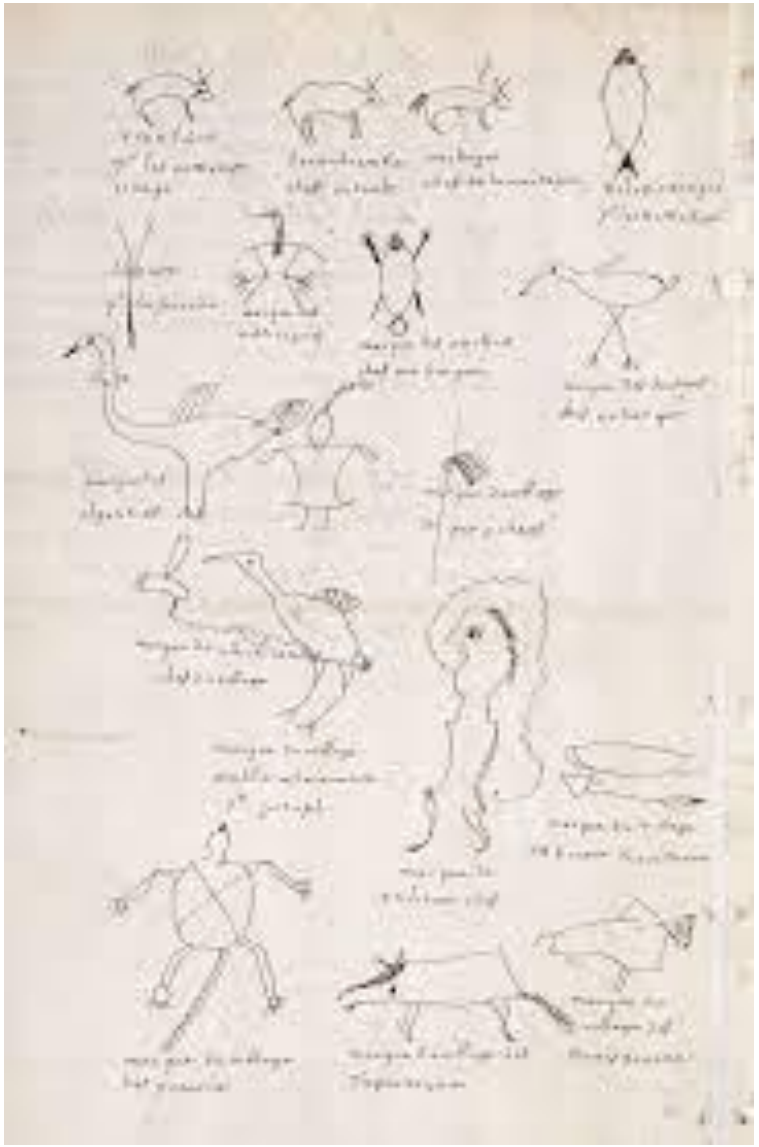


ENCOUNTER AND CONFLICT

- 1701 – Grande Paix de Montreal [1500 representtivews of 39 nations + French colonial governor]
- 1760's – 70's military alliance forms to resist settlement / loss of lands
- First Nations alliance with France / Quebec
- 1763 – Treaty of Paris ends French colonial rule.
- 1763 – Royal Proclamation acknowledges First Nations territorial rights
- 1784 – Loyalist Iroquois granted 3 million acres of land on the Grand River to replace traditional lands lost during the war.

INDIGENOUS PEOPLE AND CANADA

- 1867 British North America Act (Canada)
- 1869 – 1870 Red River Resistance (Metis)
- 1871- 1921 Numbered Treaties signed
- 1876 – Indian Act exerts hyper-control
- 1880 – Jurisdiction over High Arctic transferred to Canada
- 1884 Potlatch ceremonies banned NWC
- 1885 North West Resistance/s (Metis / Cree)
- 1951 Culture bans removed from new edition of the Indian Act
- 1960 status “Indians” become Canadian citizens with right to vote
- 1970 – 1990’s period of activism
- 1982 Patriated Canadian Constitution recognizes and affirms “existing aboriginal and treaty rights”
- Section 35: “Aboriginal people of Canada: Inuit, Indian, Metis”
- 1999 Creation of Nunavut

Coming Back from the Brink

- Amendments to the Indian Act outlaw cultural expressions and ceremony in Section 149. Section 149 first appeared in 1884, but under a more powerful revision in 1921 – arrests were made.

