



# ATHABASCA UNIVERSITY RESEARCH ETHICS BOARD

## AU STUDENT

### APPLICATION\* FOR ETHICAL REVIEW

**\*Additional information may be requested by the Research Ethics Board (REB).**

**About Privacy of Information Collected on this Form:** The information that you provide on and with this form is collected under the authority of the Post-Secondary Learning Act and the Alberta Freedom of Information and Protection of Privacy Act, Section 33 (c). It will be used to enable ethics review of a knowledge-generating project and all associated communications. It may also be used to advise you of other research programs and services that may be of interest to you.

It may be disclosed to Athabasca University administrators, research ethics board members, ethics appeal board members, reviewers, and external auditors for the purposes of review, appeal, quality improvement, administrative reporting, and audit of practice for conformance with federal standards.

Your personal information is protected by the Alberta Freedom of Information and Protection of Privacy Act and can be reviewed on request. If you have any questions about the collection or use of this information, contact the Athabasca University Research Ethics Board by e-mail to [rebsec@athabascau.ca](mailto:rebsec@athabascau.ca) or telephone 1-780-675-6718.

**Use this form for your graduate thesis or final project research.** Other course assignments with no future research program or publication purposes are to be reviewed and managed by the course instructor under a "Blanket Ethical Approval"—do not use this application form in that case, as students must follow approved procedures provided by the course instructor. If in doubt, contact the REB secretary: [rebsec@athabascau.ca](mailto:rebsec@athabascau.ca).

**Instructions:** Before entering information on this form please read the Athabasca University [Research Ethics Board: Guidelines for Applicants](#). Begin completing the form by naming and saving the file to your computer—this enables you to save as you advance through the document. Complete the form by clicking in the right-hand box, where you may type the answer or cut & paste from another document (boxes will expand to fit). Activate small check boxes "" by quickly "double-clicking" your cursor on the box. **Be sure to answer all questions. Enter "n/a" in those boxes that are "not applicable"—do not leave a blank.**

**Submission:** Completed forms and appendices may be transmitted to the Research Ethics Board by e-mail attachment to [rebsec@athabascau.ca](mailto:rebsec@athabascau.ca) **Deadline:** Anytime, at least 3-5 weeks prior to participant contact.

## SECTION A: CONTACT INFORMATION

### A1. Project Title and Proposed Dates

A1-1. Title of Project:	Eating Up Tradition: An Autoethnographic Study of Changing Traditional Foods
A1-2. Proposed Start Date ( <i>no sooner than two weeks after review</i> ):	June 1, 2011
A1-3. Proposed Completion Date:	November 30, 2011

### A2. Applicant Information

A2-1. Name:	XXX
A2-2. Postal Address:	XXX
A2-3. E-mail Address:	XXX
A2-4. Phone:	XXX
A2-5. Fax:	n/a

A2-6. Current Student Status:  Undergraduate

Graduate

A2-7. Degree/Cert./Focus:

MAIS Cultural Studies

A2-8. Is this a graduate thesis, final project, or dissertation?

Yes

No

A2-9. Is this a course assignment with future publication anticipated outside of the class?

Yes

No

(Note: Course assignments with no future research or publication purposes are to be reviewed and managed by the course instructor under a Blanket Ethical Approval.)

A2-10. Related AU course name / number. (if applicable)

MAIS 701

### A3. Research Supervisor's Information

A3-1. Name of Research Supervisor:

XXX

A3-2. Supervisor E-mail:

XXX

A3-3. Supervisor Phone:

XXX

A3-4. Affiliation / Department / Program:

Academic Coordinator, MAIS

A3-5. Append original e-mail from Supervisor indicating they "have read the ethics application and support it going forward for review".

See Appendix:

A

**A4. Co-applicant Information** (Attach email verification from Co-applicants indicating their awareness/support of this application. If more than one co-applicant, complete first co-applicant's information here and "click" small box below.)

A4-1. Name:

n/a

A4-2. Institutional Affiliation:

n/a

A4-3. Mailing Address:

n/a

A4-4. E-mail Address:

n/a

A4-5. Phone:

n/a

A4-6. Fax:

n/a

List of additional co-applicants appended

See Appendix:

n/a

### A5. Roles of All Research Team Members

Please provide information about the roles of all the research team members [including principal investigator(s), research assistant(s), interviewer(s), and statistician(s)] if applicable and available. (Complete first three team members' information here and "click" small box below if there are additional members.)

**Name**

**Role**

A5-1.

Not yet known

Research assistant for transcribing interviews.

A5-2.	n/a	n/a
A5-3.	n/a	n/a

<input type="checkbox"/> List of additional members and roles appended	See Appendix:
	n/a

## A6. Funding

A6-1. Will some organization or person other than the researcher be providing cash funding or in-kind support to this research project?  Yes  No

A6-2. If 'yes', describe status of funding.

<input type="checkbox"/> Funding approved	Specify sources:	n/a
<input checked="" type="checkbox"/> Funding pending	Specify sources:	I will be applying for Athabasca's GSDRF.

A6-3. Describe any expectations, expressed or implicit, that arise from the funder-researcher relationship.

n/a
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## SECTION B: OVERVIEW OF PROJECT

### B1. Description of the Research Project

B1-1. Provide a clear statement of the purpose and objectives of the project.

