

Indigenous Research Methods

IGOV 530 (Fall 2011)

Thursdays, 10-2:30pm, HSD A250



Jeff Corntassel, Ph.D.

Office phone: 721-6440 (HSD A260d)

Email: ctassel@uvic.ca

COURSE DESCRIPTION AND OBJECTIVES

The academic-industrial complex, which includes the university system and the research practices associated with it, is contentious ground for Indigenous peoples and communities. Amidst this colonial system, how do we maintain our sacred relationships (family/clan/community stories, knowledge, experiences, values, homelands, ceremonial lives etc.) and engage in research that is respectful, relevant, reciprocal, and responsible? And how/when can research contribute to Indigenous resurgence and decolonization? This course presents students with the prevalent, multi-disciplinary literature and philosophical/applied frameworks of Indigenous research methods. The overarching goal of the seminar is to provide some basic tools and methods for conducting applied research in Indigenous communities, and to consider existing practical, ethical, and political issues when engaging in research with Indigenous communities. Depending on the format and objectives, research can be viewed as a tool of the colonizer or a strategy for decolonization and self-determination. Overall, this graduate seminar is designed to be highly interactive and one's contributions are valued as an integral component of the classroom-learning environment. If you choose to make a commitment to this course,

read the assigned material voraciously and come to each class prepared to listen as well as engage in meaningful discussions with your colleagues.

STUDENT EVALUATION AND GRADING

Students will be evaluated on the substance of their overall contributions to the seminar and on the quality of their written submissions. The specific course requirements are detailed below:

1. *Seminar participation* (20% of final grade): Students should be prepared to discuss all of the assigned readings for each class session. Beginning on September 15, students should submit two discussion questions based on that week's readings at the beginning of each class.
2. *Self-location paper* (10% of final grade): Students will be asked to situate themselves as researchers and discuss their own histories, motivations and approaches to Indigenous research. When writing this paper, students should also define key terms (colonization, imperialism, and decolonization) and discuss how those concepts/practices can be applied to contemporary Indigenous research practices. The paper should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due in class on September 29 (late papers will be penalized with a letter grade reduction for each day that passes after the due date)**.
3. *Evaluation of research article* (10% of final grade): Each student will identify a scholarly journal article based on their own research interests and critique it based on its methodology, validity of findings, and overall contribution to the field of Indigenous governance. The evaluation should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due in class on October 20 (late papers will be penalized with a letter grade reduction for each day that passes after the due date)**.
4. *Indigenous research protocols* (10% of final grade): Drawing on several examples provided in this course, each student will identify and discuss some specific Indigenous research ethics, protocols and principles that are important to uphold as researchers and outline potential processes for promoting accountability to these protocols within Indigenous communities, organizations, and the university context. The paper should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due in class on November 17 (late papers will be penalized with a letter grade reduction for each day that passes after the due date)**.
5. *Final paper* (50% of final grade): Students are required to engage in a detailed discussion of research and Indigenous peoples, while addressing the following questions:

- How do you locate yourself in the research process and to whom are you accountable for your research?
- How do you define research and what distinguishes Indigenous research from other forms of inquiry?
- Which particular research ethics, protocols and principles are important to consider when conducting research within an Indigenous context? And how will you ensure that these protocols are honored?
- Which research methodologies are most useful when engaging in research with Indigenous peoples? Which frameworks or theories are most useful to the type of research you will likely undertake?
- How can research contribute to Indigenous resurgence? What are some possible risks of engaging in Indigenous research and how will you attempt to minimize these risks?

Papers should be double-spaced, typed, 20-25 pages in length and must provide appropriate bibliographic citations . **Final papers are due in the IGOV offices (HSD A260) by 4pm on Thursday, December 1 – late papers will not be accepted.**

FINAL GRADE BREAKDOWN

Seminar participation.....	20%
Self-location paper (due September 29).....	10%
Evaluation of research article (due October 20).....	10%
Indigenous research protocols (due November 17).....	10%
Final paper (due December 1).....	50%

REQUIRED TEXTS

Keith Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache* (University of New Mexico Press, 1996);

Albert Memmi, *The Colonizer and the Colonized* (Beacon Press, 1967);

Ngugi wa Thiongo, *Decolonising the Mind: The Politics of Language in African Literature* (Heinemann, 1986);

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (Zed Books, 1999);

Shawn Wilson, *Research Is Ceremony: Indigenous Research Methods* (Fernwood Publishing Co., Ltd., 2009);

Waziyatawin Angela Wilson, *Remember This! Dakota Decolonization and the Eli Taylor Narratives* (University of Nebraska, 2005);

A set of coursepack readings available online.