- Under this law, an enormous amount of cultural property was seized and sold.

Prelude

Legislation		Removed/Repealed
Potlatch Ban	1884	1951
First arrests	1921	
Sundance Ban	1895	1951
All forms of traditional dance banned	1906	1951
Public appearance in traditional dress prohibited	1914	1951
Pass system	1885	1951

These sections also restricted the right of assembly.

Citizenship 1960

RENEWAL

Inter-related and Inter-connected

KEY ELEMENTS TO INDIGENOUS KNOWLEDGE

- Land and kinship
- Foundational narratives
- Imagination and dreaming
- Story, ceremony, dance, music, song, visual art come from that central place of knowledge

Menoh
a quality to all things in life that make it `aesthetically' pleasing to the senses
- King & King (Anishnabek), 2004

Mamatowisewin
the creative life force in all things
- Willie Ermine (Cree),1995

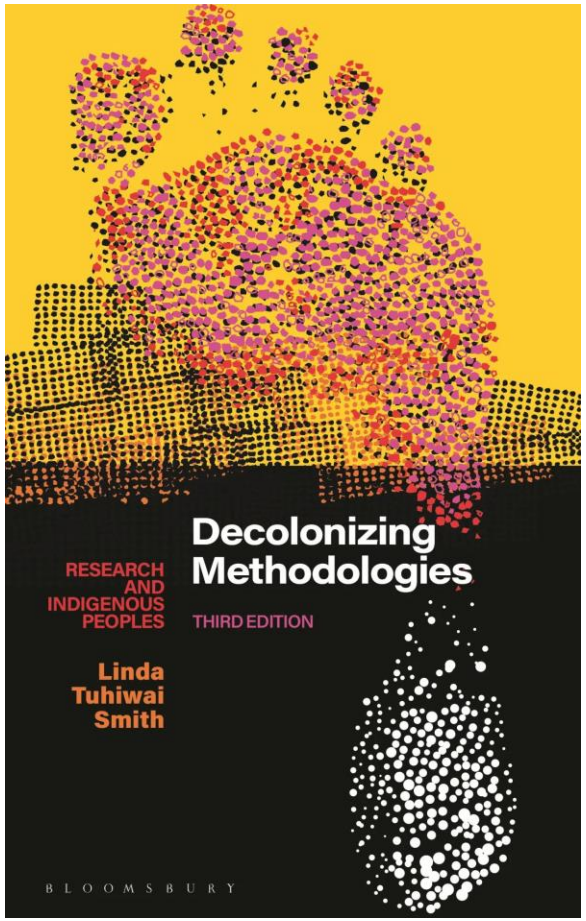
SURVIVANCE:

Survival, endurance and the repudiation of dominance.

- Gerald Vizenor, 2008.

Our Lady of Burning Buildings,
S. Farrell Racette, 2017.

INDIGENOUS RESEARCH



"The word 'research' is probably one of the dirtiest words in the Indigenous world … it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful."

- Linda Tuhiwai Smith, 1999 *Decolonizing Methodologies: Research and Indigenous Peoples* marks a profound shift.

The Indigenous Critique of Research and Researchers

- Voyeuristic accounts
- Ethnocentrism
- Extracts knowledge
- Trauma Mining
- Misrepresentations
- Perpetuates stereotypical representations
- Paternalistic or exploitive
- Not useful to research subjects or community
- Manipulates data to advance politically-motivated or intellectually-motivated agenda

CONVENTIONAL RESEARCH IS TYPICALLY *EXTRACTIVE.*

IT GATHERS "DATA" AND REMOVES IT

Indigenous people had/have no control over how data/information gathered in their community was interpreted, stored, and used.

They often had no access to it

INDIGENOUS RESEARCH WORKS AGAINST TROUBLING TERMINOLOGY:

INFORMANT (from anthropology)

Person being interviewed, person providing cultural and social information to researcher.

