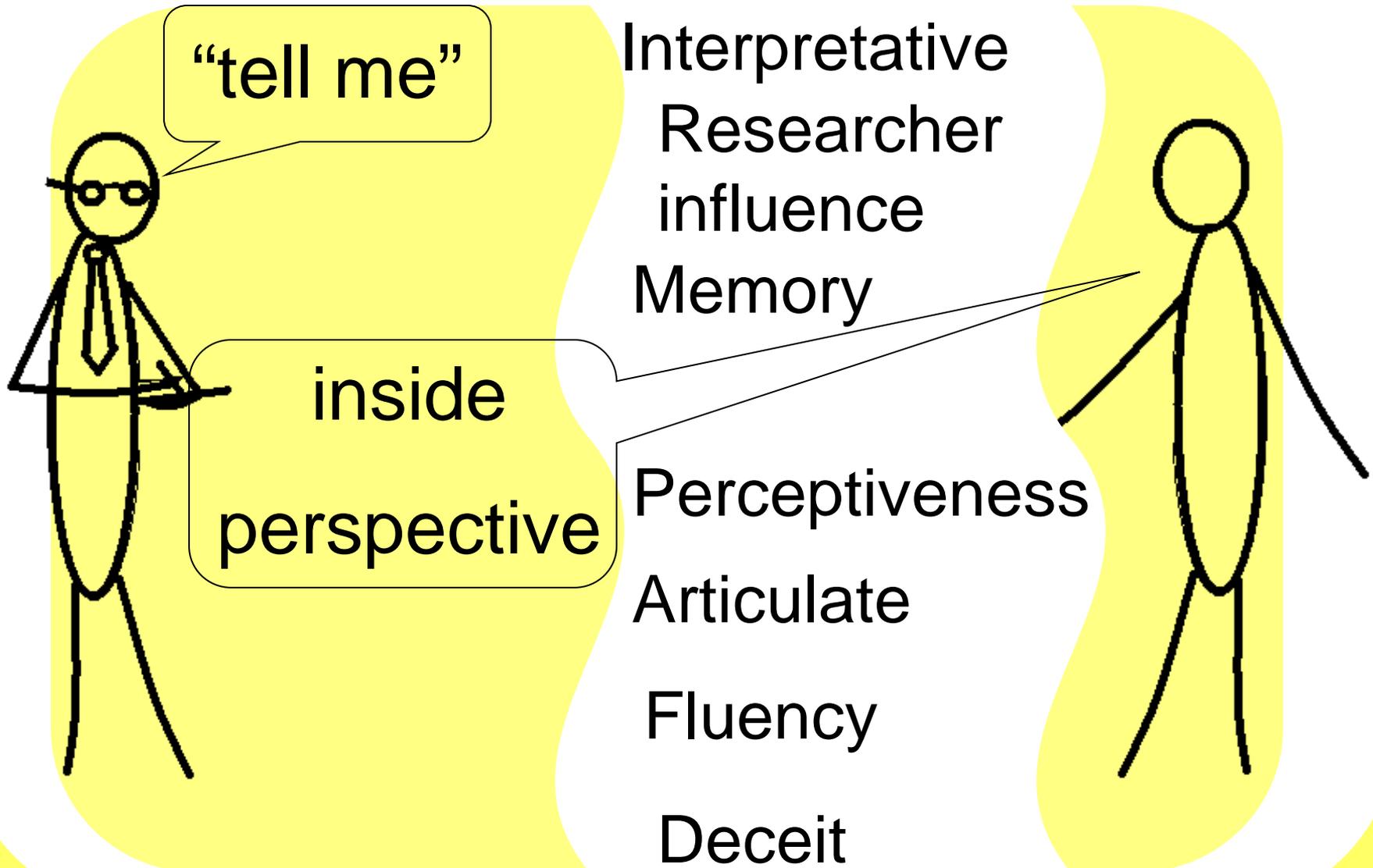


group

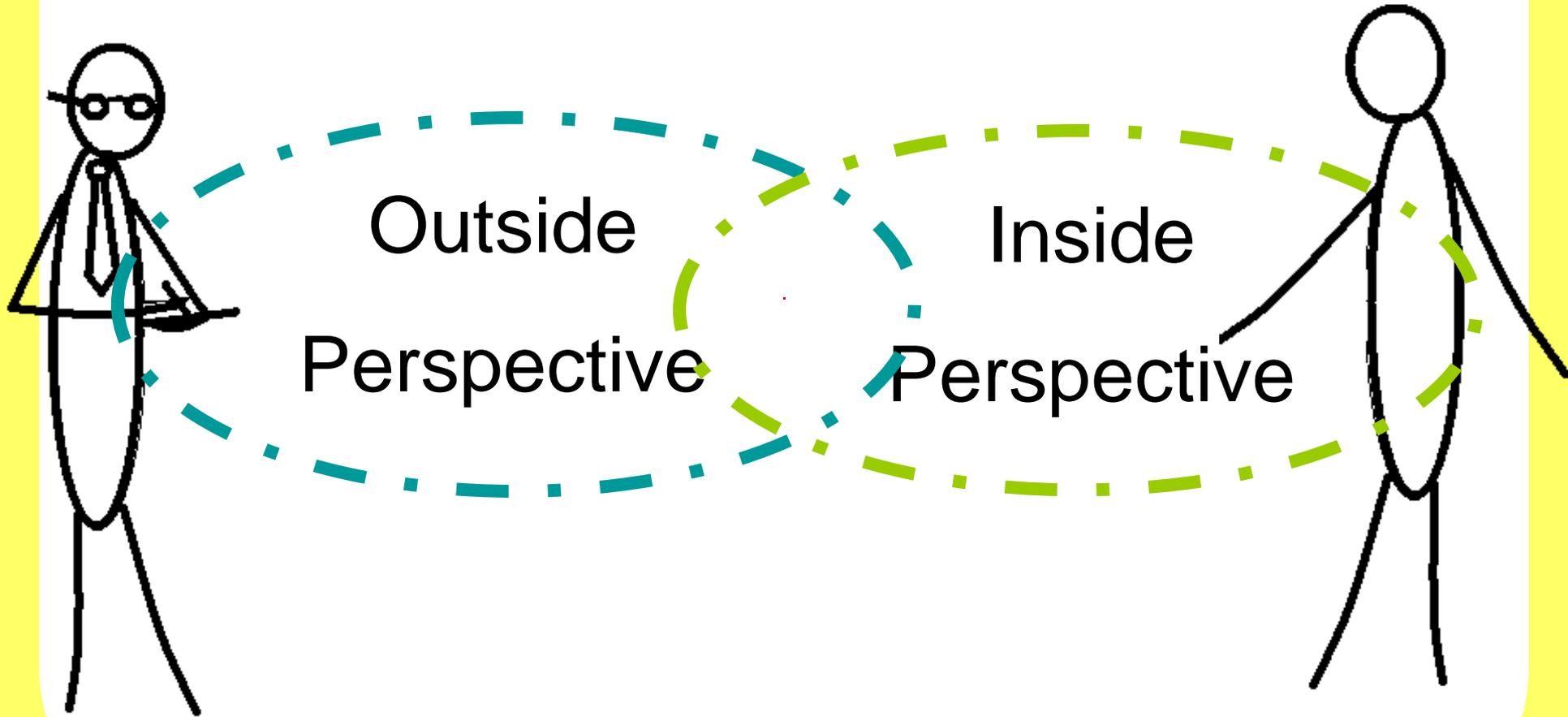


telephone

# Interviews



# “Crisis of Representation”



# “Crisis of Representation”

Structured versus unstructured

Outside

Inside

Perspective

Perspective

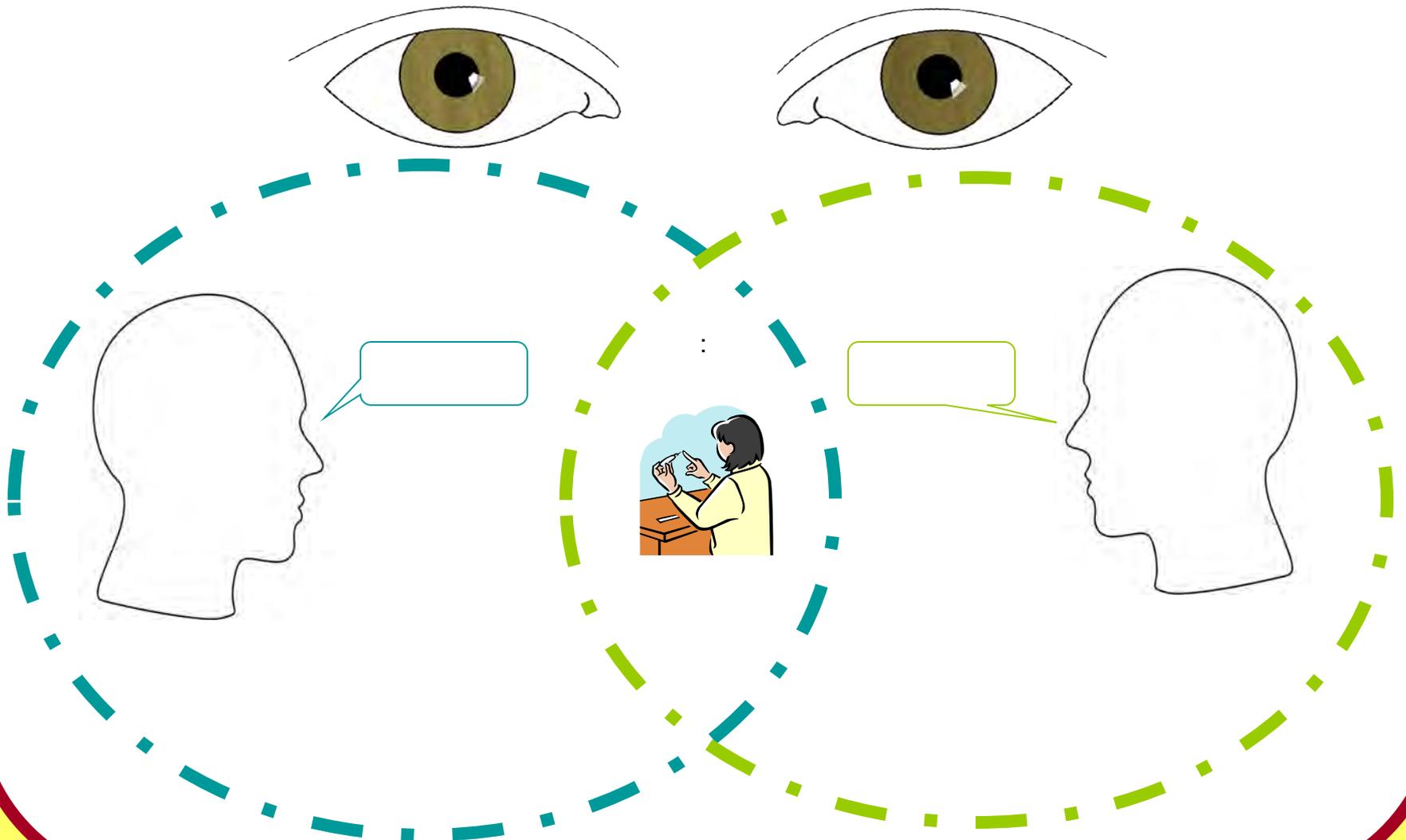
Open versus closed questions



# We See Uniquely



# Using Visuals in Interviews





# Picturing Human Health and the Environment: First Steps ... from "Co-Learning Journey" to "Two-Eyed Seeing"

Sana Kavanagh<sup>1</sup>, Cheryl Bartlett<sup>2</sup>, Nadine Lefort<sup>3</sup>, Murdena Marshall<sup>4</sup>, & Albert Marshall<sup>5</sup>

This poster shows how visuals helped facilitate discussion among university researchers, health and environmental professionals, and Mi'kmaq community members about Mother Earth and her lessons for humans about health, healing and wholeness in an Aboriginal community-based, participatory action research project based on Cape Breton Island, Nova Scotia.

Via our work, we concluded that visuals can help a group to reach:

- a shared understanding of how to talk together.
- a shared vision of how to work together.
- a shared understanding of terms and concepts.

