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# 2021 Jordan's Principle Awareness Campaign Concept Testing Final Report

Prepared for Indigenous Services Canada

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For more information on this report, please contact Indigenous Services Canada at:  
[aadnc.marketingadvertising-marketingpublicite.aandc@canada.ca](mailto:aadnc.marketingadvertising-marketingpublicite.aandc@canada.ca)

*Ce rapport est aussi disponible en français.*

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March 2021

This public opinion research report presents the results of focus groups conducted by Earncliffe Strategy Group on behalf of Indigenous Services Canada. The research was conducted in February 2021.

Cette publication est aussi disponible en français sous le titre : Campagne de sensibilisation au principe de Jordan 2021 Test de concept Rapport final

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Indigenous Services Canada  
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## TABLE OF CONTENTS

EXECUTIVE SUMMARY .....	2
INTRODUCTION.....	6
DETAILED FINDINGS .....	8
CONCLUSIONS.....	17
APPENDIX A: METHODOLOGY REPORT.....	18
APPENDIX B: DISCUSSION GUIDE.....	20
APPENDIX C: MESSAGES .....	23
APPENDIX D: CONCEPTS .....	24
APPENDIX D: SCREENER.....	26

## EXECUTIVE SUMMARY

Earnscliffe Strategy Group (Earnscliffe) is pleased to present this report to Indigenous Services Canada summarizing the results of online focus group research testing creative concepts for the 2021 Jordan’s Principle Awareness Campaign.

Provincial and Territorial governments are responsible for administering health, social and education services that Canadians can access while the federal government provides transfer payments to support these services. As the provincial and territorial governments exercise some discretion over the funds, this has resulted in programs and services that vary based on jurisdiction, geography, provincial/territorial budget, population needs, infrastructure, human resources, and political priorities. Another added complexity is that provincial and territorial governments do not have the authority to provide these services on Crown land (i.e. reserve land).

Thus, the systems for funding and delivering services for First Nations children are more complex than those for other children in Canada. Jordan's Principle helps First Nations children access the products, services and supports they need. It can help with a wide range of health, social and educational needs.

Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba. After spending the first few years of his life in a Winnipeg hospital, Jordan was given permission by his doctors to live in a specialized foster home near the hospital. However, Jordan remained in hospital due to the inability of the federal and provincial governments to reach agreement as to who would pay for his out of hospital care in light of his status as a First Nations child. He died in hospital at the age of five. Under Jordan’s Principle requests for funding can be sent to Indigenous Services Canada so that First Nations children can access the products, services and supports they need, when they need them, and any jurisdictional or payment disputes will be resolved later. The Government of Canada conducts awareness campaigns aimed at raising awareness of Jordan’s Principle among families of First Nations children and professionals interacting with First Nations children. Research was required in order to concept-test materials for the 2021 campaign.

The objectives of the research were to evaluate the relative effectiveness of proposed concepts with members of the target audiences, verify that the concepts have the potential to draw the attention of target audiences, and recommend possible modifications to the concepts that could increase effectiveness. The contract value for this project was \$77,009.73 including HST.

To meet these objectives, Earnscliffe conducted a comprehensive wave of qualitative research. The research included a series of seven online focus groups which all took place on February 20, 2021. The groups were conducted with parents and/or guardians of First Nations children and First Nations individuals (18+) who reside in Eastern Canada (Atlantic Canada, Quebec and Ontario); in Quebec; in the Prairies and the North (Manitoba, Saskatchewan, the Territories); and in Western Canada (Alberta and British Columbia). The sessions were approximately ninety minutes in length. One online focus group was conducted in French with First Nations residents of Quebec, some of whom had children, some of whom did not. Across Eastern Canada, the Prairies/North and Western Canada, two groups were conducted in English, one with parents and guardians of First Nations children and one with First Nations individuals 18+.

*It is important to note that qualitative research is a form of scientific, social, policy, and public opinion research. Focus group research is not designed to help a group reach a consensus or to make decisions, but rather to elicit the full range of ideas, attitudes, experiences, and opinions of a selected sample of participants on a defined topic. Because of the small numbers involved, the participants cannot be expected to be thoroughly representative in a statistical sense of the larger population from which they are drawn and findings cannot reliably be generalized beyond their number.*

The key findings from the research are presented below.

- Awareness of Jordan’s Principle varied within each group. All groups included participants who had heard of and could describe Jordan’s Principle, but some had never come across it.
- Most had a positive impression of Jordan’s Principle. Indeed, almost all participants felt it was important to tell Jordan River Anderson’s story and to explain why Jordan’s Principle exists.

## Messages

- Participants were most interested in messages that educate, explain and enable individuals to seek out services for First Nations children and youth. These included messages that brought more clarity to what Jordan’s Principle is, including the history that led to it, and that directed people to a toll-free number and/or website to learn more.
- Positioning Jordan’s Principle as “child first” was well-received. Some felt this wording fit well with First Nations culture.
- There were several instances in which participants pointed out language they found unsuitable. This was primarily language that singled out First Nations children from non-Indigenous children and/or singled out specific needs. Participants felt that Jordan’s Principle is less about addressing a “need” than acknowledging and addressing the failure of governments to deliver basic necessities.
- Participants also pointed out that the language, “If you know a First Nations child who is struggling with...” seemed to be directed at someone who is not the child’s parent with the implication the child was somehow being neglected. Interestingly, in the groups where another participant explained that Jordan’s Principle was available to anyone (i.e. a teacher, tutor, etc.) who might know someone that could use the service, it seemed to assuage those concerns.

## Concepts

- Generally, participants felt that the concepts could benefit from a little more First Nations artwork, symbols, imagery and colour.
- Based on some of the design elements and language, some came away with the impression that Jordan’s Principle was about helping only young children (not youth).
- Participants wished that the concepts struck a more positive tone, in some cases. For example, they thought the inclusion of testimonials or examples of experiences and outcomes resulting from Jordan’s

Principle would be particularly interesting and relevant. This also included hearing the voices of First Nations children/youth, who had benefited from Jordan’s Principle, as the spokesperson in radio ads.

- Contributing to this impression was the use of the Blue Bear across all concepts. While some indicated that the spirit bear was an important First Nations symbol, participants did not seem to know about the significance of the Blue Bear in relationship with Jordan’s Principle (as being Jordan’s spirit); they wondered whether Jordan’s favourite colour was blue.
- With respect to the concepts, there was a sense that some components implied a “white saviour” position, especially since the message was coming from the Government of Canada, and thus elicited negative reactions from many participants.
- Area 2: Hand in Hand, seemed to be the most promising and was most often selected by participants when they were asked which they preferred of the three. This concept was the one that seemed to capture most participants’ attention and be the one in which they could more readily identify themselves especially in terms of the imagery (i.e., images of nature and a First Nations person with braided hair).
- Area 1: A Helping Hand, seemed to most explicitly imply the campaign was targeted to much younger children. In terms of the imagery, some felt the outstretched hand depicted the government from above helping First Nations people below or supports that were out of reach. In terms of the language, including “providing access to products services and supports,” “whenever they need it,” and relevant contact information (particularly, the phone number) was appreciated; although, language like “And for First Nations kids, it’s no different” seemed to single out First Nations children.
- Area 3: From the Outside In, seemed to be the most controversial and the least attention-grabbing of the three. The majority of participants questioned the appropriateness of the headlines suggesting they were discriminatory about First Nations people. Having said that, participants did appreciate the clear language throughout that referred to the breadth of available products, services and supports that assist with health, social and educational needs and the call to action to get more information online or by telephone.

Research Firm:

Earnscliffe Strategy Group Inc. (Earnscliffe)  
Contract Number: HT372-194162/001/CY  
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I hereby certify as a Representative of Earnscliffe Strategy Group that the final deliverables fully comply with the Government of Canada political neutrality requirements outlined in the Communications Policy of the Government of Canada and Procedures for Planning and Contracting Public Opinion Research. Specifically, the deliverables do not include information on electoral voting intentions, political party preferences, standings with the electorate or ratings of the performance of a political party or its leaders.