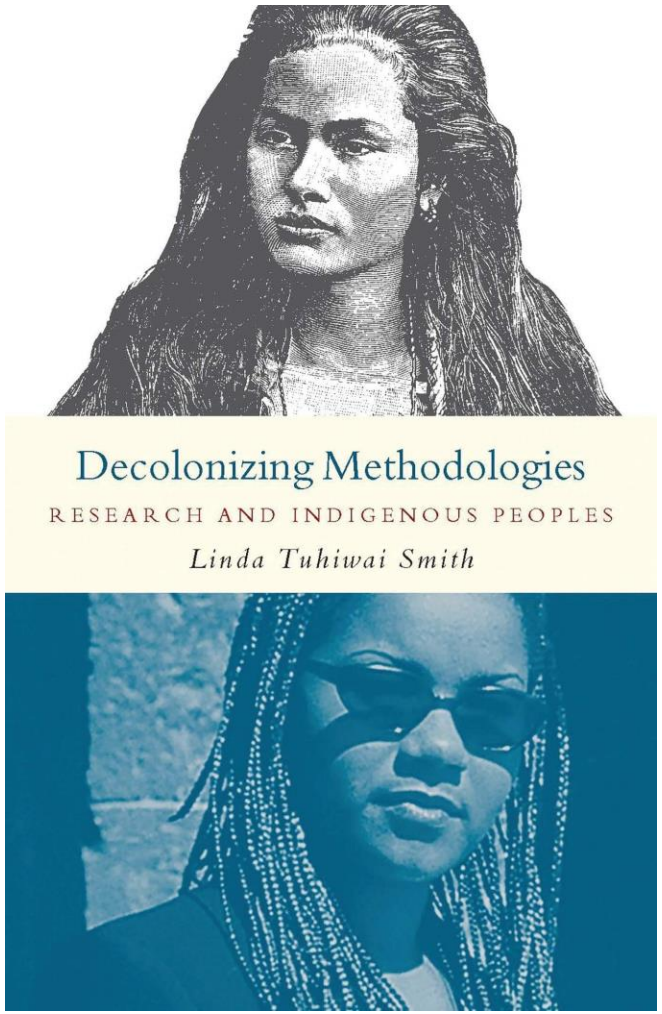
RESEARCH SUBJECT (from social science)

People, social and cultural situations that provide the source of the data.

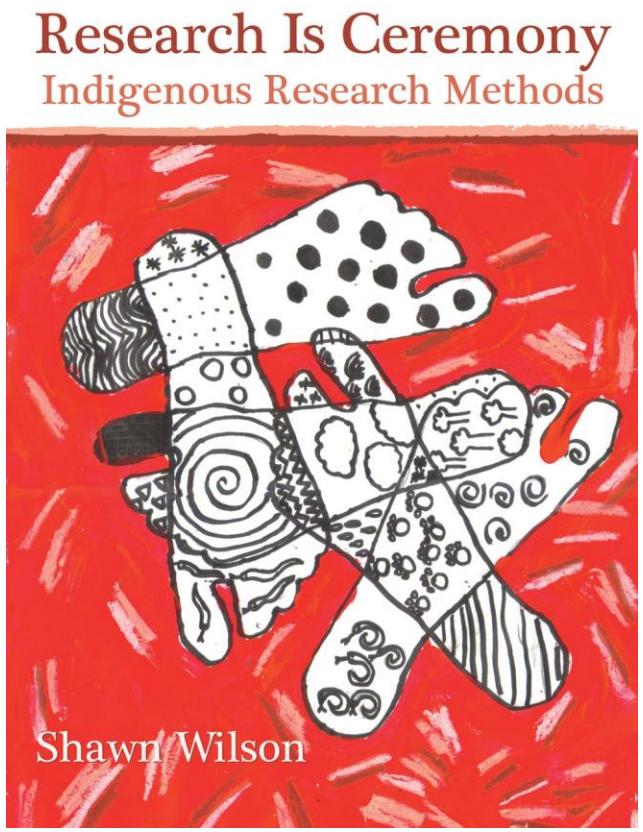
RESEARCH OBJECT (from science, business)