<p>This project aims to analyze the ways in which the expectations of traditional foods, as well as their preparation and presentation have been adapted over the past three generations. For the purpose of this study, the word "tradition" means "a long established and generally accepted custom or method" (OED). In relation to food, it refers to a specific food or grouping of foods that have come be expected at certain times of the year or during certain celebrations. Such traditional foods may be as obvious as Christmas, Thanksgiving or Easter dinner, but may also refer to more seasonal foods as Lebkuchen (Big Hearts), maple taffy, rhubarb crisp or plum cake. Although "tradition" often implies that something has been "handed down... from generation to generation" (OED), I aim to find out what is "tradition" to us today. In this light, new traditions are important and should not be dismissed simply because they aren't "old" or because they weren't passed down from a previous generation.</p> <p>Although primarily an autoethnographic study, as I will journal and analyze my own expectation, preparation, and presentation of foods I consider traditional, this project will interview a sample of male and female family members to understand the ways in which shifting ethnic, religious, and generational attitudes and behaviours have changed the traditional foods that are expected, chosen, and prepared for a given family gathering. Through a second interview that will be analysed using Critical Discourse Analysis (CDA), the participants will be video-taped making a traditional food of their choice. In this way, the study will also look at the ways in which modern conveniences (i.e. the refrigerator, electric mixers, availability of spices, microwave ovens...) as well as kitchen layout and design influence the ways in which the food is made and to determine if certain foods are beginning to be left out of the culinary repertoire. Finally, through continued CDA of the interviews, the project aims to see if the presentation of the food has altered with time.</p>
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B1-2. Comment on the significance of this research study in light of the existing body of knowledge.

<p>In the introduction to <i>Food and Culture: A Reader</i>, Carole Counihan elaborates on the growing academic interest in writing about food. From psychology to ethnography and cookbooks to photography, food has infiltrated almost every academic discipline. There is no denying that society has changed. It has advanced technologically and household dynamics have been altered given new economic circumstances. Food habits,</p>
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consequently, have been adapted to meet these changes and challenges.

Methodological practices have also changed and adapted so that traditional ethnography which relied on interviewing and (critical) discourse analysis has branched into more personal forms of research that have advocated for a more transparent “self.” While interviews and discourse analysis are still important tools, and, as compilations, such as *The Recipe Reader* edited by Janet Floyd and Laurel Forster and *Food Culture: A Reader* itself demonstrate, the field is dominated by these traditional methods. Yet, works such as Diane Tye’s *Baking as Biography*, a recent autoethnographic publication, is a good example of the move toward autoethnography.

While one may wonder what could possibly be left to say on the topic of food, the truth is that few studies have focused exclusively on the ways in which traditional foods have changed over the past three generations. Indeed, most works are interested in either daily food habits (Tye 2010, Barthes 1997), look specifically at a woman’s place in the kitchen (Charles & Kerr 1988, Douglas 1997, Berkeley 2000), or at the specific food habits of a particular ethnic or religious group (Miller 2004, Abarca 2006, Staebler 2006). While it is true that daily food habits are crucial to understanding the significance of food in our culture and that it is not only at “loud” ritual occasions that food and memory come together, but in the pragmatic and ritualized aspects of everyday life” (Sutton quoted in Tye 28), these “loud” moments can produce significant conclusions about larger patterns. If the basic meal is a microcosm of the macrocosm, if a particular food item, such as wine or cheese, can represent a cultural reality, then the importance placed on traditional foods, whether an entire meal or a specific dish or dessert, can reveal as much, if not more, about our society’s food habits. Thus this project aims to fill a gap in the current research being done on food. Moving away from the common and every day to look at the special is to look at the degree to which shifting social trends, shifting food habits, and shifting cultural and religious priorities are affected by changing expectations about the traditional foods that chosen and made, the ways in which they are prepared, and the ways in which they are presented.

B1-3. Describe how research results will be disseminated.

- Final research report to be provided to AU.
- Article(s) to be submitted to academic and professional journals.
- Presentation(s) at academic/professional conferences.
- Research website, open to public.
- Distribution of final report to participants, upon request.
- Distribution of executive summary to participants, upon request.
- Distribution of final report to host institution or organization.
- Other (explain below)

The final project will be submitted to Athabasca University’s *Digital Thesis and Project Room*.

B1-4. State the research question(s) and/or any associated hypothesis or proposition.

The project aims to answer the questions:

1. Have the foods that are/were considered traditional because of their relationship to specific holidays or times of the year changed in terms of their importance, the ways in which they are prepared, and the ways in which they are presented?
2. Have modern conveniences made certain foods easier to make? If so, have these conveniences favoured certain foods over more labour intensive ones?
3. Have generational, ethnic, and/or religious changes shifted the expectations of food choice, food preparation, and/or food presentation?
4. Is the younger generation learning how to make the foods that it considers important and that it will likely pass down? If so, how are its members learning these methods?

I hypothesize that certain foods are not being considered as important today because of the fact that they are much too labour intensive and cannot be made unless one has a lot of free time. While I think the expectation

of a traditional “meal” (i.e. Thanksgiving turkey) is not shifting for cultural and social expectations that promote them, I do believe that the accompanying foods (such as homemade apple sauce, specific cakes...) are. I also believe that the importance put on certain seasonal foods is diminishing because produce such as plums and rhubarb can now be bought all year long and do not depend on the person growing and harvesting them. I hypothesize that this shift is also partially due to the economic need to have both men and women working which, in turn, reduces the amount of time available to make these labour intensive foods.