COURSE SCHEDULE AND READINGS:

Week 1 (September 8): Power and Politics of Knowledge Construction

Discussions of Western science and research rarely include an in-depth examination of the destructive impacts that Euro-centric knowledge and scientific inquiry have had on Indigenous communities. Since colonial invasion, “research” has served to further justify and extend colonial agendas. How has this happened historically and how does it continue to happen? What impact has Western knowledge had on Indigenous ways of knowing? On Indigenous nationhood?

READ:

- Smith, Introduction and Chapters 1-2;
- Wilson, Chapters 1-2;
- Schnarch, “Ownership, Control, Access, and Possession (OCAP) or Self-Determination Applied to Research (available online);
- Corntassel, “An Activist Posing as an Academic?” (available online).

SUPPLEMENT:

Chilisa, Bagele. 2011. *Indigenous Research Methodologies*. Sage Publications, Inc..

Denzin, N.K., Lincoln, Y. and Smith, L.T., eds. 2008. *Handbook of Critical and Indigenous Methodologies*. Sage Publications, Inc.

Elliott, Dave Sr. 1990. *Saltwater people: A resource book for the Saanich Native studies program*. Saanich: School District 63.

Grande, Sandy. 2004. *Red Pedagogy*. Rowman & Littlefield Publishers, Inc.

Week 2 (September 15): Colonization and Paradigm Shifts

Dominant research paradigms often construct knowledge in ways that marginalize Indigenous peoples and nations. When and how do paradigms shift? To what degree are paradigms useful ways of setting out a field of study, such as Indigenous governance? Whose knowledge has power?

READ:

- Memmi, Introduction, Chapters 1-3;
- Wilson, Chapters 3-4;
- Gehl, “The Ally Bill of Responsibilities” (available online);
- Kuhn, *The Structure of Scientific Revolutions*, pps. 144-158 (available online);

SUPPLEMENT:

Bopp, Jule, Michael Bopp, Lee Brown and Phil Lane, Jr. 1984. *The Sacred Tree*. Lotus Light Publications.

Fanon, Frantz. 1963. *The Wretched of the Earth*. NY: Grove Press.

Little Bear, Leroy. 2001. “Jagged Worldviews Colliding.” In Marie Battiste, ed. *Reclaiming Indigenous Voice and Vision*. Vancouver: UBC Press. pp. 77-85.

Trask, Haunani-Kay. 1999. *From a Native Daughter: Colonialism and Sovereignty in Hawaii*. University of Hawai'i Press.

Week 3 (September 22): Reasserting Indigenous Ways of Knowing

Research (broadly defined) can also be a tool for decolonization and regeneration of Indigenous communities. How can research be decolonized within the academic-industrial complex? As several Indigenous researchers/leaders have begun

rearticulating Indigenous values and wisdom, how are Indigenous peoples reasserting their way ways of knowing within university contexts? Within Indigenous communities?

READ:

- Smith, Chapters 3-5;
- Thiongo, Introduction, Chapters 1-4;
- Arquette, "Holistic Risk-Based Environmental Decision-making".

SUPPLEMENT:

Cajete, Gregory. 2000. *Native Science: Natural Laws of Interdependence*. New Mexico: Clear Light Publishers.

Kovach, Margaret. 2009. *Indigenous Methodologies: Characteristics, Conversations and Contexts*. University of Toronto Press.

Maracle, Lee. 1990. "an infinite number of pathways to the centre of the circle." *Sounding Differences*. Pp. 166-178.

Silva, Noenoe. 2004. *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism*. Duke University Press.

Week 4 (September 29): Oral Histories and the Power of Place

Oral histories, narratives, and storytelling all refer to methods of research that are well established by Indigenous peoples. As these methods increase in popularity/usage within Western scholarship and are seemingly recognized by the Canadian legal system (*Delgamuukw*), can Indigenous oral histories ever really achieve legitimacy within Western scholarly or legal institutions? Is this even desirable?

