Reviewer’s report

Title: “If You Understand You Cope Better with It”: The Role of Education in Building Palliative Care Capacity in Four First Nations Communities in Canada

Version: 0 Date: 10 Feb 2019

Reviewer: Mark Addison

Reviewer's report:

Page 4/58 Line 10 - "Indigenous" I am not an expert in researching these populations. Nonetheless, it appears as if "Indigenous" does not need to be capitalized. If you feel it is appropriate, please be consistent.

Page 9 Lines 14-34 - I am neither a Canadian nor do I consider myself an Indigenous person. While the statements in these lines may actually be true and reflect feelings in these communities, it does not seem to be the thrust of your study. Perhaps this can be condensed or perhaps you could just begin with "[Today] many First Nations communities in Canada..

Page 9/58 Lines 46-49 -"Westernized, medicalized approach" - I question whether the institutionalized approach is truly 'Western' or more appropriately 'industrialized' or some other adjective. I live in a 'Western' country which is industrialized. We are also actively seeking to provide palliative care to patients in their homes, surrounded by caring friends and family, supported by cultural institutions.

Page 10 Line 4 - If this is "research", what is the question? What is the thesis? It almost seems more of a report of a process.

Page 11/58 Line 48 - I assume that most readers of this journal are not expert in work with Indigenous peoples. Perhaps explaining some terms could help us all better understand your particularly exciting line of research. For example, you might explain "stages of language revitalization".

Page 12/58 Lines 46-49 How did you assure that the translator was qualified and that he/she was accurately translating?

Page 13/58 Line 19 "Westernized concept" - perhaps one could just note that the concept of palliative care is unfamiliar to First Nations people, which is, in fact, the reason for education. How does the origin of the unfamiliar fact bear on the need for education? Might one suspect you are saying "Indigenous is good. Western is bad."

Page 14/58 Line 21 "The focus groups and interviews audio-recorded. " I assume "were" is to be inserted between "interviews" and "audio-recorded".
Page 15/58 Line 4 - Should analysis be pleural, ‘analyses’.

Page 17/58 Line 53 - Extra space?

Page 18/8 Line 34 - Acknowledging that Indigenous people have had disruption of their traditional intergenerational transmission of collective culture and traditions is important. One might argue whether colonization was the only culprit. Reeducation of the current community members is nonetheless still needed whatever the cause.

Page 20/58 Lines 27-31 - While some institutions and hospitals may be understaffed or staffed with uncaring health care staff, care at home, whether through home-health, hospice, or just care by family and friends, can suffer from neglect and inattention. Not all health care providers are compassionate; not all family members are compassionate. Elder abuse perpetrated by family members does occur. The statement seems pejorative.

Page 22/58 - Line 14 What is "cultural safety"? "Cultural competency"?

Page 23/58 Lines 28-31 - Does this need a footnote?

Page 24/58 Line 38 - Westernized. See comments above.

Page 24/58 Line 38 "and"?

Page 24/58 Line 41-43 - So I am to understand that a First Nations individual, operating either as an individual or as part of a group, could never conceive of or implement a culturally inappropriate program or process? This is truly remarkable and deserves more elaborate development How do you explain this?

Page 25/58 Line 7 - Western

Page 25/58 Lines 9-14 - I am not sure I understand this. Who would you propose should choose about the care an individual receives at the end of life? Should the dying individual have no say in this discussion? His or her perspective might be construed as an individualistic framework, especially if he or she eschewed some or all of a First Nations group recommendations. Should he or she not be free to decide on how he or she would like to die? Please explain.

Page 25 Line 24 - should something be possessive?

Page 25/58 Line 4 - For the reader who is not well versed in care of indigenous peoples, the First Nations people in particular, one might explain how non-indigenous health care is unsafe. You might provide a substantiating reference as well.

Page 26/58 Lines 9-41 - This portion assumes as fact that 'Western medicine' and its practitioners are self-righteous, condescending, insensitive, disrespectful and untrustworthy. As such it is
more a polemic than a scientific report. I do not believe it either supports or refutes your methodology or your data. I would suggest it be removed.

Page 26/58 Line 43 'for First Nations people'. Is not dying a cultural and spiritual life transition for 'ALL' people? Perhaps end-of-life care should be viewed through a social lens for 'ALL' people. Perhaps 'ALL' people should have culturally consonant care at the end of their lives by a team of compassionate health care providers who are expert in their craft.

Page 26/58 Lines 46-53 - Perhaps allowing the individual, in conjunction with his or her family, to choose the location of his or her death, whether in a hospital, a hospice, an extended care facility, or in one's home would be preferable to insisting that the preferred place of death is in one's home. It appears that you might be imposing your Welanschauung on others. Your Table 5 states this well, "Understanding that the spiritual and cultural practices of individuals and families are highly individualized and health care providers should proactively ask what practices would offer comfort and support."

Page 28/58 Lines 43-46 - "development described in this research." seems to be an incomplete sentence. Please revise or delete.

Page 28/58 Line 58 through Page 29/58 Line 7 - "Specifically, on ... educational needs." seems to be an incomplete sentence. Please revise.

Page 48/58 Line 17 "Fist" seems misspelled.

Page 49/58 Lines 49-51 - Were all participants required to participate in the religious portions of the meetings?

Page 50/58 lines 7-9 - In some cultures and communities, individuals who may have lived lives not congruent with cultural or community beliefs might find some 'appropriate' apprehension anticipating their own death.

Page 51/58 Line 40 - "culturally safe" see previous notes.

**Are the methods appropriate and well described?**
If not, please specify what is required in your comments to the authors.

Yes

**Does the work include the necessary controls?**
If not, please specify which controls are required in your comments to the authors.

Yes
Are the conclusions drawn adequately supported by the data shown?  
If not, please explain in your comments to the authors.

Yes

Are you able to assess any statistics in the manuscript or would you recommend an additional statistical review?  
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I am able to assess the statistics

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