B1-5. Provide a brief summary of the mode of inquiry for the research. Note the research design/methods and the procedures to be followed.

This project requires three modes of inquiry: autoethnography, interviewing, and Critical Discourse Analysis (CDA). Autoethnography, although a relatively new branch of ethnography, is significant in this type of research project because it acknowledges my relationship to this very personal subject. Defined as “research, writing, story, and method that connect the autobiographical and personal to the cultural, social, and political” (Ellis 30), autoethnography is distinguished from traditional ethnography because those who use it “[write] in the first person, [their] narrative text focuses on generalization within a single case extended over time, [the] text is presented as a story replete with a narrator, characterization, and a plot line, [the] story often discloses hidden details of private life and highlights emotional experience, [it is] depicted as an episodic form that dramatizes the motion of connected lives across the curve of time, [demonstrates that] a reflexive connection exists between the lives of the participants and researchers that must be explored, and [proves that] the relationships between writers and readers of the text is one of involvement and participation” (Ellis 30). This first methodology requires that I journal and reflect on my own expectations about my family’s traditional foods. From this reflection, I will be better able to determine my own position on the topic and will be able to choose the best way to present my findings. Key practitioners of this methodology who will be useful throughout my research include, but are not limited to, Carolyn Ellis whose many works on autoethnography make her a valuable reference, Tessa Muncey and Heewon Chang whose recent publications give many tips and exercises for the beginning autoethnographer, and Kim Etherington whose *Becoming a Reflexive Researcher: Travellers’ Tales* gives many examples of autoethnography.

In order to collect data from others, I will conduct two interviews with my participants. Interviewing is an important and appropriate methodology in such a research project as it “is most consistent with people’s ability to make meaning through language [and] affirms the importance of the individual without denigrating the possibility of community and collaboration” (Seidman 14). Interviewing also allows the participant to speak in his/her own voice and is more personal than written surveys. Using a questionnaire that the participant will have been given in advance (Appendix C.1), the first, hour-long video-taped interview will ask the participant to answer general questions about his/her expectations of traditional foods. It will also ask him/her to describe what methods he/she uses to prepare them. Finally, the participant will be asked to discuss the ways in which these traditional foods are presented. The purpose of this first interview is to have the participant identify the most important traditional foods in his/her life and to reflect on the ways in which the preparation and presentation of that/those food/s has/have evolved during his/her life time.

These questions essentially ask the participants to answer the “grand tour’ question... in which the interviewer asks the participant to reconstruct a significant segment of an experience” (Seidman 85). Such questions are designed to be general enough to allow the participant to talk about more than one traditional food but also give him/her the chance to focus on the one/s he/she finds most important. My role in these interviews is to guide the participant. While I have a close connection with all the people I will be interviewing, I do not want to influence their choices or their answers. However, I do want to make sure I understand their experience and will ask additional questions if I need clarification. Since data analysis begins while interviewing, I will be able see parallels between participants and the emergence of themes as my participants talk. Once the interviews are finished, I will be able to undertake deeper analysis in order to “build toward an overall explanation” that highlights “variations and nuances in meanings” (Rubin 226). Although I have already established six items to look for in my data (expectations, preparation, presentation, age, ethnicity, and religion) it is only once I have sat through all the interviews that I will be able to refine my coding scheme.

The second video-taped interview will ask the participant to choose one of the foods he/she find most “traditional” and to prepare it. Appendix C.2 lists the questions that will be asked in relation to the chosen food. This interview will last as long as it takes to make the chosen food and may require that I come back another day when I can observe the next step. The purpose of this second interview is to give the participant a chance to elaborate on his/her expectations of traditional foods and to demonstrate the ways in which he/she prepares and presents them. Essentially, it gives the participant a chance to tell a story about the chosen food and to make biographical connections and comment on social norms and expectations about food preparation and presentation. My goal with both the open-ended questions and the observation of the food preparation is to

better understand the ways in which past and present expectations of the food influence contemporary preparation and presentation. In order to accomplish this task, both interviews will be filmed by myself, transcribed by either myself or a research assistant and then analysed using CDA. For the interviewing part of my project, I will refer to both Rubin and Seidman. Both of them will be useful in terms of organizing and analysing the collected data and have already been helpful in preparing my questionnaire and interviewing strategies.

The third methodology, CDA, is important because it will allow me to better understand the “relationship between language and society” and will help me “describe, interpret, and explain [these] relationships” (Rogers 2). According to James Gee, language’s primary function is to serve as a scaffold between humans and social activity and “human affiliation within cultures and social groups and institutions” (1). In this sense, my family is an institution that has developed certain expectations, or rules, about the way traditional foods should be prepared and presented. However, these rules may not always align with society’s expectations of what it deems “traditional” and/or correct. Understanding the relationship between what is said and what is meant is therefore crucial to understanding the ways in which traditional foods have been adapted throughout the years. Furthermore, Roland Barthes explains that “signs have no direct referents in an independent object world but generate meaning through their relationships to other signs organized into syntagmatically and paradigmatically structured codes... [so that] all cultural forms can be analysed ‘like a language’” (quoted in Barker 2). Since CDA is interested not only in what is said but also what is left out (Rogers 7), the choice to make certain foods at the expense of others, as well as the decision to combine specific foods, speaks volumes.