Signed:

Date: March 3, 2021

A handwritten signature in black ink that reads "Stephanie Constable". The signature is written in a cursive, flowing style.

Stephanie Constable  
Principal, Earnscliffe

## INTRODUCTION

Earnscliffe Strategy Group (Earnscliffe) is pleased to present this report to Indigenous Services Canada summarizing the results of online focus group research testing creative concepts for the 2021 Jordan’s Principle Awareness Campaign.

Provincial and Territorial governments are responsible for administering health, social and education services that Canadians can access while the federal government provides transfer payments to support these services. As the provincial and territorial governments exercise some discretion over the funds, this has resulted in programs and services that vary based on jurisdiction, geography, provincial/territorial budget, population needs, infrastructure, human resources, and political priorities. Another added complexity is that provincial and territorial governments do not have the authority to provide these services on Crown land (i.e. reserve land).

Thus, the systems for funding and delivering services for First Nations children are more complex than those for other children in Canada. Jordan's Principle helps First Nations children access the products, services and supports they need. It can help with a wide range of health, social and educational needs.

Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba. After spending the first few years of his life in a Winnipeg hospital, Jordan was given permission by his doctors to live in a specialized foster home near the hospital. However, Jordan remained in hospital due to the inability of the federal and provincial governments to reach agreement as to who would pay for his out of hospital care in light of his status as a First Nations child. He died in hospital at the age of five. Under Jordan’s Principle requests for funding can be sent to Indigenous Services Canada so that First Nations children can access the products, services and supports they need, when they need them, and any jurisdictional or payment disputes will be resolved later.

The Government of Canada conducts awareness campaigns aimed at raising awareness of Jordan’s Principle among families of First Nations children and professionals interacting with First Nations children. Research was required in order to evaluate the relative effectiveness of proposed concepts with members of the target audiences, verify that the concepts have the potential to draw the attention of target audiences, and recommend possible modifications to the concepts that could increase effectiveness.

The specific objectives of the research were to:

- Determine which of the ad concepts is the most effective;
- Assess each concept on a number of attributes (relevant, eye catching, etc.);
- Gauge the potential effectiveness of the creative approach and proposed taglines and messaging;
- Gauge the comprehension of the proposed messaging; and,
- Ensure that the ad concepts are culturally appropriate.

The results of the concept testing will guide decisions related to the selection of the most effective creative concept and assist with the finalization of creative elements for the ads.



## Research Approach

To meet these objectives, Earncliffe conducted a wave of qualitative research. The research included a series of seven online focus groups which all took place on February 20, 2021. The groups were conducted with parents and/or guardians of First Nations children and First Nations individuals (18+) who reside in Eastern Canada (Atlantic Canada, Quebec and Ontario); in Quebec; in the Prairies and the North (Manitoba, Saskatchewan, the Territories); and in Western Canada (Alberta and British Columbia). One online focus group was conducted in French with First Nations residents of Quebec, some of whom had children, some of whom did not. Across Eastern Canada, the Prairies/North and Western Canada, two groups were conducted in English, one with parents and guardians of First Nations children and one with First Nations individuals 18+. The sessions were approximately ninety minutes in length. The focus group participants received an honorarium of \$100 as a token of appreciation for their time.

The table below shows the number of participants in each group:

Exhibit 1

Group	No. of Participants
Parents of First Nations Eastern Canada	9
First Nations 18+ Eastern Canada	12
Parents of First Nations Children and First Nations 18+ Quebec	8
Parents of First Nations Prairies & Territories	9
First Nations 18+ Prairies & Territories	12
Parents of First Nations Western Canada	10
First Nations 18+ Western Canada	11
TOTAL	71

Appended to this report are the screener, discussion guide, messages and concepts.

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## DETAILED FINDINGS

This qualitative report is divided into three sections: overall awareness and impressions of Jordan’s Principle, reaction to campaign messages and impressions of campaign concepts.

It is important to note that qualitative research is a form of scientific, social, policy, and public opinion research. Focus group research is not designed to help a group reach a consensus or to make decisions, but rather to elicit the full range of ideas, attitudes, experiences, and opinions of a selected sample of participants on a defined topic. Because of the small numbers involved, the participants cannot be expected to be thoroughly representative in a statistical sense of the larger population from which they are drawn, and findings cannot reliably be generalized beyond their number.

Except where specifically identified, the findings represent the combined results regardless of audience, location or language (English and French).

### Awareness and Understanding of Jordan’s Principle

*The focus groups began with an initial warm-up exercise and discussion to gauge participants’ awareness and understanding of Jordan’s Principle.*

Awareness and understanding of Jordan’s Principle varied among participants. Every group included at least one participant with a fairly detailed understanding of Jordan’s Principle. A few had direct experience with Jordan’s Principle, either by applying for resources for their children or because they had come across it as part of their work. In contrast, some had not heard of Jordan’s Principle at all or could only recall it vaguely. When asked, none seemed to have seen any advertisements about Jordan’s Principle from the Government of Canada in the past.

Those who could describe Jordan’s Principle in fairly specific terms overall thought it was an important initiative, but also noted there was room for improvement. They expressed frustrations with administrative delays, noting that the application process can be overly complicated or burdensome. A few were disappointed because expected benefits were not covered. Upon being presented with a general description, those who were less familiar with Jordan’s Principle were saddened by the story of Jordan River Anderson and disheartened that “it took this” to ensure the provision of services that non-First Nations people living in Canada deserve. The majority of participants were pleased that Jordan River Anderson’s story and why Jordan’s Principle exists would be communicated more broadly.

### Reaction to Campaign Messages

*Participants were shown a series of nine messages on screen and asked to identify which they liked and disliked.*

The messages that generated the most positive feedback educated and explained about Jordan’s Principle or provided information about how to access services. Participants were interested in messages that brought more clarity to the objective of Jordan’s Principle. Some were pleasantly surprised by information about the broad range of services covered under Jordan’s Principle and felt it was important to build awareness about them. The messages that participants reacted positively to because they educated and explained were:

- Jordan's Principle helps First Nations children access the supports they need. To learn more, visit [www.canada.ca/jordans-principle](http://www.canada.ca/jordans-principle) or call the 24/7 Jordan's Principle toll-free line 1-855-JP-CHILD (1-855-572-4453).
- The Jordan’s Principle Call Centre can give families information 24/7 on how to help meet the needs of First Nations children.
- Jordan's Principle is a child-first principle helping First Nations children get the services they need when they need them.

Participants frequently noted how important it was to include information that would directly link parents or guardians to someone who could answer their questions or help them apply for services under Jordan’s Principle. For example, they appreciated the message that directed people to a toll-free number to learn more, particularly since it would connect First Nations without access to the internet. Of note, while participants liked the idea of a direct line of communication, they were skeptical that they would actually speak with a live human if they phoned a call centre, as one message mentioned. The phone number was an important detail, as long as it led to an actual conversation. Parents in particular were concerned about being heard by someone with the knowledge to help them.

The notion of Jordan’s Principle being a “child first” principle was compelling. For some, this message helped to explain and reinforce that Jordan’s Principle aims to put children’s needs first. They appreciated what they felt was direct and explanatory language.

A few participants mentioned the importance of telling the story of Jordan River Anderson, and the importance of recognizing that the initiative is dedicated to his memory. They were drawn to the following message:

- Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba.

Though some of the information in the messages was deemed helpful, there were many instances in which the language was deemed unsuitable. In every group, the participants indicated that some specific phrases or terms should be avoided or replaced; especially those that singled out First Nations children from non-Indigenous children and/or singled out specific needs. Participants agreed that the language should be reframed as positive and affirming, rather than emphasizing the need for help.