People who are the TARGET GROUP of the research (consumers, users, audience …)

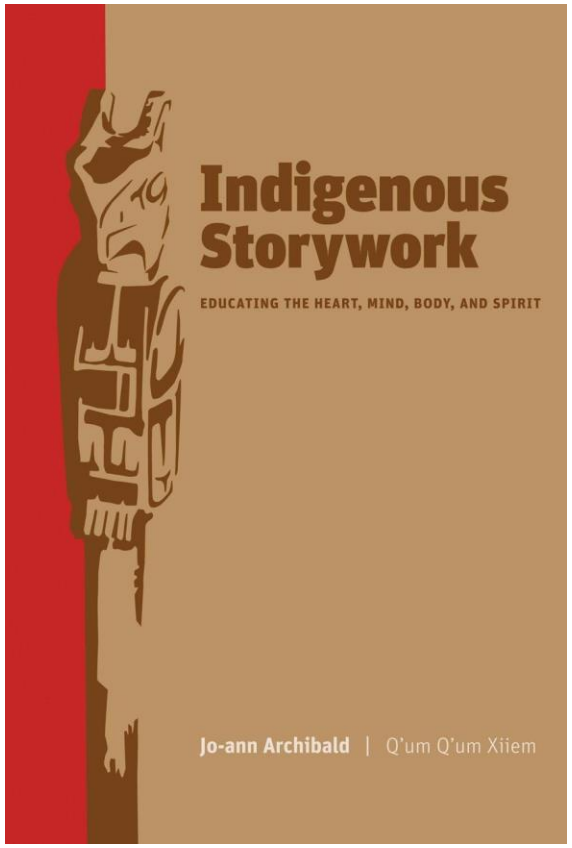
Eg. HIV/AIDS research may “target” health professionals, patients, “at risk” groups



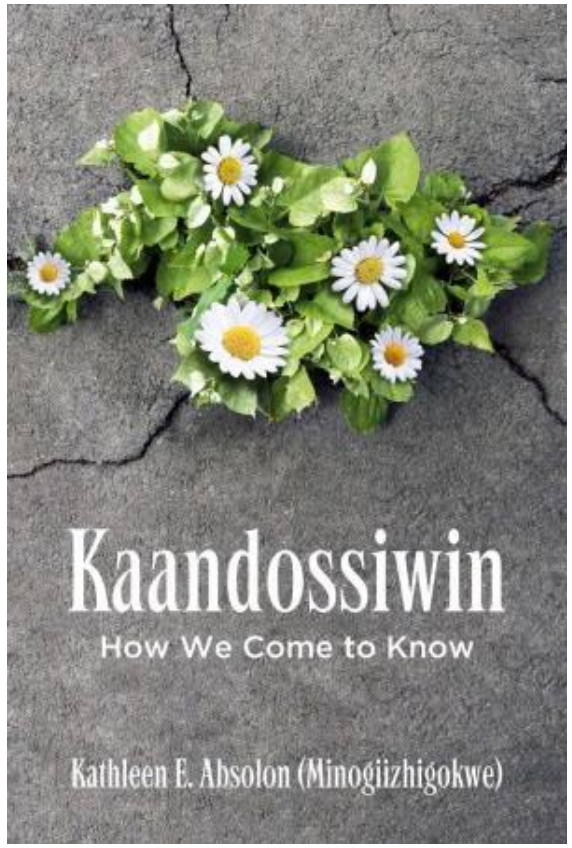
Decolonizing Methodologies: Research and Indigenous Peoples, Linda Tuhiwai Smith, 1999/2021.