Similarly, looking at not only the words that are used to describe and discuss traditional foods, but also looking at the nonverbal cues during the first interview and the use of tools, techniques, and space in the second interview, will allow me to understand the full implication of the participant’s attitudes toward the food being made, the way he/she prepares it, and the way he/she presents it. For this final methodology, I have already found Gee, Rogers, and Barker invaluable assets. I hope to add to this list by finding Barthe’s original text and doing more research into what he, and other practitioners of CDA, has to say about the issue of food.

B1-6. Provide a list of references cited and sources for all quotes in this application.

See Appendix:

B

## B2. Data Collection and Storage Methods

B2-1. Provide details about the methods and techniques of data collection and data analysis, participant protocols / instruments, and time commitment for the participants.

### 1. Autoethnography

The autoethnographic findings will be collected in a journal that I will have in my possession. The journal entries will be based on daily events that make me think of traditional foods, the ways in which I prepare these special foods, the ways in which I present them. These entries will also be inspired by comments I hear from others, pictures I see, television commercials, and the writing exercises found in Ellis’ *The Ethnographic I*, Muncey’s *Creating Autoethnography*, and Chang’s *Autoethnography as Method*.

### 2. Interviewing

The interviews will be conducted using two questionnaires (one for each interview). They will be filmed and the data will be stored on my personal, home computer to then be transcribed by either myself or a research assistant. The transcripts will be sent to the participants to verify and approve the use of the collected data. While the initial interview should not last more than an hour, the length of the second interview will depend on the food the participant chooses to make. A more complicated food may require more time and may mean that I have to return once the next step can begin. Although I have already established six items to look for in my data (expectations, preparation, presentation, age, ethnicity, and religion) it is only once all the information has been gathered that I will be able to refine my coding scheme. For the interviewing part of my project, I will refer to both Rubin and Seidman. Both of them are useful in terms of organizing and analysing the collected data and have already been helpful in preparing my questionnaire and interviewing strategies.

### 3. Critical Discourse Analysis (CDA)

CDA is important because it will allow me to better understand the “relationship between language and society” and will help me “describe, interpret, and explain [these] relationships” (Rogers 2). Since CDA is interested not only in what is said but also what is left out (Rogers 7), the choice to make certain foods at the expense of

others, as well as the decision to combine specific foods, speaks volumes. Similarly, looking at not only the words that are used to describe and discuss traditional foods, but also looking at the nonverbal cues during the first interview and the use of tools, techniques, and space in the second interview, I will be able to understand the full implication of the participant's attitudes toward the food being made, the way he/she prepares it, and the way he/she presents it. For this final methodology, I have already found Gee, Rogers, and Barker invaluable assets. I hope to add to this list by finding Barthe's original text and doing more research into what he, and other practitioners of CDA, has to say about the issue of food. Participants will have a chance to review both transcripts before they are used in the project.

**See  
Appendix:**

C.1 & C.2

**B2-2 Append a copy of each research instrument and protocol to be used.**

B2-3. Provide details on how and where data in various formats will be stored and who will have access to the data.

The information will be stored on my home computer and personal video-recording equipment. While only I will have access to the information, my Research Supervisor may also be provided access to raw data, for verification purposes only. The only other person who may see the information is a research assistant whom I have not yet hired as I hope to receive funding.

B2-4. Personally identifiable data will be:

- Collected
- Reported (includes attribution of quotes, list of participants, organizations, etc.)
- There is no personally identifiable data.

B2-5. If all data will not be anonymous, who will have access to identifiable raw data, or data keys?

Since the information will be stored on my home computer and personal video-recording equipment. While only I will have access to the information, my Research Supervisor may also be provided access to raw data, for verification purposes only. The only other person who may see the information is a research assistant whom I have not yet hired as I hope to receive funding.

B2-6. Is an online survey being used?

Yes  No

B2-7. If 'Yes', is the host survey company Canadian?

N/A  Yes  No

B2-8. If the host survey company is not Canadian, in what country will the survey data be stored when it is collected (location of the company's server)?

n/a

B2-9. Describe the process of transferring the data from the host survey company to the researcher and verification that the host company is no longer in possession of the data. (who, how, when)

n/a

B2-10. Final Disposition of Data – after analysis and report finalization, data will be:

Show details below by format, how, who, where.

By what date?  
(approx. month/year)

<input checked="" type="checkbox"/>	Returned to participants	The information collected will be transcribed and returned to participants in a Word document once the project has been completed. Raw data (video-recordings) will be returned upon request.	November 2011
<input checked="" type="checkbox"/>	Archived	Raw data that is not requested by participants will be burned onto a CD and kept safe in my home for six months.	May 2012
<input type="checkbox"/>	Destroyed *	n/a	

\* If the data will be destroyed, describe secure destruction methods to be employed for each format of data, and who will be responsible for destruction. If this is SSHRC funded research, you cannot destroy the data unless you have received a formal exemption from the SSHRC Archiving Policy. [www.sshrc.ca/web/about/policies/edata\\_e.asp](http://www.sshrc.ca/web/about/policies/edata_e.asp)

### B3. Conflict of Interest / Power Relationships

B3-1. Are prospective participants studying within, employed by, or receiving services from the researcher's past or present employer (or volunteer) organization?  Yes  No

B3-2. If 'yes', clarify the researcher's non-research relationship to, and/or authority over the prospective participant(s) or the services they receive(d). (Include researcher's past or present employment or volunteer position information.) [See guideline statement here.](#)

n/a

B3-3. Are prospective participants friends or relatives of the researcher?  Yes  No

B3-4. If 'Yes' to B3-1 or B3-3, describe why it is necessary to conduct research involving participants with whom the researcher has or had a non-research relationship?