The term “need” emerged as particularly problematic, specifically in the following statements:

- Jordan’s Principle can help First Nations children get the education supports they need to succeed in the classroom.
- This can be a challenging time for mental wellness, including for children. Jordan’s Principle can help First Nations children get the holistic mental wellness support they need.

Participants noted that the services Jordan’s Principle covers have been denied to First Nations children for years. That they receive them should be an expectation, not the benefit of applying to a government program. Describing them as something First Nations children need ignored the failure on the part of governments to deliver what should be reasonably expected.

Messages that mentioned providing “extra” help were also criticized. These messages were:

- Jordan’s Principle is about giving extra help when it is needed so First Nations children have an equal chance to thrive.
- If you know a First Nations child who is struggling with school and needs the extra help of a tutor, Jordan’s Principle may be able to help.

Participants felt characterizing the services provided as “extra” could perpetuate offensive stereotypes about Indigenous people in Canada. They also felt it implied (incorrectly) that Indigenous people have historically received enough support from the federal government, and the services provided under Jordan’s Principle are an added bonus. They also believed that if the same resources were being provided to non-Indigenous students, they would not be described as an “extra”, but rather recognized as essentials that all children are entitled to, without question or qualification.

Parents in particular objected to the suggestion in one message that Jordan’s Principle gives First Nations children “...an equal chance to thrive”. They interpreted this as suggesting that their children had no way of thriving without help, noting that their children succeed in spite of the lack of government support. Parents also felt the statement ignored their own efforts as parents to set their kids up for success.

Some participants objected to the message that stated:

- Jordan’s Principle is here to help First Nations children, including those with disabilities, get the support they need.

They felt that in this context, it was inappropriate to single out children with a disability. The message suggested First Nations children with disabilities are “separate”. Participants objected to this characterization and argued that there are endless types of disabilities found among people across society. Participants felt that disabilities should not be used to divide children into different categories and that it should go without saying that all children should get the support they need.

Finally, in addition to the concerns participants had about framing resources as “extra” help noted above, many found the situation described in the following message inappropriate:

- If you know a First Nations child who is struggling with school and needs the extra help of a tutor, Jordan’s Principle may be able to help.

This message seemed to be directed at someone who is not the child’s parent with the implication the child was somehow being neglected. In the groups where another participant explained that the benefit was available to anyone (i.e. a teacher, tutor, etc.) who might know someone that could benefit from Jordan’s Principle, it seemed to assuage those concerns.

## Reaction to Campaign Concepts

*Participants in each group were shown three advertising concepts in randomized order to reduce ordering effect. For each concept, a variety of formats were used to illustrate how each concept would be executed. The different formats included: print ads, a banner ad and/or social media post, and a radio script. Please refer to the Appendix for images of all of the concept materials tested.*

While each concept generated a variety of specific reactions and suggested improvements, there were some consistent findings across all concepts.

With exception of Area 2: Hand in Hand, participants were quick to point out that the concepts lacked any evidence of First Nations in terms of artwork, symbols, imagery, colour or language. Virtually the only evidence of First Nations culture they identified was the man with the braids in Area 2. The majority of participants did not see themselves reflected in the concepts and argued that they may be more attention-grabbing if they did. They hoped that the final concepts would include colours, including yellow, red and black, and symbols such as a feather or eagle that better reflected First Nations culture. A few suggested that the design should be the work of a First Nations artist. If the final concepts use the work of a First Nations artists, participants suggested highlighting that fact. Another suggestion participants offered was that a First Nations person, perhaps an elder, should read any radio scripts to lend the message credibility.

Many participants questioned the selection of the blue bear throughout the concepts. For some, there was a hope that it had some special meaning. Some indicated that the spirit bear was an important First Nations symbol, but were not sure about the significance of the Blue Bear in relationship with Jordan’s Principle (as being Jordan’s spirit). Some wondered whether Jordan’s favourite colour was blue. Participants suggested that if it was an important component, that it should be consistent (not sometimes using a brown bear). Worth noting, it reminded several participants of another cartoon bear, Winnie the Pooh. Moreover, the use of the colour blue contributed to the impression that Jordan’s Principle only applies to young children.

These observations about the imagery of the concepts was often compounded by a sense that the language and tone at times implied a “white saviour” position. Language such as: “we’re committed to helping,” “giving First Nations children the chance at a brighter future,” “we provide,” “we can ensure,” and “helping from the outside in,” elicited negative reaction from many participants (especially coming from the Government of Canada). Imagery such as the hand reaching down from above in Area 1: A Helping Hand was another example that evoked this perception. Overall, the language and imagery made it seem as though the government was suggesting that First Nations are not capable of helping themselves, which participants agreed was demeaning.

Participants were frustrated by how often the concepts and the “white saviour” positioning seemed to suggest that First Nations children were incapable of succeeding without support, ignored the history of systemic failures on the part of government and ongoing structural issues, and implied it was the fault of these children for needing these supports.

In addition, participants felt that singling out First Nations children for having certain problems or health conditions (i.e., a stutter) reinforces a negative, racist, myth that such challenges are more prevalent among First Nations. They would prefer a concept that strikes a more positive tone. Suggestions to help achieve such a tone included focusing more on collaboration, empowering First Nations children, and aspirational outcomes that all children share.

Many discussions about one concept or another often triggered questions about the allowable age range for benefits under Jordan’s Principle. Participants commented that the concepts implied that it was about helping young children, rather than youth more broadly. The teddy bear image used throughout contributed to this impression. Participants noted that text should make it clear that services are available under Jordan’s Principle to children and youth.

Finally, in several groups, participants expressed an interest in learning about how First Nations children had benefited from resources provided under Jordan’s Principle. They recommended the use of testimonials or examples of experiences and outcomes resulting from Jordan’s Principle. For example, one participant suggested that radio scripts could include testimonial from a First Nations child explaining their experience. Participants agreed that the campaign overall could be improved by highlighting practical information, such as the breadth of services/supports covered and how to apply.

The following sections expand upon the feedback for each concept in greater detail.

## Area 2: Hand in Hand

Area 2: Hand in Hand seemed to be the most promising of the three concepts. This concept was most likely to capture participants’ attention. They recognized elements of First Nations culture in the design, including the individual with braids and the nature image. Participants also felt that the tagline struck a positive, collaborative tone. However, they noted several issues and areas for improvement that should be addressed in the final copy. While participants selected it most often when asked which concept they preferred, it was often with the caveat that the extensive feedback on it be taken to heart and used to improve it from the version as tested.

The majority liked the tagline, “Hand in Hand for First Nations Children”. It suggested collaboration, support, and inclusion of First Nations Children, notably at a funding level on par with non-Indigenous children.

Participants also liked this tagline because it did not suggest that the services provided under Jordan’s Principle are part of a “handout” from government and avoided suggesting that non-Indigenous people and organizations provide these services to “save” First Nations children.

The imagery and design used in this concept was the most relatable to participants. While some felt the sketches lacked colour, they could recognize some elements of First Nations culture, including images of nature and the sunrise. Some pointed out the image in nature had the potential to be attractive and feature appealing territory that relates well with First Nations culture. One participant added that the final copy should ensure it is clear the image represents a sunrise, rather than a sunset. The former would better reflect First Nations imagery of the future, as opposed to the end.

Another element of this concept that participants felt related to First Nations culture was the individual with braids. While most appreciated its inclusion, a few participants feared it could come across as stereotyping. One participant explained that this is imagery better expressed in photography than illustration, offering that with the limited detail available to an illustrative artist, it is very difficult to develop an illustrative First Nations character that does not stereotype.

Other suggestions aimed at improving Area 2’s overall design included:

- Having the characters face the front/camera, rather than have their backs turned.
- Replacing or not using the image depicting a school setting. Participants felt it was problematic because it evoked residential schools, especially as it was not obvious whether the older person was First Nations or not.
- Reconsidering the age/size of the older person shown. At least one participant felt the larger character suggested one had more power over the other rather than being equal characters Hand in Hand.

