Being a Good Indigenous Research Partner

Canadian Research and Insights Council (CRIC)

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Trigger Warning

If you feel triggered and / or become distressed at any time, please take the following steps:

1. Stop the lesson recording or leave the session (if live).

2. Practice mindfulness / grounding exercises, including breathing.

3. Seek local resources, such as:

- Hope for Wellness: 1-855-242-3310 or hopeforwellness.ca.

- 24/7 Indian Residential Schools Crisis Line: 1-866-925-4419

- 24/7 Indian Residential School Survivors Society Crisis Support: 1-800-721-0066

Topics

1. Introductions & Positionality
   - o About SISCO & Associates
   - o About our team

2. Redefining Research

3. Being a Good Research Partner
   - o Distinctions-Based Approach
   - o Community-Based Partnership Research (CBPR)
   - o Indigenous Frameworks in Action
     - • Reconciliation Research
     - • Two Eyed Seeeing

Part One:
## Introductions & Positionality

Building & Honouring Relations

"it is imperative to relational accountability that as a researcher I form a respectful relationship with the ideas I am studying. In order for you to also be able to see this relationship and how it was formed, you need to form your own relationship with me as a researcher." (Wilson, 2008, Loc 513)

Sisco & Associates Consulting

- Research and management consulting firm established in 2014

- Working with and for Indigenous communities, organizations and other institutions working with Indigenous peoples
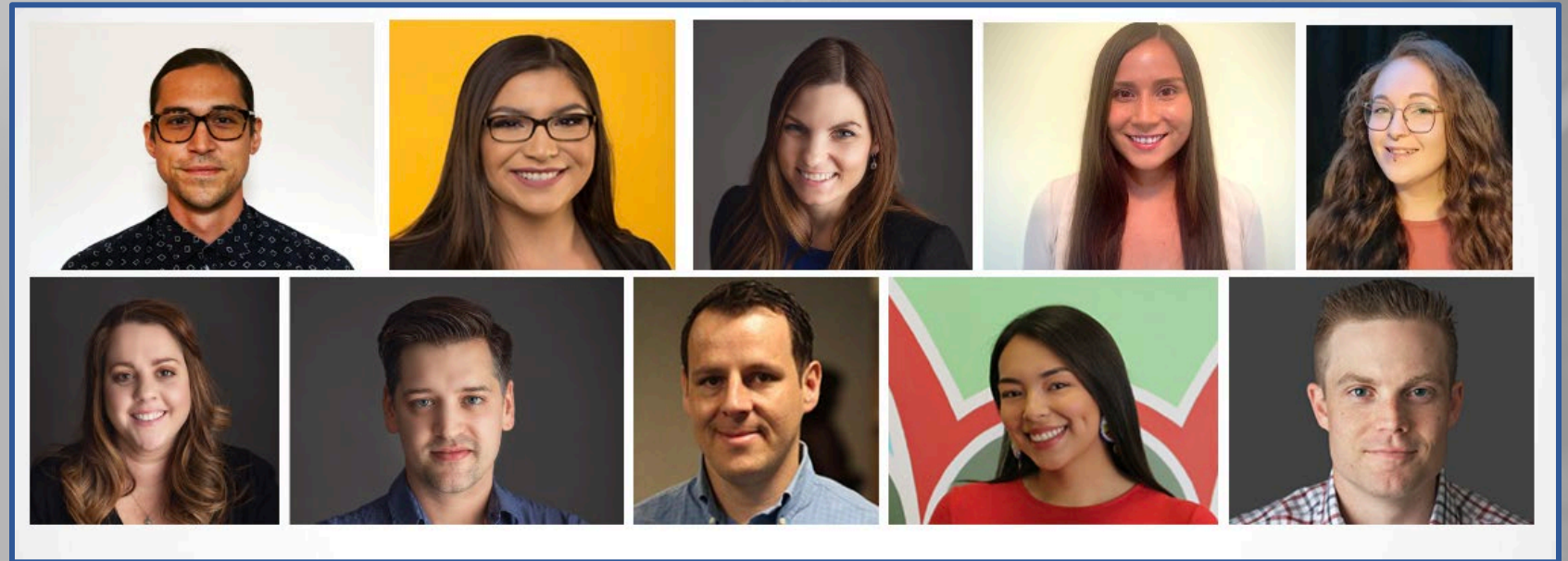
Part Two:
Redefining Research

Research & Colonization

- Research is never neutral
- Research has always played a role in the colonization of Indigenous people
- Research that does not actively make visible and dismantle colonial undercurrents will contribute to it (Calderon, 2014; Castellano, 2004)

Mistrust with Research

For many Indigenous communities, research is "a dirty word" (Smith, 2012) because it is:

- Often conducted by outsiders without Indigenous partnership
- Imposed (not asked for or relevant to needs)
- Doesn't benefit the community
- Takes a deficit-based lens that assumes settlers can solve problems in community
- Reinforces power imbalances between studied (Indigenous community) and studier (researchers)
- Perpetuates Negative stereotypes
- Applies a Western view of knowledge
- Contributes to ongoing disadvantage (Wilson, 2008)

Positional Superiority

This 'positional superiority' perpetuates existing power differentials through foregrounding colonial voices and silencing Indigenous voices (Smith, 2012).