### Project Title

**Integrative Health and Healing:** co-learning our way to expanding wholeness through restoration of relationships with the land

### Starting Points

- Spiritual connectedness with the land can be re-kindled and developed as a positive option within health and healing processes in modern Mi'kmaq communities.
- General understandings about common ground and differences between Aboriginal and Western thinking can be shared such that these understandings can facilitate new health options for Mi'kmaq communities as well as future research partnerships.

### Goals

- Establish a research partnership with Mi'kmaq community input, participation, and guidance.
- Create a new path of mutual trust and mutual respect between university researchers, health and environmental professionals, and Mi'kmaq communities.
- Co-learn about traditional knowledge that can promote improved health, particularly among young people in Mi'kmaq communities.

### Co-Learning Approach

- Our Co-Learning Approach involved:
- Learning together
  - Learning from each other
  - Learning the common
  - Learning the differences

### Guiding Wisdom

Our Co-Learning Approach was guided by the following wisdom:  
*Go into a forest, you see the birch, maple, pine. Look underground and all those trees are holding hands. We as people must do the same.*  
(late Mi'kmaq Chief, Spiritual Elder, and Healer Charlie Labrador)



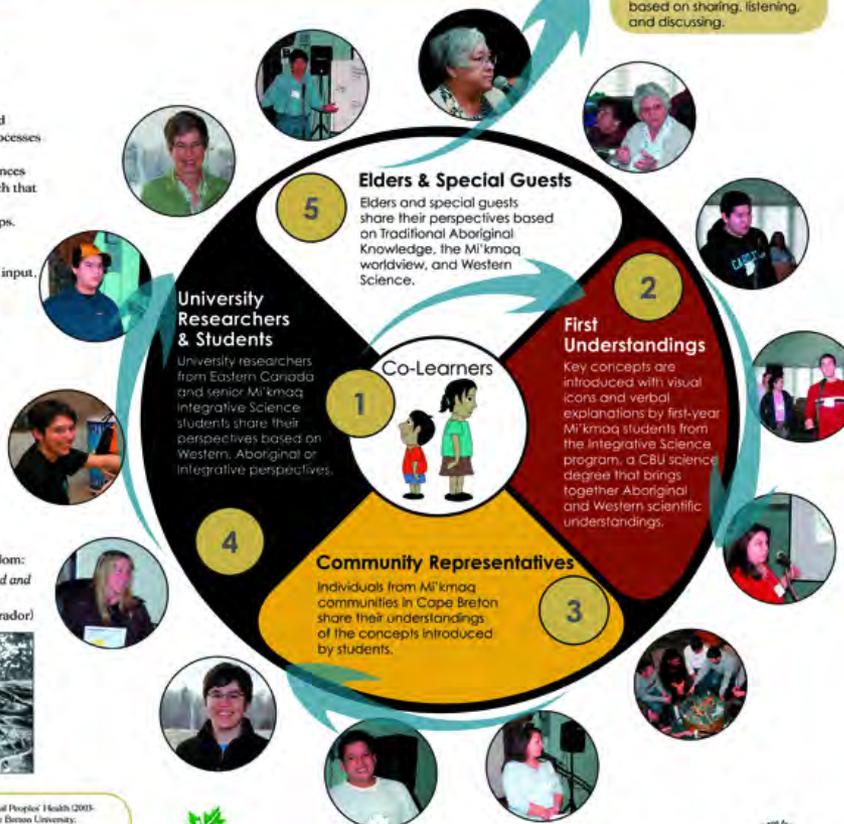
This research was funded by the Canadian Institutes of Health Research - Institute of Aboriginal Peoples' Health (2005-2006), I MESC (graduate) at Dalhousie University, Integrative Science research assistant, Cape Breton University; 2 PhD Canada Research Chair in Integrative Science, Department of Biology, Cape Breton University; 1 MEECC (graduate) at Royal Roads University, Integrative Science research assistant, Cape Breton University; 4 MESA, Elder and Spiritual Leader, Eskasoni Mi'kmaq First Nation, Associate Professor (retired) of Mi'kmaq Studies, Cape Breton University; 3 Elder, Eskasoni Mi'kmaq First Nation and Unama'ki Institute of Natural Resources.