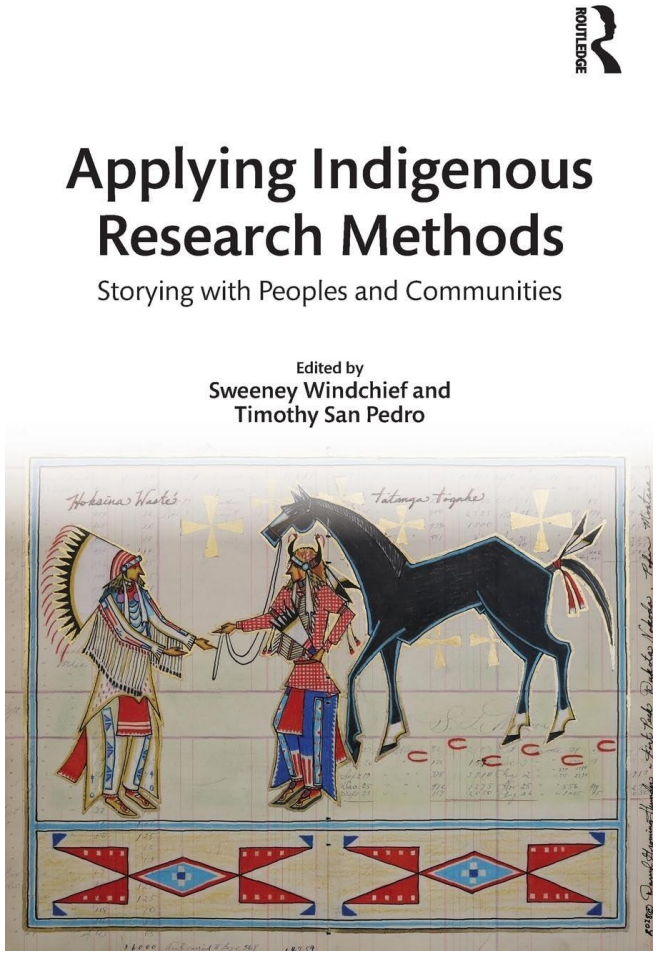
Research is Ceremony, Shawn Wilson, 2008