The project seeks to better understand expectations toward, and preparation and presentation of, my family's traditional foods. It is therefore necessary to interview family members.

B3-5. If 'Yes' to B3-1 or B3-3, describe what steps will be taken to ensure that the decision by individuals to participate, or to continue participating, will not be influenced by the relationship to the researcher.

The participants will receive a copy of the questions that will be asked ahead of time so that they may prepare themselves for the interview. They will thus have a chance to seek clarification before giving answers they may later want to retract. The questions, although personal, are not about sensitive issues that would cause the participants to become uncomfortable or relive painful experiences. Participants will also be asked to review the transcript of the tape and the final paper before submission in order to ensure their complete consent. Given their extensive involvement in the gathering, validating, and proofreading of information, there should be no adverse effects on our relationship.

### B4. Deception

B4-1. Will deception be employed in recruiting participants?  Yes  No

B4-2. If deception will be employed, explain why deception is required, the nature of the deception, and how debriefing will be handled, including confirmation of participant consent after the participant data-gathering concludes and debriefing has occurred.



n/a

### B5. Risks and Benefits

B5-1. Will participants be involved in discussion of sensitive issues (e.g. sexual orientation or practices, illegal behaviours, stigmatizing conditions or diagnoses, etc.)?  Yes  No

B5-2. As a result of this research, is there any risk to the participants (as individuals, or as a part of an identifiable group or community) such as:

- Physical harm (including bodily contact or administration of any substance?)
- Psychological/emotional harm (feeling uncomfortable, embarrassed, anxious or upset?)
- Social harm (including possible stigmatization, loss of status, privacy and/or reputation)
- Economic harm (e.g. job security, job loss, etc.)
- There are no anticipated risks.

B5-3. Does this research study pose any risk to the researchers, assistants, and/or data collectors? Explain.

Although autoethnography is known to be a therapeutic and sometimes life-altering process, I do not anticipate any risk to myself. There is certainly no risk posed to a potential research assistant who, likely, will not know the participants.

B5-4. What steps, if any, are being taken to minimize the risks identified in B5-2 or B5-3? Is debriefing or referral to counseling a consideration?

n/a

B5-5. How will you respond if the harm described in B5-2 or B5-3 does occur? (e.g. what is your plan?)

n/a

B5-6. If incentive (compensation, reward, or recognition) for participating in the research is offered, provide details: amount, purpose, and what happens for participants who do not complete the study?

n/a

B5-7. What benefits will the researcher receive from conducting this research?

This project will benefit me by allowing me to complete my MAIS. In the future, it might provide me with an opportunity to travel to conferences and/or be published. This research will also allow me to gain a better understanding of my family's attitude towards traditional foods. I will therefore benefit from learning more about my relatives and the way we interact in relation to food.

B5-8. What benefits will the host organization or institution receive from this research?

Athabasca University will benefit from this research by being able to include it in their *Digital Project and Thesis Room*.

## SECTION C: RECRUITMENT

## C1. Description of Sample / Participants / Population

C1-1. Describe the proposed number and types of participants to be included; if participants are grouped, specify the number and assignment criteria for each group.

With their approval, I am proposing to use eleven participants: my maternal and paternal grand-parents, my parents, my three siblings (two sisters and one brother), my husband, and my brother-in-law. They will be grouped by age, gender, ethnic group (German, French-Canadian, Anglo-Saxon), and religion (Catholic/Protestant).

C1-2. List participant inclusion or exclusion criteria.

In order to be part of this study, my participants must be family members and must fall into the one or more of the categories I have delimited in my research proposal and questions: 1. fit into a specific generational category, 2. be part of specific ethnic group, 3. can be identified as, or identifies him/herself as, either Catholic or Protestant.

C1-3. Please indicate whether any of the participants who will be recruited fall into one or more of the following categories.

- Under 18 years of age
- Cognitively impaired
- Captive or dependent and residing in institution, e.g., prison, extended care facility
- Student
- Senior Citizen (age 65+)
- Employees of researcher's organization
- Hearing, sight, or speaking impaired
- Having language barriers, e.g., illiterate, not English-speaking, dysphasic
- Belonging to specific ethnic or cultural groups
- Living in another country
- None of the above

C1-4. Discuss the rationale for involving individuals from any of the groups identified above.

Since my project looks at varying attitudes toward, and methods used to prepare, traditional foods, my sample must include a range of age groups. Both my maternal and paternal grand-parents are over the age of 65. My project also seeks to understand if ethnicity/religion plays a role in determining expectations about the foods that should figure at specific times of the year or holidays and the ways in which they are presented. Acknowledging and insisting upon ethnicity and religion is therefore crucial.

C1-5. Certain populations such as elderly or young participants may become fatigued or stressed due to the data collection process. Describe how participants will be monitored for signs of fatigue or stress during data collection and what will happen if this occurs.