The radio script for this concept was relatively well received, though participants offered constructive criticism. The first two sentences outlining the fact that every child (not just First Nations) “should be able to access the health, social or education support they need” and that “for many First Nations children living in Canada, support can be out of reach” tended to be seen as a fair description of the situation. Participants also felt that they served as a good opening to introduce Jordan’s Principle, though some felt the second sentence reinforced that First Nations children are not provided with the services they should receive.

The phrase “we’re committed” and language talking about ensuring First Nations children “get an equal opportunity” sounded to some like government was taking credit for doing something while exaggerating the service that would actually be provided. Those who felt it was exaggerating expressed that being given the service you deserve is not the same as creating equal opportunity. Relatedly, some found it offensive to say “we can ensure First Nations children have the potential to succeed.” For those who did not appreciate this sentiment, they noted that it implied that First Nations children – for some, specifically their children – do not have the potential to succeed without the “we” in question helping them. Finally, some wondered what exactly “their cultural needs” meant.

The banner ad was perhaps the least popular component of Area 2: Hand in Hand. The language on this ad was deemed inappropriate and was offensive to most. The phrase “Giving First Nations children the chance at a brighter future” was considered problematic for most because it suggested First Nations people are lesser than or incapable of securing a brighter future for themselves. One participant suggested that “empowering children to thrive or grow” would be more appropriate terminology. Some participants also objected to the imagery, which was interpreted as someone walking off with the child.

When prompted, participants felt the text portions of Area 2: Hand in Hand could also be improved by focusing on the facts/information and the call to action (i.e., Give us a call to learn what health, social and educational supports are available).

## Area 1: Helping Hand

Most were confused by Area 1: Helping Hand. The approach of this concept did not appear to generate a clear, consistent, positive reaction. Participants appreciated the language they deemed helpful and explanatory, including “providing access to products services and supports,” “whenever they need it,” and relevant contact information (particularly, the phone number). In contrast, language like “for First Nations kids it’s no different” was widely deemed unnecessary and perhaps offensive, as it singles out First Nations children. Furthermore, they were concerned with the examples of services offered under Jordan’s Principle and several participants also took issue with the imagery, specifically the outstretched hand.

Some felt it depicted the government from above helping First Nations people below. Others felt it suggested that a child was being snatched away, which they associated negatively with residential schools.

As noted above, there were elements of all three executions of this concept that confused participants or gave them cause for concern. More specifically, the print ads, radio script and the story board concepts featured a bedtime story, a wheelchair and a writing tool as examples of services provided under Jordan’s Principle. Highlighting a bedtime story raised concerns and questions. For some, it was an instantly unsettling message. For others, it was unclear exactly what Jordan’s Principle would be enabling. The example of the person in the wheelchair writing about their journey caused a few to comment that journaling was not a typical First Nations way to express oneself, whereas oral storytelling was. It reinforced the ad was from a source that did not really understand First Nations. In the radio script, the text included “whether that’s a tutor, a wheelchair, or just a shoulder to lean on” which some felt were too narrow, unnecessarily limiting the perceived range of services and programs available.

While some interpreted the images in the ads and story board positively, others felt the images in the print ads, particularly the item being held by the bear in the version with the wheelchair, were unclear. First, many mentioned that the bear gave them the impression that Jordan’s Principle was accessible to only young children, rather than all First Nations children and youth. Second, the hand reaching down in the print ads and story board appeared to some to be snatching the book away from the bear. One participant commented that the hand imagery could be “triggering” because it hints at the historic removal of Indigenous children from their homes. Finally, another person felt that the outstretched hand seemed to position First Nations children at a disadvantage, because it connoted the children were in a lower, subjugating position.

Another component of the print ad that offended participants was the phrase “They say it takes a community to raise a child, and for First Nations kids it’s no different.” Some questioned who “they” referred to. The line that states “...and for First Nations kids it’s no different” was offensive because it failed to recognize that Indigenous peoples’ approach to children and family is inherently collective, and that it was colonization that had resulted in fractured community – not actions from First Nations.

Participants asserted that First Nations people do a good job already of raising their kids and singling them out suggested the sponsor of the ad feels otherwise.

There were strong and weak elements in the radio script for this concept. Helpful phrases from the radio script included:

- “providing access to products services and supports”;
- “whenever they need it”; and
- The contact information (particularly, the phone number).

Participants felt that each of the phrases and elements above provided helpful factual information about Jordan’s Principle, which was in line with their desire for more information about Jordan River Anderson and Jordan’s Principle.

At the same time, other elements of the texts could have been improved. First, participants suggested a preference for a confirmative statement rather than a prospective one (i.e., “this does help” rather than “can help”). Second, as noted earlier, “a helping hand” suggested that the supports provided under Jordan’s Principle are some sort of special assistance. Participants found it offensive for several reasons. Some pointed out that it could perpetuate negative and false stereotypes of Indigenous people receiving



“handouts”. Others felt the terminology sounded as if the government was congratulating itself for helping First Nations children, rather than providing the basic necessities.

### Area 3: From the Outside In

Area 3 seemed to be the most offensive and least attention-grabbing or relevant of all three concepts. More than the other two concepts, this one was criticized for using odd and possibly stigmatizing examples of the benefits of Jordan’s Principle (as referenced in the headlines). Participants also felt it was the least eye-catching of the concepts, and often described it as drab. They argued that using First Nations art and colour palette would help clarify who the ads were intended to target, although they recognized the challenge in deciding whose Indigenous artwork to use. Finally, some took issue with the language, which they felt implied that First Nations children are not capable of reaching their full potential without government support.

Overall, most felt this concept conjured up a sense that First Nations people and children needed “saving”. Participants explained that they did not feel the need to be saved and would have preferred more affirmative, positive language. They thought it would have been more effective to illustrate testimonials or specific examples of what Jordan’s Principle has done for First Nations children, including illustrations of happy children/youth.

The tagline for this concept, “From the Outside In”, received mixed reaction. Some found it confusing and a few participants indicated they were not sure what this message meant. They wished for a more direct message. However, not all were opposed to the tagline and a few appreciated the metaphor.

Another common thread throughout all the executions of this concept was highlighting that First Nations children have diverse needs. Some felt this phrasing implied that First Nations children’s needs differ from those of other children, when in reality, children in general have diverse needs.

The print ad and social media post received some criticism, particularly when it came to the examples provided. Some participants were concerned that pointing out stuttering could suggest or reinforce that First Nations children have more such challenges than other children. The example, “A new laptop can make you feel something far greater than productive” was also consistently met with constructive criticism. The idea of providing a laptop was appealing, though some felt it was important to note that not all First Nations children have internet access to be able to use a new computer. Many also struggled with what they felt was awkward or inappropriate wording in this example. Some pointed out that a material item should not make you feel particularly good. Others suggested being productive was not an aspiration of youth. Some offered alternatives such as providing laptops so students can actually do the assignments they are asked to do.

While many participants criticized the examples and design of the print ad and social media post, they noted that the small text next to the logo was appropriate. It was clear, concise, and met their expectations in terms of explaining the breadth of services available through Jordan’s Principle. The one suggestion for improvement would have been to include a phone number and website address so the call to action was more clear.

Participants felt that the radio script could be improved. As noted several times throughout this report, a few were concerned by language that implied a “white saviour” position. The phrase “...to achieve more

than they ever imagined” suggested that First Nations children would not otherwise be able to aspire to greatness, and erroneously assumed they did not have goals, dreams or aspirations.

The phrase “Jordan’s Principle aspires to help” connoted to one participant that it may not help, and suggested removing the word “aspires” to counter this implication.

## CONCLUSIONS

Participants viewed Jordan’s Principle as an important initiative and recognized the need to raise awareness of the services and supports available under the program but agreed that the campaign approach requires improvement. Overall, participants felt that the campaign should aim to strike a more collaborative tone, focus on providing facts/information about access and include imagery that better reflects First Nations culture. Language that minimizes the agency of First Nations children or suggests they are unable to succeed without government help should be avoided.