Indigenous Storywork, Jo-anne Archibald, 2008

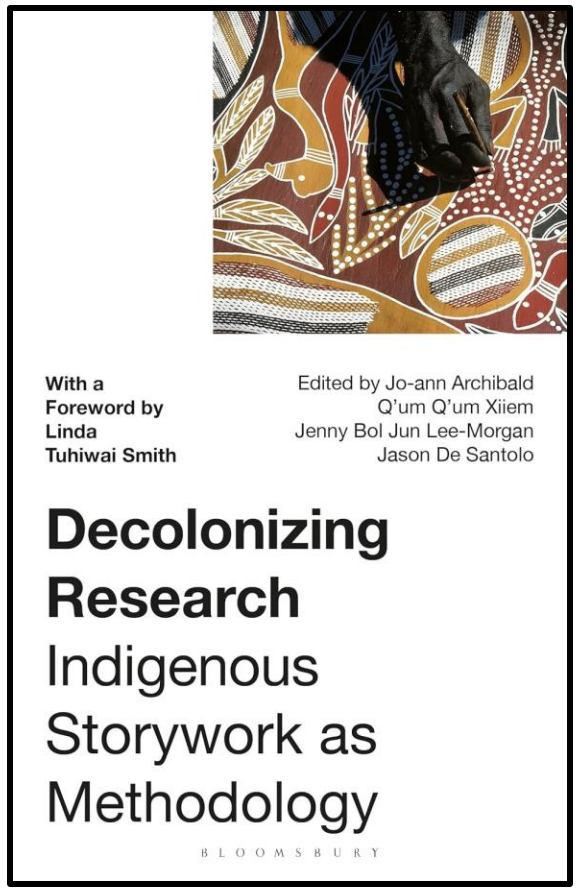


Kaandossiwin: How We Come to Know, Absolon, 2011/2022

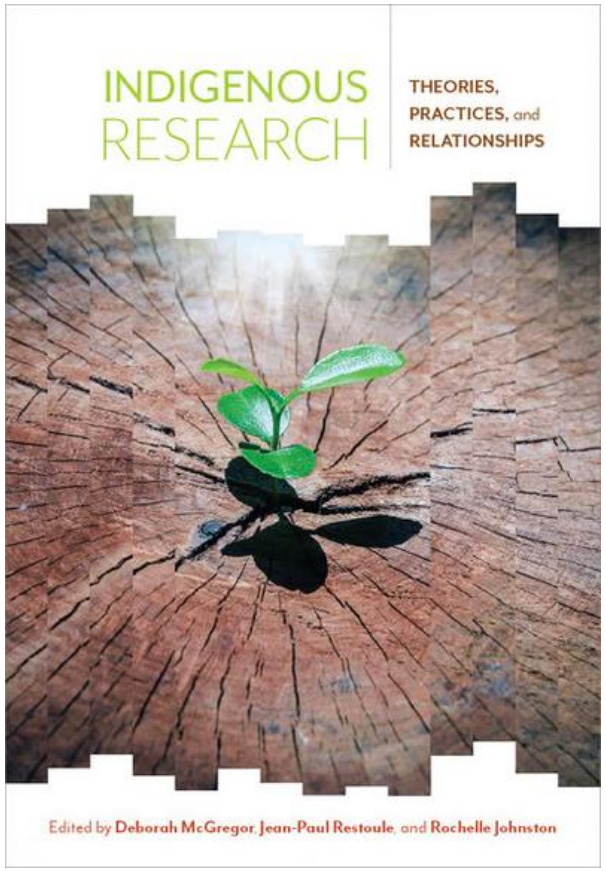


Applying Indigenous Research Methods, Windchief & San Pedro, 2019.

Indigenous Research Design, Elizabeth S. Huaman, 2023.



Decolonizing Research: Indigenous Storywork as Methodology, Archibald, Xiem, Boi, Morgan, De Santalo, 2022.



Indigenous Research: Theories, Practices and Relationships, Johnston, McGregor, Restoule, 2018.

Putting Ourselves Forward

(Absalon & Willett, 2005)

- What does this have to do with you?
- Why are you doing this?
- How are you invested in this research?
- What is your motive?

- Respectful representations
- Re-visioning
- Re-claiming
- Re-name
- Re-connect
- Re-cover
- Re-search

We will no longer be subjects of objective study,

we are the subjects of our own knowledge creation.

Echoes an earlier article by Cree educator Verna Kirkness (1991)

The 4 “R”s

- RESPECT
- RELEVANCE
- RECIPROCITY
- RESPONSIBILITY

And Mokakit (est. 1983)

Mokakit Indian Education Research Association

“a need for Aboriginal people to RESEARCH THEIR OWN educational requirements and curricula”

Verna Kirkness and Flora Zaharia founding members.

- unlearn colonial research agendas and processes
- engage in creative revision of research methodologies to make our research more Indigenous and counter-colonial
- Turn around and look back
- Rethink language, terms, methods.
- Confront ideologies of oppression of traditional culture, colonial history and racist structure.
- Pride
- Courage
- Faith

Etuaptmunk/Two-Eyed Seeing

Albert Marshall (Mi'kmaq elder)

Proposed as a way of explaining an approach to science education that draws on the strengths of two different ways of seeing the world (Indigenous & Western knowledge systems).

Community Empowerment and Self Determination
Community Collaboration and Permission
Survival and Recovery / Moving the community past Historical Trauma
Dissemination of Data in a way the community understands
Ownership and Sharing of Knowledge
Tribal Protocols / Elders / Tribal Council
ETHICS and Respect
Community / Indigenous Epistemology and Ontology
Community Interest and Need
Indigenous: From a place. Your place. Your heart and voice. Why you want to do this research. Tribal and Cultural Specific: your voice and passion.

Indigenous: From a place. Your place. Your heart and voice. Why you want to do this research. Tribal and Cultural Specific: your voice and passion.

The Four R's:
VERNA KIRKNESS &
RAY BARNHARDT, 1991.

- Respect
- Relevance,
- Reciprocity
- Responsibility

The Six R's:
TSOSI, GRANT, et al, 2021

- Respect
- Relationship
- Relevance
- Reciprocity
- Responsibility
- Representation

CONSIDER

- Cultural protocols
- Sacredness
- Oral Traditions
- Copyright and ownership
- Giving Back / Give Away

ANTI-OPPRESSIVE RESEARCH

- Political purpose and action

  (broad or personal level)
- Makes explicit the political processes of knowledge construction
- Makes a commitment to the people you are working with (personal & professional)
- Pay attention to power relations

Anti-oppressive Research Can Be:

- Emancipating
- Community Building
- Catalyst for Social Change
- Catalyst for Self-Discovery

It Begins with . . .