In order to avoid potential issues during the collection process, I will be sure to pick a time of the day when my grand-parents are most alert and have the most energy. For both sets, this is usually early-mid morning. Since they will have the questions ahead of time, I also hope to eliminate long-winded, off-topic answers that would prolong the session. I will also watch for signs of fatigue and discomfort during the interview and terminate/reschedule the interview if necessary.

C1-6. If data collection is located in another country, describe the processes necessary to obtain ethics approval at that location (may include national, regional, or local approvals and/or licensing).

n/a

**See  
Appendix:**

n/a

C1-7. **Attach copy of relevant approvals from other jurisdictions.**

C1-8. Does this research study specifically involve Indigenous individuals as participants?

Yes

No

C1-9. Will a particular Indigenous community or other 'community' be a central focus of the research? (*Other general categories of 'community' might include geographic community, community of individuals with a common problem or issue, or a community of individuals with a common interest or goal.*)

Yes

No

C1-10. If you answered 'yes' to question 9, have you consulted with the community during the design of this study?

N/A

Yes

No

C1-11. If you answered 'yes' to question 10, briefly list the people you have contacted, and their position within the community, and describe the process that you have taken or will follow in consultation with the community.

n/a

C1-12. If you answered 'no' to question 10, briefly explain your decision not to seek community involvement and approval.

n/a

C1-13. Does the research involve utilization of AU systems to access Athabasca University staff, students, or private data?

Yes

No

C1-14. Will you want to identify AU as a source in your publication of the research?

N/A

Yes

No

C1-15. If prospective participants are from a specific institution or organization (other than AU) do you have written support for access to participants and/or premises, private information, etc.?

N/A

Yes

No

**See  
Appendix:**

n/a

C1-16. **Attach a copy of institutional support letter**

C1-17. If support for access exists, describe any expectations (implied or explicit) by the institution that gave the access to participants.

n/a

C1-18. If there are multiple investigators connected to this study, have their home institutions also provided ethics review and approval?

N/A

Yes

No

Pending

<b>See Appendix:</b>
n/a

C1-19. **Attach copies of ethics approvals from other institutions.**

**C2. Recruitment Process / Informed Consent**

C2-1. From where will the research participants be recruited? (*Specify cities, institutions, schools, businesses, communities, organizations etc.*)

The participants will be recruited from within my immediate and extended family.

C2-2. Who will be recruiting the participants?

I will be recruiting the participants myself.

C2-3. Describe the procedures for recruitment, what documentation or protocols will be used, and how the first direct contact will be initiated with participants.

I will contact my participants directly. I will meet them face-to-face at which point I will provide them with a description of my project's aims and objectives.

C2-4. **Append a copy of each information letter or script that will be used to recruit participants.**

<b>See Appendix:</b>
D

C2-5. Describe the procedures for obtaining informed consent for each distinct component of the study (e.g., for interviews, questionnaires, focus groups, participant observation, observation).

Participants will be asked to sign a consent form before the filmed interview. These consent forms will be kept on file until requested by my supervisor or the Ethics Committee.

C2-6. **Append a copy of each information letter, script, or consent form that will be used to ensure that participants are giving informed consent for their participation.**

<b>See Appendix:</b>
E.1 & E.2

## SECTION D: APPENDICES CHECKLIST



Use the checklist to ensure that all of your appendices are clearly labeled and attached.

Please ensure that the reading level of all materials produced or used are appropriate for the target audience.

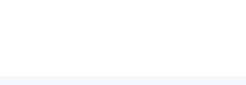

1. E-mail of support from of Student's Supervisor	See Appendix
	A
2. Reference List (Section B1.6)	See Appendix
	B
3. Research Instruments (questionnaire, interview guide, etc., Section B2.2)	See Appendix
	C
4. Evidence of Support (letters / e-mails, Section C1.16)	See Appendix
	n/a
5. Recruitment Aids (notices in course materials, posters, e-mail announcements, newspaper advertisements, radio announcements, letters of invitation, etc., Section C2.4)	See Appendix
	D
6. Informed Consent documents (Information Letters or Scripts, Consent Forms (may be combined with "Recruitment Aids", Section C2.6)	See Appendix
	E
7. Other: Confidentiality Pledge	See Appendix
	F


**Appendix A - Append original e-mail from Supervisor indicating they “have read the ethics application and support it going forward for review”.**




Re: Learning contract and REB application

[Back to messages](#) |  

To see messages related to this one, [group messages by conversation](#).

 1:05 PM 

 2 attachments (total 306.4 KB) [Hotmail Active View](#) ^

 Contractf...docx <a href="#">View online</a> <a href="#">Download (27.4 KB)</a>	  <a href="#">View online</a> <a href="#">Download (279.0 KB)</a>
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1  
This serves as approval of the REB as presented and returned in this e-mail.  
This serves as approval of the Learning Contract, with one revision to the copy presented (p. 1, change "the project will also interviews" to "I will also interview."