While impressions of Jordan’s Principle itself were positive, participants with less direct knowledge of Jordan’s Principle were saddened by Jordan River Anderson’s story and disappointed that it took a tragedy like this to draw attention to the disparity between the services provided to First Nations children vs those provided to other children in Canada.

Throughout the discussion of both the draft messages and concepts for the awareness campaign, some key themes emerged. First, participants seemed interested in learning more about Jordan’s Principle and appreciated both messages and concepts that educated or explained and provided information on how to access services.

Another important takeaway stemming from participants’ feedback on the messages and concepts was the need to avoid language that implies a “white saviour” position or suggests that First Nations children are less capable of succeeding than other children in Canada. The wording of many messages and text of print ads and radio scripts were deemed problematic and unsuitable. Language such as “we can provide” and “we can ensure” was unwelcome from the Government of Canada. Participants argued this sort of language failed to acknowledge the historic lack of support from the federal government and suggested First Nations are incapable of helping themselves. The phrase “Giving First Nations children the chance at a brighter future” also reinforced this message. On a related note, participants rejected messages and concepts that singled out First Nations children, either by suggesting they need extra help to succeed (e.g. “...the education supports they need to succeed in the classroom”) or by suggesting that only First Nations children have diverse needs (e.g. highlighting support for a child with a stutter). Participants quickly pointed out that the services and supports referenced have historically been denied to First Nations children. Therefore, Jordan’s Principle and the government’s communications about it should not focus on addressing a “need” but rather on a failure to deliver what should reasonably be expected.

Among the three concepts tested in this research, Area 2: Hand in Hand, was received the most positively. Participants agreed it could form the basis of a credible and appropriate campaign with some edits. The vast majority preferred the natural setting to the school setting. They also suggested an edit to the language to remove any inferences that First Nations children cannot succeed on their own merit (or without government support).

Based on the research, an effective awareness campaign about Jordan’s Principle should include relatable First Nations imagery and focus on positive, affirming language. Practical information, such as contact details and a list of services/supports covered would be welcome additions. Finally, the campaign should avoid the type of language, many examples of which are highlighted in this report, that singles out First Nations children, suggests that their path to success hinges on supports under Jordan’s Principle, or fails to acknowledge the historic lack of equal support for First Nations children.

## APPENDIX A: METHODOLOGY REPORT

### Methodology

The research program included a series of seven (7) qualitative discussions, which all took place on February 20, 2021. Two groups were conducted in English, one with parents or guardians of First Nations children and another with First Nations 18+ with residents of each of the following regions: Eastern Canada (Atlantic, Quebec, Ontario), Quebec, the Prairies and the North (Manitoba, Saskatchewan and the Territories) and Western Canada (Alberta and BC). One group was conducted in French with a mix of parents/guardians of First Nations children and First Nations 18+ residing in Quebec.

The sessions were approximately ninety minutes in length and participants received an honourarium of \$100.

### Schedule and composition of the focus groups

Region	Group	No. of Participants	Time
Eastern Canada	Parents/Guardians of First Nations children	9	10:00 am EST/11:00 am AST/11:30 am NST
	First Nations 18+	12	11:30 AM EST / 12:30 PM AST / 1:00 PM NST
Quebec	Parents/Guardians and First Nations 18+	8	1:00 PM EST
Prairies & the North	Parents/Guardians of First Nations children	9	1:00 PM EST / 12:00 PM CST / 11:00 AM MST / 10:00 AM PST
	First Nations 18+	12	2:30 PM EST / 1 :30 PM CST / 12:30 PM MST / 11:30 AM PST
Western Canada	Parents/Guardians of First Nations children	10	2:30 PM EST / 12:30 PM MST / 11:30 AM PST
	First Nations 18+	11	4:00 PM EST / 2:00 PM MST / 1:00 PM PST

### Recruitment

Participants were recruited using a screening questionnaire (included in Appendix E).

The target audiences were parents and guardians of First Nations children and First Nations individuals aged 18 or older. The screener contained a series of standard screening questions to ensure participants qualified based on their age, confirmed that they were First Nations and determined whether or not they were a parent or guardian.

Recruitment was conducted using a two-step process. First, we worked with our partner, Indigenous Link, to find eligible candidates for the groups. Indigenous Link reached out to their database to conduct initial screening and generate a list of qualified individuals who were willing and available to participate in the focus groups on February 20, 2021. Quality Response then followed up with the individuals on the list generated by Indigenous Link to confirm their participation.

## Moderation

Given the accelerated timeline, two moderators were used to conduct the focus groups. While one moderator conducted the first group, the other watched to ensure both were aware of the flow of the focus groups.

Each moderator took notes and summarized their groups and subsequently met to provide the other with a debrief on the groups, including the key findings

## A note about interpreting qualitative research results

It is important to note that qualitative research is a form of scientific, social, policy, and public opinion research. Focus group research is not designed to help a group reach a consensus or to make decisions, but rather to elicit the full range of ideas, attitudes, experiences and opinions of a selected sample of participants on a defined topic. Because of the small numbers involved the participants cannot be expected to be thoroughly representative in a statistical sense of the larger population from which they are drawn and findings cannot reliably be generalized beyond their number.

## Glossary of terms

The following is a glossary of terms used throughout the report. These phrases are used when groups of participants share a specific point of view. Unless otherwise stated, it should not be taken to mean that the rest of participants disagreed with the point; rather others either did not comment or did not have a strong opinion on the question.

Term	Definition
Few	<i>Few</i> is used when less than 10% of participants have responded with similar answers.
Several	<i>Several</i> is used when fewer than 20% of the participants responded with similar answers.
Some	<i>Some</i> is used when more than 20% but significantly fewer than 50% of participants with similar answers.
Many	<i>Many</i> is used when nearly 50% of participants responded with similar answers.
Majority/Plurality	<i>Majority</i> or <i>plurality</i> are used when more than 50% but fewer than 75% of the participants responded with similar answers.
Most	<i>Most</i> is used when more than 75% of the participants responded with similar answers.
Vast majority	<i>Vast majority</i> is used when nearly all participants responded with similar answers, but several had differing views.
Unanimous/Almost all	<i>Unanimous</i> or <i>almost all</i> are used when all participants gave similar answers or when the vast majority of participants gave similar answers and the remaining few declined to comment on the issue in question.

## APPENDIX B: DISCUSSION GUIDE

### Discussion Guide

Introduction 10 min 10 min

Moderator introduces herself/himself and her/his role: role of moderator is to ask questions, make sure everyone has a chance to express themselves, keep track of the time, be objective/no special interest.

- The name of the firm the moderator works for, and the type of firm that employs them (i.e. an independent marketing research firm)
- I would like to acknowledge that I am joining this discussion from the traditional and unceded territory of the Algonquin Anishinaabeg people.
- Role of participants: speak openly and frankly about opinions, remember that there are no right or wrong answers and no need to agree with each other.
- Results are confidential and reported all together/individuals are not identified/participation is voluntary.
- The length of the session (1.5 hours).
- The presence of any observers, their role and purpose, and the means of observation (observers viewing and listening in remotely).
- The presence and purpose of any recording being made of the session.
- Confirm participants are comfortable with the platform and some specific settings such as: how to mute and unmute themselves; where the hand raise button is; and, the chat box.
  
- Moderator to explain the research purpose and disclose the research sponsor, described, at a minimum. The Government of Canada, Indigenous Services Canada, specifically, is looking to get your feedback on some new advertising concepts.

*Moderator will ask participants to introduce themselves.*

To get started, please state your first name, what you do during the day, and what you like to do in your spare time.

Warm-Up and Context 10 min 20 min

I would like to start with some fairly general questions about Jordan’s Principle.