## Co-Learning Journey

A shared understanding of how to talk together

This visual is based on the Medicine Wheel (or Circle of Learning) which is a commonly used Aboriginal teaching tool. The visual shows that within the discussion, all have a role to play. Each person has an opportunity to speak, to share, to teach, and to learn.

Each participant gains some new understandings of Mother Earth and her lessons for humans about health, healing and wholeness based on sharing, listening, and discussing.



**University Researchers & Students**

University researchers from Eastern Canada and senior Mi'kmaq Integrative Science students share their perspectives based on Western, Aboriginal or Integrative perspectives.

**Co-Learners**

Key concepts are introduced with visual icons and verbal explanations by first-year Mi'kmaq students from the Integrative Science program, a CBU science degree that brings together Aboriginal and Western scientific understandings.

**First Understandings**

Individuals from Mi'kmaq communities in Cape Breton share their understandings of the concepts introduced by students.

**Community Representatives**

Elders and special guests share their perspectives based on Traditional Aboriginal Knowledge, the Mi'kmaq worldview, and Western Science.

**Elders & Special Guests**

University researchers from Eastern Canada and senior Mi'kmaq Integrative Science students share their perspectives based on Western, Aboriginal or Integrative perspectives.

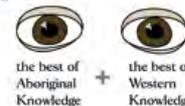
### Example

## Two-Eyed Seeing

A shared vision of how to work together

Two-Eyed Seeing is a vision of how to work together which was one of the new understandings that emerged during the "Integrative Health and Healing" project. Two-Eyed Seeing is learning to see from one eye with the strengths of Aboriginal knowledge, and from the other eye with the strengths of Western knowledge, and to using both these eyes together, for the benefit of all. Thus, Two-Eyed Seeing intentionally and respectfully brings together our different ways of knowing to motivate people, Aboriginal and non-Aboriginal alike, to work together.

Creating a visual for Two-Eyed Seeing has helped us share the spirit of mutual respect and trust which is an essential part of collaboration.



Two-Eyed Seeing was brought forward by Elder Albert Marshall of Eskasoni Mi'kmaq First Nation during the Integrative Health and Healing Project. In his words:

*"Two-Eyed Seeing is and has to be your Guiding Principle as to how you should live while you are here on this Earth. Our journey here is not meant for one perspective or one consciousness to get us through. We all need each other. The lesson that we are trying to put forth for our young people is that it's going to be much more expedient if we can take the best of whatever tools the white man has brought forth and the tools our forefathers have left us with... to use all our gifts so we leave the world a better place and thus the opportunities for our children and youth will not be compromised by our inactions today"*

## Concepts + Terms

A shared understanding

Visual icons were paired with verbal explanations to help participants look beyond terms and language to find common ground and differences in key concepts about health and the environment. Below are a few examples:



Indigenous Research Methodologies



Western Research Methodologies



Balanced Lifestyle



Spiritual Connectedness



Relationships with the Land



Health Promotion

# STRENGTHS IN OUR DIFFERENCES

How "sense of connectedness" and "relationships with environment" in the Mi'kmaq First Nation worldview help point the way to new possibilities for health promotion for all Canadians

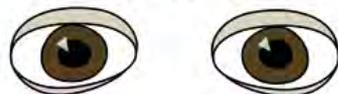
Cheryl Bartlett<sup>1</sup>, Sana Kavanagh<sup>2</sup>, Nadine Lefort<sup>3</sup>, Murdena Marshall<sup>4</sup>, & Albert Marshall<sup>5</sup>

This poster features two comparative big picture perspectives on the environment based on simplified Aboriginal and Western worldviews. It asks the question: "Could an eco-reflective and participatory sense of connectedness with the environment, as seen in the Mi'kmaq language and Indigenous Science, point to new possibilities for health promotion for all Canadians?"

## TWO-EYED SEEING

Two-Eyed Seeing is learning to see from one eye with the strengths of Aboriginal knowledge, and from the other eye with the strengths of Western knowledge, and to using both these eyes together, for the benefit of all. Thus, Two-Eyed Seeing intentionally and respectfully brings together our different ways of knowing to motivate people, Aboriginal and non-Aboriginal alike, to work together. Two-Eyed Seeing is our preferred Guiding Principle for collaborative work involving the university and Mi'kmaq (Aboriginal) communities because it allows us to see strengths in our differences.