**Appendix B - Provide a list of references cited and sources for all quotes in this application.**

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- Barthes, Roland. "Toward a Psychology of Contemporary Food Consumption." *Food and Culture: A Reader*. Ed. Carole Counihan and Penny Van Esterik. New York & London: Routledge, 1997. p. 28-35. *Googlebooks.com*. May 4, 2011.  
[http://books.google.ca/books?id=g34aeDfVIdEC&printsec=frontcover&dq=food+and+culture&hl=fr&ei=gLrCTfzXI8iutweyz\\_AE&sa=X&oi=book\\_result&ct=result&resnum=2&ved=0CDwQ6AEwAQ#v=onepage&q&f=false](http://books.google.ca/books?id=g34aeDfVIdEC&printsec=frontcover&dq=food+and+culture&hl=fr&ei=gLrCTfzXI8iutweyz_AE&sa=X&oi=book_result&ct=result&resnum=2&ved=0CDwQ6AEwAQ#v=onepage&q&f=false)
- Berkeley, Ellen Perry. *At Grandmother's Table: Women Write about Food, Life, and the Enduring Bond between Grandmothers and Grand-daughters*. Minneapolis: Fairview Press, 2000.
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[http://books.google.ca/books?id=g34aeDfVIdEC&printsec=frontcover&dq=food+and+culture&hl=fr&ei=gLrCTfzXI8iutweyz\\_AE&sa=X&oi=book\\_result&ct=result&resnum=2&ved=0CDwQ6AEwAQ#v=onepage&q&f=false](http://books.google.ca/books?id=g34aeDfVIdEC&printsec=frontcover&dq=food+and+culture&hl=fr&ei=gLrCTfzXI8iutweyz_AE&sa=X&oi=book_result&ct=result&resnum=2&ved=0CDwQ6AEwAQ#v=onepage&q&f=false)
- Douglas, Marry. "Deciphering a Meal." *Food and Culture: A Reader*. Ed. Carole Counihan and Penny Van Esterik. New York & London: Routledge, 1997. p. 44-53. *Googlebooks.com*. May 4, 2011.  
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Tye, Diane. *Baking As Biography*. Canada: Mc-Gill-Queen UP, 2010.



## Appendix C - Append a copy of each research instrument and protocol to be used.

### Appendix C.1

#### Interview #1 – Questionnaire

For the purpose of this study, the word “tradition” means “a long established and generally accepted custom or method” (OED). In relation to food, it refers to a specific food or grouping of foods that have come to be expected at certain times of the year or during certain celebrations. Although “tradition” often implies that something has been “handed down... from generation to generation,” please understand that I aim to find out what is “tradition” to us today – new traditions are important and should not be dismissed simply because they aren’t “old” or because they weren’t passed down from a previous generation.

1. List the foods you consider to be traditional.
2. Are you involved in making any of these foods?

If so, please explain your role by telling me:

- a. if it’s something you make alone or are helped with,
- b. how long you’ve been making it,
- c. how you learned to make it (i.e. recipe written out by a friend or family member, oral instructions, observation),
- d. how long it takes to prepare,
- e. how its preparation has changed since you began making it (i.e. has a tool or appliance been invented or discovered that makes it easier to prepare this item),
- f. how you prefer to serve/present it,
- g. where else you’ve eaten it,
- h. how other versions compared to your own, and
- i. how a “success” looks and tastes.

If not, please explain:

- a. who makes/has made it,
- b. why you are not involved,
- c. when you first had the food,
- d. what changes you have observed in the preparation and presentation of the food since you first ate it,
- e. how it looks and tastes when “done right,” and
- f. where else you’ve eaten it.

3. In what context does one find this/these food/s?
4. What does that larger context mean to you?
5. How do these foods reflect your religion or ethnicity?
6. Do you consider traditional food to be an important part of a gathering?
7. Could you do without certain traditional food/s? Could you not do without a certain traditional food?
8. Can you please make any additional comments that you feel are important to this study.

## **Appendix C.2**

### **Interview #2 – Observation of Food Preparation**

Chosen food: \_\_\_\_\_

1. Why did you choose to make this particular food for today's interview? Was there a food you would have rather made but couldn't?
2. Why do you feel this is traditional? What makes it special?
3. What memories do you associate with this food?

**Appendix D - Append a copy of each information letter or script that will be used to recruit participants.**  
**Appendix D**  
**Letter of Introduction**

June 8, 2011

Dear family member:

For my final project paper for my Master of Arts in Integrated Studies through Athabasca University, I plan to do a research project on our traditional foods. More specifically, I hope to better understand how our traditional foods are being adapted to fit a modern way of living. An analysis of the traditions that have “stood the test of time” and the ones that have changed during your lifetime will allow me to make a generalization about the ways in which age, ethnicity, and religion change our expectations toward, preparation of, and presentation of traditional foods in our society.

In order to collect the data for this project, I hope you will volunteer to participate in two interviews. The first interview will ask you to answer general questions about your expectations of traditional foods. It will also ask you to describe what methods you use to prepare them. Finally, you will be asked to discuss the ways in which these traditional foods are presented. The second interview will ask you to choose one of the foods you find most “traditional” and to prepare it. Both interviews will be filmed by myself and then transcribed by either myself or a research assistant. I understand that being filmed may be stressful and, while I am willing to simply record your voice or take notes, I hope you can understand that body language and facial expressions are important elements in this type of research project.

Even though I will not be submitting any part of the video recordings, it will likely be beneficial to include pictures of the food that we make. This might mean that you will be present in that picture and that it will consequently appear in my final paper. The use of written recipes is another key aspect that I plan to focus on. Recipes written by hand may therefore be scanned and incorporated into the paper.