- *[SHOW OF HANDS]* Please raise your hand if you have heard of Jordan’s Principle?
- What can you tell me about it?
  - Does this fit with what others know or think about it?
  - *[IF NOT]* What is your understanding of what it is?
- Based on what you have seen, read, or heard, what do you think of it? Why?

Just so we are all on the same page, Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba. After spending the first few years of his life in a Winnipeg hospital, Jordan was given permission by his doctors to live in a specialized foster home near the hospital. However, Jordan remained in hospital due to the inability of the federal and provincial governments to reach agreement as to who would pay for his out of hospital care in light of his status as

a First Nations child. He died in hospital at the age of five. Under Jordan’s Principle requests for funding can be sent to Indigenous Services Canada so that First Nations children can access the products, services and supports they need, when they need them, and any jurisdictional or payment disputes will be resolved later.

- Having heard this description, does this change your view in any way?
- *[SHOW OF HANDS]* Has anyone seen, read or heard any advertising from the Government of Canada on Jordan’s Principle?
  - What do you remember about the ad(s) you saw?
  - What did you think of them? Why?

## Campaign Materials Testing

In the coming months, the Government of Canada is launching an advertising campaign aimed at raising awareness of Jordan’s Principle. This will be the fourth such campaign; they’ve had three others over the past three years.

Message Testing

20 min

40 min

First, we are going to look at a series of messages that might be used to communicate about Jordan’s Principle.

I’m going to share my screen and show you a list of messages numbered 1 to 7. I’d like you to read through them in silence and once you have read them all, in the CHAT area, I’d like you to identify one or two you like and one or two you dislike. Please do this by typing a PRIVATE message to me that says “LIKE 3 and 7, DISLIKE 2 and 8” or whatever the numbers are of the ones you like and dislike.

Once I get everyone’s picks, we’ll have a discussion about the messages.

*MODERATOR TO DISPLAY NUMBERED LIST ON THE SCREEN*

*Moderator to probe:*

- Before we discuss the ones you liked and disliked, I’m curious to know whether any of this information was new to you? Which?
- Overall, what do you think of these messages? Why?
  - Which messages did you like the most? Why?
  - Which messages did you like the least? Why?
- In general, did you feel they were credible? Do any come across as not credible? Which ones? Why?
- Are these relevant to you? Why or why not?
- Are they easy to understand or not? Why?
- Was anything confusing or unclear? What? Why?
- Was the information culturally appropriate? Why or why not?
  - [IF NOT] Which words/phrases, specifically, did you feel were inappropriate? Why?
  - Can you think of a more appropriate way to say this?

## Concept Testing

45 min

85 min

For the remainder of our discussion, we will be looking at the draft concepts they are developing.

We’ve got three different concepts and for each concept, there are a variety of different examples of how that concept would be applied – including online ads and other visual material, as well as radio scripts. For each different concept, I’ll show you the different components so that you can get a feel for that ad/approach. I will ask you to do that in silence and then we will discuss reactions as a group.

It is important to note, all of these materials are currently being developed but are not in their final state yet. For some, you will have to use your imagination to imagine a fully produced ad and not get caught up in the production value of what I’m showing you today.

*MODERATOR TO DISPLAY EACH CONCEPT IN RANDOMIZED ORDER ONE AT A TIME ON SCREEN.*

*Moderator to probe:*

- Overall, what is your impression of this concept?
- How does it make you feel? Why?
- What do you think of the tone/look/feel?
- Would you notice it? Is it memorable? Why/Why not?
- Does it raise any concerns or questions for you?
- Is it culturally appropriate? Why or why not?
- Is the information presented in a clear way or not? Why do you say that?
- If you saw it on social media, would you be likely to like it or share it? Why or why not?
- How could it be improved?

*WRAP-UP OF THE THREE CONCEPTS:*

- Now that you have seen these three concepts, do you have any suggestions for which ones would be acceptable? Why?
- Are there any that would be unacceptable? Why?
- Do you have a preference? Why?

## Conclusion

5 min

90 min

*MODERATOR TO CHECK IN WITH COLLEAGUES VIA PRIVATE CHAT AND PROBE ON ANY ADDITIONAL AREAS OF INTEREST.*

- This concludes what we needed to cover today. We really appreciate you taking the time to share your views. Your input is very important.



## APPENDIX C: MESSAGES

1. Jordan's Principle helps First Nations children access the supports they need. To learn more, visit [www.canada.ca/jordans-principle](http://www.canada.ca/jordans-principle) or call the 24/7 Jordan's Principle toll-free line 1-855-JP-CHILD (1-855-572-4453).
2. This can be a challenging time for mental wellness, including for children. Jordan's Principle can help First Nations children get the holistic mental wellness support they need.
3. Jordan's Principle is here to help First Nations children, including those with disabilities, get the support they need.
4. If you know a First Nations child who is struggling with school and needs the extra help of a tutor, Jordan's Principle may be able to help.
5. Jordan's Principle can help First Nations children get the education supports they need to succeed in the classroom.
6. Jordan's Principle is named in memory of Jordan River Anderson, a young boy from Norway House Cree Nation in Manitoba.
7. The Jordan's Principle Call Centre can give families information 24/7 on how to help meet the needs of First Nations children.
8. Jordan's Principle is about giving extra help when it is needed so First Nations children have an equal chance to thrive.
9. Jordan's Principle is a child-first principle helping First Nations children get the services they need when they need them.

## Appendix D: Concepts

### Area 1: A Helping Hand

#### Print Ad



#### Banner Ad



#### Radio Script

### RADIO SCRIPT: 30 SECONDS

FIRST NATIONS KIDS SHOULD BE ABLE TO GET THE PRODUCTS AND SERVICES THEY NEED TO THRIVE — WHETHER THAT'S A TUTOR, A WHEELCHAIR, OR JUST A SHOULDER TO LEAN ON.

THAT'S WHERE JORDAN'S PRINCIPLE COMES INTO PLAY — TO LEND A HELPING HAND.

PROVIDING ACCESS TO PRODUCTS, SERVICES, AND SUPPORTS THAT HELP SUPPORT THEIR HEALTH, SOCIAL OR EDUCATIONAL NEEDS.

WHENEVER THEY NEED IT.

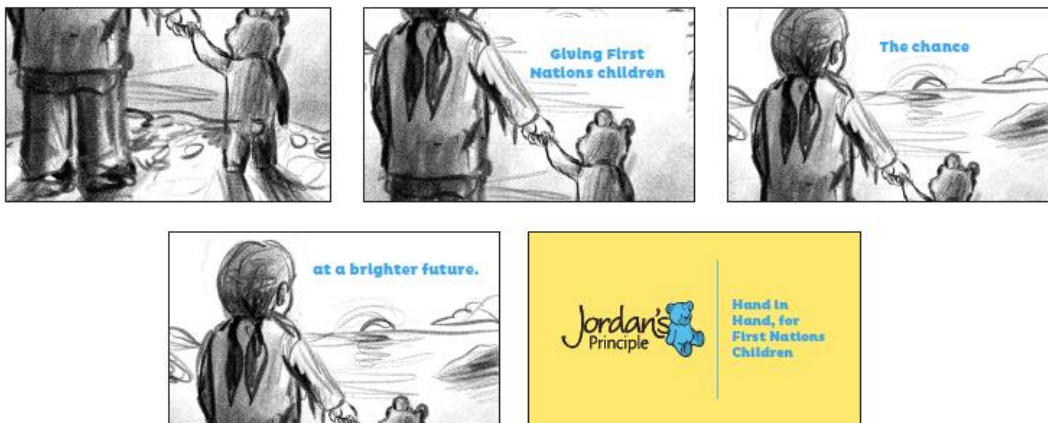
IF YOU KNOW A CHILD WHO COULD BENEFIT, REACH OUT TO 1-855-JP-CHILD OR ONLINE AT CANADA.CA/JORDANS-PRINCIPLE.