### Comparative Big Picture Perspectives on the Environment



the strengths of Aboriginal knowledge



the strengths of Western knowledge

#### ABORIGINAL WORLDVIEW

Mi'kmaq language and Indigenous Science  
Eco-reflective and participatory  
Sense of connectedness with one's environment

#### WESTERN WORLDVIEW

English language and Western Science  
Cogno-centric and detached  
Sense of disconnectedness from one's environment

Two-Eyed Seeing was brought forward by Mi'kmaq Elder Albert Marshall of Eskasoni First Nation during an Aboriginal community-based participatory action research project called "Integrative Health and Healing: co-learning our way to expanding wholeness through restoration of relationships with the land". This research project was based in Cape Breton and involved participants from the five Mi'kmaq communities on Cape Breton Island and researchers from several universities in Eastern Canada, as well as Mi'kmaq undergraduate science students, health professionals and environmental professionals. The project was funded by the Canadian Institutes of Health Research - Institute of Aboriginal Peoples' Health (2003-2006).



### Seeing relationships: plant names and my environment

The eco-reflective Mi'kmaq plant name describes the fern in terms of the relationship between it and another living being present in the same local environment, a snake.

The cogno-centric Western plant names describe the fern in terms of symbolic objects, organisms, and even numbers that might reflect the patterns of the plants but that are not related to the local environment. The barcode exemplifies extreme detachment from environment.

### Seeing relationships: time of year and my environment

The participatory Mi'kmaq calendar describes the time of year in terms of natural patterns that are observed in a particular place within a particular moon in one's local environment.

The detached Western calendar labels the time of year using month names and numbers that can be used anywhere in the world. This involves no participation in or observation of the environment.