READ:

- Qwul'sih'yah'maht, "Honouring the Oral Traditions of My Ancestors through Storytelling" (available online);
- Basso, Preface, Chapters 1-4;
- Corntassel, Chaw-win-is, T'lakwadzi, "Indigenous Storytelling, Truth-telling, and Community Approaches to reconciliation" (available online).

FILM:

- *In the Light of Reverence* (2003, <http://www.sacredland.org/index.html>).

SUPPLEMENT:

Archibald, Jo-ann. 2008. *Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit*. UBC Press.

Cruikshank, Julie in collaboration with Angela Sidney, Kitty Smith and Annie Ned. 1990.

Life lived like a story: Life Stories of Three Yukon Elders. Vancouver: UBC Press.

Deloria, Vine, Jr. 2006. *The World We Used to Live In: Remembering the Powers of the Medicine Men*. Fulcrum Publishing.

Teuton, Chris. 2010. *Deep Waters: the Textual Continuum in American Indian Literature*. University of Nebraska Press.

Zitkala-Ša. 1985 (reprint from original publication in 1921). *American Indian Stories*. Lincoln: University of Nebraska Press

Week 5 (October 6): Research and Relational Accountability

Research methods, such as Community-Based Research (CBR), claim to recognize a need to establish research partnerships with Indigenous communities. CBR and other

forms of participatory research are said to establish meaningful relationships between researchers and Indigenous nations. When using CBR and other methods, how do we understand our roles and responsibilities as researchers? How do we maintain accountability while engaging in research? And what does an Indigenous research agenda look like?

READ:

- Smith, Chapters 6-8;
- LaVeaux & Christopher, "Contextualizing CBPR" (available online);
- Corntassel and Gaudry, "Insurgent Education and Indigenous-Centered Research" (available online).
- Wilson, Chapters 5-6.

SUPPLEMENT:

Dickson, G. & Green, K.L. 2001. "Participatory Action Research: Lessons learned with Aboriginal Grandmothers." *Health Care for Women International*. 22(5) 471-482.

Nadasdy, Paul. 2003. *Hunters and Bureaucrats: Power, Knowledge and Aboriginal-State Relations in the Southwest Yukon*. Vancouver:UBC Press.

Strand, K., Marullo, S., Cutforth, N., Stoecker, R. and Donohue, P. 2003. Principles of best practice for community-based research. *Michigan Journal of Community Service Learning*, 5-15

Wallerstein, N.B. and Duran, B. (2006). Using community based participatory research to address health disparities. *Health Promotion Practice*, 7, 312–323.

**** Hunting Break: October 10-14 ****

Week 6 (October 20): Indigenous knowledge recovery and regeneration

The recovery and regeneration of Indigenous knowledge is a vital part of the decolonization process. What are some of the issues that arise when one seeks to revitalize traditional cultural practices? And what are some of the methodological challenges of conducting research within your own community?

READ:

- Anderson, "Aboriginal Women, Water & Health" (available online);
- Waziyatawin, Introduction, Chapters 1-13.

SUPPLEMENT:

Bastien, Betty. 2005. *Blackfoot Ways of Knowing: The Worldview of the Siksikaitsitapi*. University of Calgary Press.

Goodyear-Ka'opua, N. 2009. Rebuilding the 'auwai: connecting ecology, economy and education in hawaiian schools. *AlterNative: An International Journal of Indigenous Scholarship*, 5(2), 46-77.

Meyer, M.A. 2003. *Ho'oulu Our Time of Becoming: Hawaiian Epistemology and Early Writings*. Ai Pohaku Press: Hawaii.

Smith, G. H. (2003). Indigenous struggle for the transformation of education and schooling. Keynote Address to the Alaskan Federation of Natives (AFN) Convention, Anchorage, Alaska, U.S. Retrieved from http://www.kaupapamaori.com/assets/indigenous_struggle.pdf

Week 7 (October 27): Decolonizing Research Agendas

Understanding the political, economic and social contexts that research operates within is as important as understanding the research process itself. What are some ethical considerations that arise during the research process? How do family, clan and community protocols get put into practice in research projects? When does research become cultural appropriation?