## Area 2: Hand in Hand

### Print Ad



### Banner Ad



### Radio Script

#### **RADIO SCRIPT: 30 SECONDS**

EVERY CHILD SHOULD BE ABLE TO ACCESS THE HEALTH, SOCIAL OR EDUCATIONAL SUPPORT THEY NEED.

AND FOR MANY FIRST NATIONS CHILDREN LIVING IN CANADA, SUPPORT CAN BE OUT OF REACH.

JORDAN'S PRINCIPLE IS LIKE HAVING SOMEONE TO WALK HAND IN HAND WITH YOU, EVERY STEP OF THE WAY.

WE'RE COMMITTED TO HELPING ENSURE THAT FIRST NATIONS CHILDREN GET AN EQUAL OPPORTUNITY.

WITH THE RIGHT PRODUCTS, SERVICES AND SUPPORTS THAT RESPECT THEIR CULTURAL NEEDS, WE CAN ENSURE FIRST NATIONS CHILDREN HAVE THE POTENTIAL TO SUCCEED.

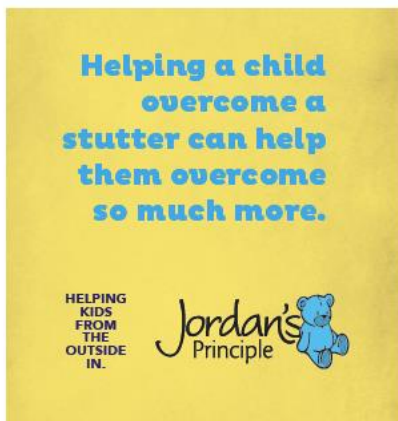
IF YOU KNOW A CHILD WHO NEEDS EXTRA HELP, REACH OUT TO 1-855-JP-CHILD OR ONLINE AT CANADA.CA/JORDANS-PRINCIPLE

### Area 3: From the Outside In

#### Print Ad



#### Social Media Post



#### Radio Script

### RADIO SCRIPT: 30 SECONDS

THE ACT OF CARING TAKES ON MANY SHAPES AND FORMS.

AND JUST LIKE MANY COMMUNITIES - FIRST NATIONS CHILDREN LIVING IN CANADA HAVE DIVERSE NEEDS.

THAT'S WHY JORDAN'S PRINCIPLE ASPIRES TO HELP FROM THE OUTSIDE, AND IN.

JORDAN'S PRINCIPLE PROVIDES ACCESS TO PRODUCTS, SERVICES, AND SUPPORTS THAT ASSIST THEIR HEALTH, SOCIAL AND EDUCATIONAL NEEDS.

GIVING THEM SUPPORT ON THE OUTSIDE, SO THEY CAN THRIVE ON THE INSIDE.

BECAUSE WHEN THE SPIRITS OF FIRST NATIONS CHILDREN RISE, THEY'LL BE PREPARED TO ACHIEVE MORE THAN THEY EVER IMAGINED.

FIND OUT MORE BY REACHING OUT TO 1-855-JP-CHILD OR ONLINE AT CANADA.CA/JORDANS-PRINCIPLE.

## APPENDIX E: SCREENER

### SUMMARY

- Recruit 15 for 8-10 to show
- All are First Nations (S1)
- Audience 1: Parents/Guardians of First Nations children (S8)
- Audience 2: First Nations (18+) (S8)
- Ensure good mix of geographic location within each region (S4, S5, S6)
  - Eastern Canada (English): Newfoundland & Labrador, Nova Scotia, Prince Edward Island, New Brunswick, Quebec, Ontario
  - Quebec (French): Quebec
  - Prairies & North (English): Manitoba, Saskatchewan, Nunavut, Northwest Territories, Yukon
  - Western Canada (English): Alberta, British Columbia
- Ensure a good mix of gender and age in each group

SATURDAY, FEBRUARY 20, 2021		
Group 1: Parents/Guardians	Eastern Canada (English)	10:00 AM EST / 11:00 AM AST / 11:30 AM NST
Group 2: First Nations 18+	Eastern Canada (English)	11:30 AM EST / 12:30 PM AST / 1:00 PM NST
Group 3: Parents/Guardians	Quebec (French)	11:30 AM EST
Group 4: Parents/Guardians	Prairies & North (English)	1:00 PM EST / 12:00 PM CST / 11:00 AM MST / 10:00 AM PST
Group 5: First Nations 18+	Quebec (French)	1:00 PM EST
Group 6: First Nations 18+	Prairies & North (English)	2:30 PM EST / 1:30 PM CST / 12:30 PM MST / 11:30 AM PST
Group 7: Parents/Guardians	Western Canada (English)	2:30 PM EST / 12:30 PM MST / 11:30 AM PST
Group 8: First Nations 18+	Western Canada (English)	4:00 PM EST / 2:00 PM MST / 1:00 PM PST

Hello, my name is \_\_\_\_\_ and I'm calling on behalf of Earncliffe, a national public opinion research firm. We are organizing a series of discussion groups to collect feedback on an advertising campaign from the Government of Canada aimed at Indigenous people. We are looking for people who would be willing to participate in an online discussion group. Participants will receive an honorarium for their participation. May I continue?

- Yes    CONTINUE  
 No    THANK AND TERMINATE

Participation is voluntary. We are interested in hearing your opinions; no attempt will be made to sell you anything or change your point of view. The format is a ‘round table’ discussion led by a research professional. All opinions expressed will remain anonymous and views will be grouped together to ensure no particular individual can be identified. But before we invite you to attend, we need to ask you a few questions to ensure that we get a good mix and variety of people. May I ask you a few questions?

Yes CONTINUE  
 No THANK AND TERMINATE

**READ TO ALL:** “This call may be monitored or audio taped for quality control and evaluation purposes. ADDITIONAL CLARIFICATION IF NEEDED:

- To ensure that I (the interviewer) am reading the questions correctly and collecting your answers accurately;
- To assess my (the interviewer) work for performance evaluation;
- To ensure that the questionnaire is accurate/correct (i.e. evaluation of programming and methodology – we’re asking the right questions to meet our clients’ research requirements)
- If the call is recorded, it is only for the purposes of playback to the interviewer for a performance evaluation immediately after the interview is conducted or it can be used by the Project Manager/client to evaluate the questionnaire if they are unavailable at the time of the interview – all audio tapes are destroyed after the evaluation.

S1. Can you please confirm that you are First Nations?

Yes 1 CONTINUE  
 No 2 THANK & TERMINATE

S2. Do you or any member of your household work for or at...

	Yes	No
A marketing research firm	1	2
A magazine or newspaper, online or print	1	2
A radio or television station	1	2
A public relations company	1	2
An advertising agency or graphic design firm	1	2
An online media company or as a blog writer	1	2
The federal, provincial or a municipal government	1	2
A band/tribal council or other form of Indigenous governance	1	2

***IF “YES” TO ANY OF THE ABOVE, THANK AND TERMINATE.***

S3. Do you identify as:

A man 1  
 A woman 2  
 Gender diverse 3

Prefer not to say                                    9                    [THANK AND TERMINATE]

S4. In which province/territory do you reside? NOTE REGIONS BELOW

Newfoundland & Labrador	1
Nova Scotia	2
Prince Edward Island	3
New Brunswick	4
Québec	5
Ontario	6
Manitoba	7
Saskatchewan	8
Alberta	9
British Columbia	10
Northwest Territories	11
Nunavut	12
Yukon	13

**EASTERN CANADA (ENGLISH) – Newfoundland & Labrador; Nova Scotia; Prince Edward Island; New Brunswick; Québec; Ontario**

**QUÉBEC (FRENCH) - Québec**

**PRAIRIES & NORTH (ENGLISH) – Manitoba, Saskatchewan, Nunavut, Northwest Territories, Yukon**

**WESTERN CANADA (ENGLISH) – Alberta, British Columbia**

S5. Do you currently reside: ***(ENSURE GOOD MIX)***

On a reserve	1
In a traditional Indigenous community, but not on a reserve	2
Neither	3

S6. Do you consider the community you currently reside in to be remote, rural, suburban, or urban? ***(ENSURE GOOD MIX)***

Remote	1
Rural	2
Suburban	3
Urban	4

S7. Could you please tell me which of the following age categories you fall into? Are you...