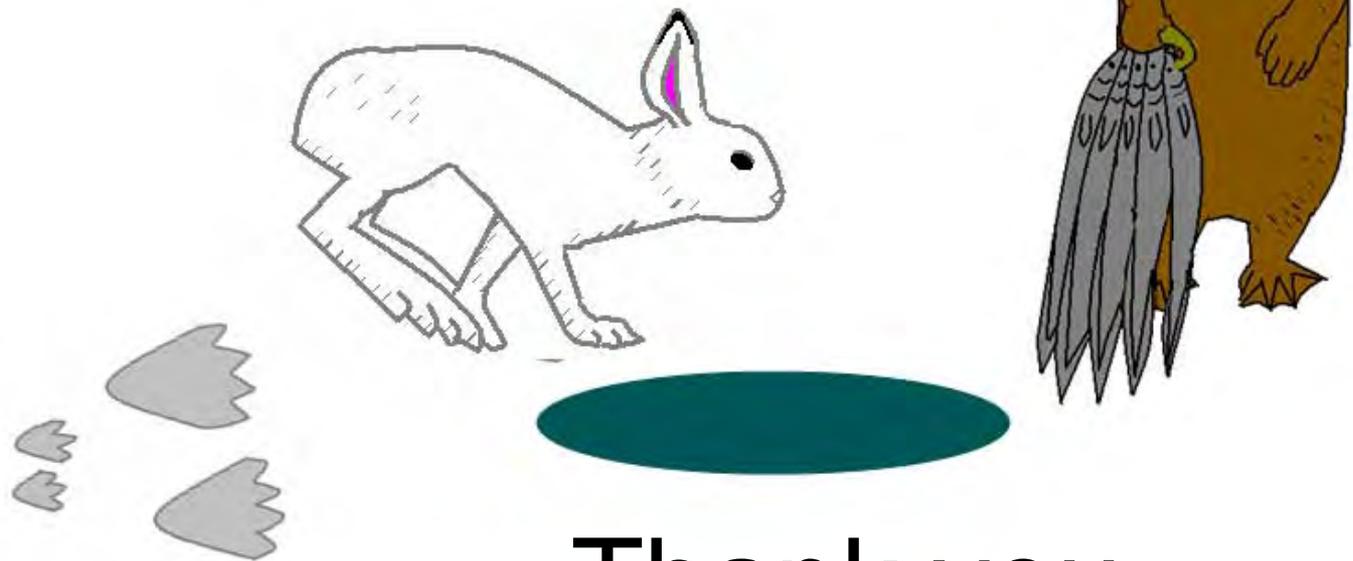
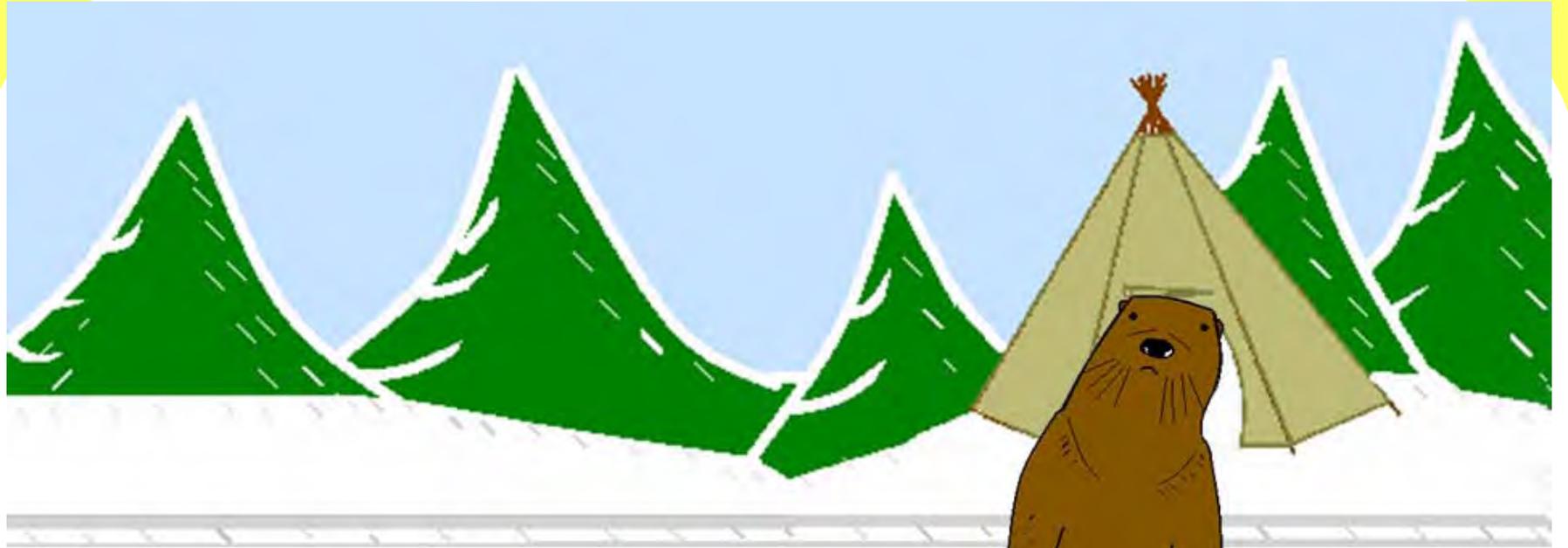
### Seeing relationships to promote healthy lifestyles: my thoughts, my health, and my environment

The relational Mi'kmaq phrase *Nemitu kis simoqnieles* (I see this could give me sugar disease) describes health information in terms of the relationship between self and food (in one's environment). This participatory and eco-reflective understanding makes one's personal role and responsibility in health easier to see and enact.

The Western Science understanding focuses on blood sugar which must be determined by an instrument. Furthermore, the technical term "Glycemic Index" lacks meaning for most people; thus, the responsibility they have with respect to food choices and their health is not immediately apparent.

The relational Mi'kmaq phrase *lapju nemitu kis opo'lates mjuajji* (I see this could harm my baby) demonstrates an understanding of health information based on personal action, relationships and responsibilities.

The Western Science understanding labels a condition but not the human or environmental relationships that can contribute to health problems. This explanation is more abstract, quite static, and much less participatory.



Thank you



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Chairs

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**Thank you / Wela'liog**

**Mi'kmaq Elders**

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Mi'kmaq College Institute  
Mi'kmaq Espi Kina'matno'kuom

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