READ:

- Smith, Chapters 9-10;
- Eshkakogan, Borchert & Gibson *Traditional Aboriginal Teachings on Ethics* (available online);
- Deloria, Vine, Jr. n.d. "The Speculations of Krech: A Review of the Ecological Indian" (available online);
- TCPS 2 - Chapter 9: Research involving the First Nations, Inuit and Métis Peoples of Canada; <http://www.pre.ethics.gc.ca/eng/policy-politique/initiatives/tcps2-eptc2/chapter9-chapitre9/>
- Ermine, "The Ethical Space of Engagement" (available online).

SUPPLEMENT:

Amazon Conservation Team. *The Beliefs of the Elders: Code of Ethics for Indigenous Medicine of the Colombian Amazon*. http://www.bialabate.net/wp-content/uploads/2008/08/code_of_ethics_umiyac.pdf

Australian Institute of Aboriginal and Torres Strait Islander Studies. *Guidelines for Ethical Research in Indigenous Studies*. <http://www.aiatsis.gov.au/research/ethical.html>

Canadian Institute of Health Research. CIHR Guidelines for Health Research Involving Aboriginal People. <http://www.cihr-irsc.gc.ca/e/29134.html>

Royal Commission on Aboriginal Peoples. 1993. "Ethical Guidelines for Research." http://www.ainc-inac.gc.ca/ch/rcap/index_e.html

Who Owns Native Culture? <http://www.williams.edu/go/native/>

Week 8 (November 3): Toward Indigenous centered-research

How can we hold researchers accountable to Indigenous principles and protocols? By formalizing protocol agreements, are Indigenous peoples able to transform researchers from adversaries into allies? How should we deal with cultural and intellectual tourism by researchers?

READ:

- Jacklin and Kinoshameg, "Developing a Participatory Aboriginal Health Research Project." (available online);
- Wilson, Chapter 7;
- *Mi'kmaw Research Principles & Protocols* (available online);
- IGOV. 2003. "Protocols & Principles for Conducting Research in an Indigenous Context" (available online).

SUPPLEMENT:

Akwesasne Good Mind Research Protocol:

<http://www.mcmaster.ca/ors/ethics/download/akwesasne.pdf>

Hopi nation. "Protocol for Research, Publications and Recordings: Motion, visual, sound, multimedia and other mechanical devices." <http://www8.nau.edu/~hcco-p/ResProto.pdf>

Indigenous Research Protection Act: <http://www.ipcb.org/publications/policy/files/irpa.html>

McDonald, James. 2004. "The Tsimshian Protocols: Locating and Empowering community-based research." *Canadian Journal of Native Education*. 28:80-91.

Nunavut Research Institute and Inuit Tapirisat of Canada. 2007. *Negotiating Research Relationships with Inuit Communities: a Guide for Researchers*. <http://www.itk.ca/sites/default/files/Negotiating-Research-Relationships-Researchers-Guide.pdf>

**** Reading break: November 7-11 ****

Week 9 (November 17): Digadatseli'i "We belong to each other"

As students and scholars we operate within the realities and expectations of academic and community contexts. Given the long history of colonial research agendas and practices of knowledge/resource extraction, can university research objectives and Indigenous ways of knowing ever be reconciled? What is your role in this?

READ:

- Smith, Conclusion;
- Alfred, "Warrior Scholarship" (available online);
- Deloria, "Intellectual Self-determination & Sovereignty" (available online);
- Weber-Pillwax, Indigenous Researchers and Indigenous Research Methods" (available online).

SUPPLEMENT:

Alfred, Taiaiake and Jeff Corntassel. 2005. "Being Indigenous: Resurgences against Contemporary Colonialism." *Government and Opposition: An International Journal of Comparative Politics*.

Coulthard, Glen. 2010. "Place Against Empire: Understanding Indigenous Anti-Colonialism," *Affinities: A Journal of Radical Theory, Culture, and Action*. 4: 79-83.

Deloria, Vine Jr. and Raymond J. DeMallie. 1999. *Documents of American Indian Diplomacy: Treaties, Agreements, and Conventions, 1775-1979, Volumes 1-2*. University of Oklahoma Press.

Simpson, Leanne. 2011. *Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence*. Arbeiter Ring Publishing.

Waziyatawin. 2008. *What Does Justice Look Like?* Living Justice Press.

Final papers are due in the IGOV offices (HSD A260) by 4pm on Thursday, December 1 – late papers will not be accepted.

Wado