**(ENSURE A GOOD MIX)**

<18	1	THANK AND TERMINATE
18-29	2	
30-34	3	
35-44	4	
45-54	5	
55-64	6	
65+	7	

S8. Are you the parent, legal guardian, foster parent or caregiver of one or more First Nations children under the age of 18?

Yes	1	CONTINUE FOR PARENT/GUARDIAN GROUPS
No	2	CONTINUE FOR 18+ GROUPS

This research will require participation in a video call online.

S9. Do you have access to a computer, tablet or smartphone with high speed internet which will allow you to participate in an online discussion group?

Yes	CONTINUE
No	THANK AND TERMINATE

S10. Does your computer, tablet or smartphone have a camera that will allow you to be visible to the moderator and other participants as part of an online discussion group?

Yes	CONTINUE
No	THANK AND TERMINATE

S11. Do you have a personal email address that is currently active and available to you?

Yes	CONTINUE, PLEASE RECORD EMAIL TO SEND LINKS TO DISCUSSION GROUP
No	THANK AND TERMINATE

S12. Have you participated in a discussion or focus group before? A discussion group brings together a few people in order to know their opinion about a given subject.

Yes	1	CONTINUE
No	2	SKIP TO S16
DK/NR	9	THANK AND TERMINATE



S13. When was the last time you attended a discussion or focus group?

If within the last 6 months	1	THANK AND TERMINATE
If not within the last 6 months	2	CONTINUE
DK/NR	9	THANK AND TERMINATE

S14. How many of these sessions have you attended in the last five years?

If 4 or less	1	CONTINUE
If 5 or more	2	THANK AND TERMINATE
DK/NR	9	THANK AND TERMINATE

S15. And what was/were the main topic(s) of discussion in those groups?

**IF RELATED TO JORDAN’S PRINCIPLE, THANK AND TERMINATE**

S16. Participants in discussion groups are asked to voice their opinions and thoughts. How comfortable are you in voicing your opinions in front of others? Are you... (READ LIST)

Very comfortable	1	MINIMUM 4 PER GROUP
Somewhat comfortable	2	CONTINUE
Not very comfortable	3	THANK AND TERMINATE
Not at all comfortable	4	THANK AND TERMINATE
DK/NR	9	THANK AND TERMINATE

S17. Sometimes participants are asked to read text and/or review images during the discussion. Is there any reason why you could not participate?

Yes	1	THANK AND TERMINATE
No	2	CONTINUE
DK/NR	9	THANK AND TERMINATE

S18. Based on your responses, it looks like you have the profile we are looking for. I would like to invite you to participate in a small group discussion, called an online focus group, we are conducting on Saturday, February 20<sup>th</sup>, 2021.

As you may know, focus groups are used to gather information on a particular subject matter; in this case, the discussion will touch on your views related to a Government of Canada advertising campaign aimed at Indigenous People. The discussion will consist of 8 to 10 people and will be very informal.

It will last up to up to 90 minutes and you will receive \$100.00 as a thank you for your time. Would you be willing to attend?

Yes	1	RECRUIT
No	2	THANK AND TERMINATE
DK/NR	9	THANK AND TERMINATE

## PRIVACY QUESTIONS

Now I have a few questions that relate to privacy, your personal information and the research process. We will need your consent on a few issues that enable us to conduct our research. As I run through these questions, please feel free to ask me any questions you would like clarified.

P1) First, we will be providing the session moderator with a list of respondents' names and profiles (screener responses) so that they can sign you into the group. This information will not be shared with the Government of Canada department organizing this research. Do we have your permission to do this? I assure you it will be kept strictly confidential.

Yes	1	GO TO P2
No	2	GO TO P1A

We need to provide the session moderator with the names and background of the people attending the focus group because only the individuals invited are allowed in the session and the moderator must have this information for verification purposes. Please be assured that this information will be kept strictly confidential. GO TO P1A

P1a) Now that I've explained this, do I have your permission to provide your name and profile to the moderator?

Yes	1	GO TO P2
No	2	THANK & TERMINATE

P2) A recording of the group session will be produced for research purposes. The recordings will be used only by the research professional to assist in preparing a report on the research findings and will be destroyed once the report is completed.

Do you agree to be recorded for research purposes only?

Yes	1	THANK & GO TO P3
No	2	READ RESPONDENT INFO BELOW & GO TO P2A

It is necessary for the research process for us to record the session as the researcher needs this material to complete the report.

P2a) Now that I've explained this, do I have your permission for recording?

Yes	1	THANK & GO TO P3
No	2	THANK & TERMINATE

P3) Employees from the Government of Canada may be online to observe the groups.

Do you agree to be observed by Government of Canada employees?

Yes	1	THANK & GO TO INVITATION
No	2	GO TO P3A

P3a) It is standard qualitative procedure to invite clients, in this case, Government of Canada employees, to observe the groups online. They will be there simply to hear your opinions first hand although they may take their own notes and confer with the moderator on occasion to discuss whether there are any additional questions to ask the group.

Do you agree to be observed by Government of Canada employees?

Yes	1	THANK & GO TO INVITATION
No	2	THANK & TERMINATE

**INVITATION:**

Wonderful, you qualify to participate in one of our discussion groups. As I mentioned earlier, the group discussion will take place on Saturday, February 20<sup>th</sup>, 2021 at [TIME] for up to 90 minutes.

Can I please confirm your contact information so that we can send you the link to the online discussion group?

SATURDAY, FEBRUARY 20, 2021		
Group 1: Parents/Guardians	Eastern Canada (English)	10:00 AM EST / 11:00 AM AST / 11:30 AM NST
Group 2: First Nations 18+	Eastern Canada (English)	11:30 AM EST / 12:30 PM AST / 1:00 PM NST
Group 3: Parents/Guardians	Quebec (French)	11:30 AM EST
Group 4: Parents/Guardians	Prairies & North (English)	1:00 PM EST / 12:00 PM CST / 11:00 AM MST / 10:00 AM PST
Group 5: First Nations 18+	Quebec (French)	1:00 PM EST
Group 6: First Nations 18+	Prairies & North (English)	2:30 PM EST / 1 :30 PM CST / 12:30 PM MST / 11:30 AM PST
Group 7: Parents/Guardians	Western Canada (English)	2:30 PM EST / 12:30 PM MST / 11:30 AM PST
Group 8: First Nations 18+	Western Canada (English)	4:00 PM EST / 2:00 PM MST / 1:00 PM PST

Someone from Quality Response [ENGLISH] / MBA Recherche [FRENCH], our recruitment partner, will be in touch to confirm your attendance [ENGLISH], contact information and the details for your group.

The day of, we ask that you login a few minutes early to be sure you are able to connect and to test your sound (speaker and microphone). If you require glasses for reading, please make sure you have them handy as well.

As we are only inviting a small number of people, your participation is very important to us. If for some reason you are unable to attend, please call us so that we may get someone to replace you. You can reach us at **[INSERT PHONE NUMBER]** at our office. Please ask for **[NAME]**. Someone will call you in the days leading up to the discussion to remind you.

So that we can call you to remind you about the discussion group or contact you should there be any changes, can you please confirm your name and contact information for me?

First name

Last Name

email

Daytime phone number

Evening phone number

**If the respondent refuses to give his/her first or last name or phone number please assure them that this information will be kept strictly confidential in accordance with the privacy law and that it is used strictly to contact them to confirm their attendance and to inform them of any changes to the discussion group. If they still refuse THANK & TERMINATE.**