- Recognizing yourself as a researcher
- See yourself as potentially both oppressor and oppressed
- Believe in your capacity to act and alter the relations of oppression in your own world
- Recognize privilege and work to dismantle the unjust systems that maintain privileged spaces

Three Tenets of Anti-Oppressive Researcdh

1. Power and Relationships (flat not hierarchical)
2. Rethinking the Research Process (inclusive)
3. Framing Research Question

Framing Research Questions

- Share decision-making (framing questions, identifying sources of knowledge, participants)
- Informed Consent?
- “A formal contract of our obligations to research participants and a declaration of their ownership of data, their right to a transparent process and their right to involvement or control as they choose.”
- Data = Gift
- Respect those gifts and treat them ethically.

CONCLUSIONS / MAKING MEANING

- Re-visit critical issues
- Consider issues of power
- Who does the analysis?
- What Concepts Frame the Analysis?
- Who Benefits From the Meaning Making?
- What Analysis Tools Are Appropriate?

LOCATE YOURSELF IN THE RESEARCH

Non-indigenous Scholars

- sometimes receive an initial testing or resistance period
- potential allies
- consider the degrees to which Western aesthetics and theoretical frameworks influence your work
- consider the validity of other ways of knowing

Kaupapa Māori theory is based on a number of key principles.

Graham Hingangaroa Smith (1990) initially identified six principles or elements of Kaupapa Māori within the context of educational intervention (Kura Kaupapa Māori) and research [1].

Tino Rangatiratanga – The Principle of Self-determination

Tino Rangatiratanga relates to **sovereignty, autonomy, control, self-determination and independence**. The notion of Tino Rangatiratanga asserts and reinforces the goal of Kaupapa Māori initiatives: allowing Māori to control their own culture, aspirations and destiny.

Kia piki ake i ngā raruraru o te kainga –

The Principle of Socio-Economic Mediation

This principle asserts a need for Kaupapa Māori **research to be of positive benefit** to Māori communities.

BENEFIT – MIKANAC MIGWANS (Anishinaabe)
“Does it feed Indigenous babies?”

How is your research benefiting the community you are working with?
What are you giving back?
INCREASINGLY – EXPECTATIONS ARE THAT RESEARCH IS GENERATIVE RATHER THAN EXTRACTIVE

Weechitowin/Wakotowin (Cree/Michif):
Helping and Supporting Relationships/Kinship

- Relationships are fundamental
- Relationship-building is a precondition of research
- Relationship-maintenance extends beyond the lifespan of any project
- Cognizance of kinship in Indigenous communities must be a part of any project.

Storytelling:
Careful Speaking and Deep Listening

“We have three ears to listen, two on the sides of our head and one in our heart.”

- Sto:lo teaching (Joanne Archibald, 2008)

INSURGENT RESEARCH (Gaudry, 2011)

- a methodology that focuses on keeping the residents and the community central in the research project.
- includes listening to and sharing research outcomes with the community as a priority in this paradigm.
- the research process itself is about moving the well-being of the community forward.
- Insurgent researchers share a worldview that “Indigenous knowledge is a self-validating system.

eg. Dennis Davey, San Clara-Bogey Creek Community Co-Researcher Project

(left) MA thesis (self-published and available to community members)

Indigenous Research: Moving Forward

- 2015 TRUTH AND RECONCILLIATION REPORT
- 2018 TRI-COUNCIL (SSHRC, CIRC, NSERC) ESTABLISHES A STRATEGIC PLAN TO SUPPORT INDIGENOUS RESEARCH
- 2023 SUPPORT FOR INDIGENOUS DATA SOVEREIGNTY BECOMES A GOVERNMENT PRIORITY ACROSS MULTIPLE DEPARTMENTS

“Data is essentially information. Indigenous data is information about Indigenous peoples. Our communities, our cultures, our lands, our histories, our lives. Indigenous data sovereignty then is the inherent right of our nations to govern the collection, ownership and use of our data.”

#Data Back, 2023.