As a project of this nature is very, and obviously, personal, it will be impossible for it to be anonymous. Participating in this study inevitably means giving consent to having your name used and published in my final paper which will be put on Athabasca University’s *Digital Thesis and Project Room*. While there are no other plans to use this information at this time, it might be possible to present this study at Graduate Student conferences in the near future and/or to submit it to certain academic journals. In order to ensure your complete satisfaction with my interpretation of your answers and non-verbal responses, you will be given a chance to read the transcripts and the final paper before either are used or submitted.

Your participation is absolutely voluntary. Please understand that you do not have to answer all the questions and that you can decide to withdraw from the project without there being any sort of problem. Should this be the case however, I ask that you make the decision no later than after having reviewed the transcript of the interview(s). The information I will have gathered will then be deleted from my computer and the video tape.

This study has been reviewed by the Athabasca University Research Ethics Board. If you have any comments or concerns regarding your treatment as a participant in this study, please contact the Office of Research Ethics by telephone at 1-780-675-6718 or by e-mail at [rebsec@athabascau.ca](mailto:rebsec@athabascau.ca). You may also contact my Research Advisor, XXX, at XXX.

I am also willing to answer any questions you may have about the nature and implications of this study.

Sincerely,

XXX

**Appendix E - Append a copy of each information letter, script, or consent form that will be used to ensure that participants are giving informed consent for their participation.**

**Appendix E.1  
Letter of Introduction**

June 8, 2011

Dear family member:

For my final project paper for my Master of Arts in Integrated Studies through Athabasca University, I plan to do a research project on our traditional foods. More specifically, I hope to better understand how our traditional foods are being adapted to fit a modern way of living. An analysis of the traditions that have “stood the test of time” and the ones that have changed during your lifetime will allow me to make a generalization about the ways in which age, ethnicity, and religion change our expectations toward, preparation of, and presentation of traditional foods in our society.

In order to collect the data for this project, I hope you will volunteer to participate in two interviews. The first interview will ask you to answer general questions about your expectations of traditional foods. It will also ask you to describe what methods you use to prepare them. Finally, you will be asked to discuss the ways in which these traditional foods are presented. The second interview will ask you to choose one of the foods you find most “traditional” and to prepare it. Both interviews will be filmed by myself and then transcribed by either myself or a research assistant. I understand that being filmed may be stressful and, while I am willing to simply record your voice or take notes, I hope you can understand that body language and facial expressions are important elements in this type of research project.

Even though I will not be submitting any part of the video recordings, it will likely be beneficial to include pictures of the food that we make. This might mean that you will be present in that picture and that it will consequently appear in my final paper. The use of written recipes is another key aspect that I plan to focus on. Recipes written by hand may therefore be scanned and incorporated into the paper.

As a project of this nature is very, and obviously, personal, it will be impossible for it to be anonymous. Participating in this study inevitably means giving consent to having your name used and published in my final paper which will be put on Athabasca University’s *Digital Thesis and Project Room*. While there are no other plans to use this information at this time, it might be possible to present this study at Graduate Student conferences in the near future and/or to submit it to certain academic journals. In order to ensure your complete satisfaction with my interpretation of your answers and non-verbal responses, you will be given a chance to read the transcripts and the final paper before either are used or submitted.

Your participation is absolutely voluntary. Please understand that you do not have to answer all the questions and that you can decide to withdraw from the project without there being any sort of problem. Should this be the case however, I ask that you make the decision no later than after having reviewed the transcript of the interview(s). The information I will have gathered will then be deleted from my computer and the video tape.

This study has been reviewed by the Athabasca University Research Ethics Board. If you have any comments or concerns regarding your treatment as a participant in this study, please contact the Office of Research Ethics by telephone at 1-780-675-6718 or by e-mail at [rebsec@athabascau.ca](mailto:rebsec@athabascau.ca) You may also contact my Research Advisor, XXX, at XXX.

I am also willing to answer any questions you may have about the nature and implications of this study.

Sincerely,

XXX

## Appendix E.2

### Informed Letter of Consent

#### Participant Consent

I, \_\_\_\_\_, understand XXX's letter of introduction about her research project. I agree to participate in the interviews by answering the questions honestly and by preparing a traditional food of my choice. I understand that my real name and identity will be given and/or implied in the final paper and that it will appear on Athabasca University's *Digital Thesis and Project Room* with the possibility that it may be used in future conferences and/or academic journals. Before any of this happens, however, I will be given a chance to read the transcript of my interview and approve the final copy of the paper. I may have the video recording after the project has been submitted or leave it in XXX's possession for safekeeping.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name

**Appendix F**  
**Confidentiality Pledge**

**Title:** Eating Up Tradition: An Autoethnographic Study of Changing Traditional Foods

**Principal Investigator:** to be determined

In undertaking the transcribing of video and/or audio recordings for the above-named research study, I understand that I will be working with data gathered from individual participants whose identities I may or may not come to know.

I understand that all possible precautions are to be undertaken to protect the identities of the participants as well as the information they share during their involvement with the research study. I hereby pledge to keep all the information that I see or hear during my work as a Research Assistant strictly confidential, and I agree not to discuss the information or the identities of any of the participants with anyone other than the researcher, XXX.

My signature (below) indicates that I understand the importance of, and agree to maintain, confidentiality.

Research Assistant's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Researcher Signature: \_\_\_\_\_