- Western science base of academia
- Domination by white people (& ideas)
- Notion of expert
- Written text
- English
- Undermining of traditional spiritual ways

Indigenous Research Avoidance Cycle

- Aggregate
- Decontextualize
- Simplistically analyzed
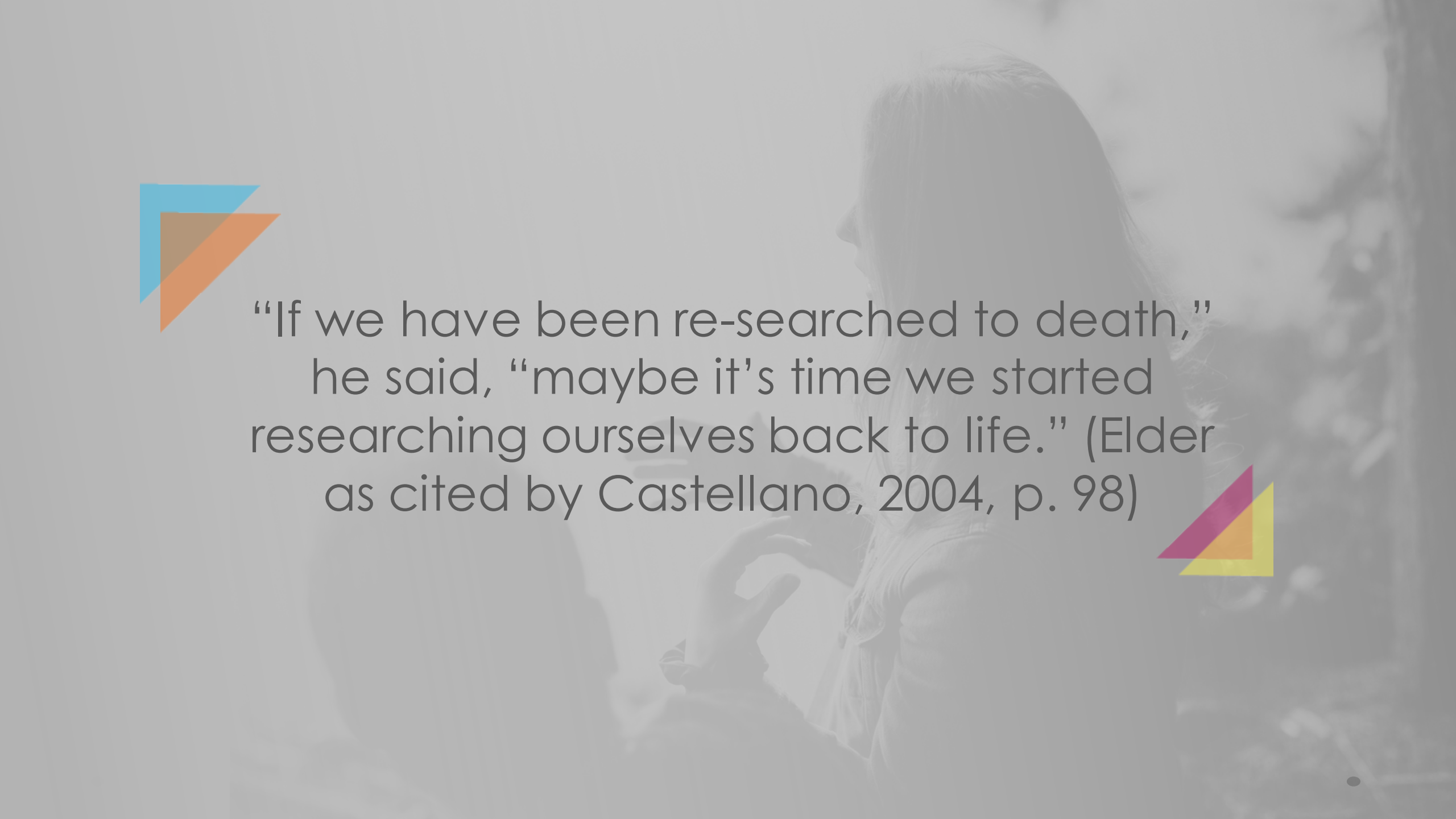- Compare Indigenous peoples pejoratively (Walter & Suise, 2018)

Colonial Research

Harm to Indigenous Peoples

Indigenous Mistrust in Research

Indigenous Research Avoidance

Indigenous Lived Experiences

What is often missing and critical to research being done in a good way is Indigenous lived experiences

- o Indigeneity
- o Experience of oppression and resistance in settler-colonization (Walter & Suise, 2018)

"If we have been re-searched to death," he said, "maybe it's time we started researching ourselves back to life." (Elder as cited by Castellano, 2004, p. 98)

Part Three:
Being a Good Research Partner

Unsettling Ourselves

"An unsettling pedagogy is therefore based on the premise that settlers cannot just theorize about decolonizing and liberatory struggle: we must experience it, beginning with ourselves as individuals, and then as morally and ethically responsible socio-political actors in Canadian society" (2010, pp. 23-24)

What is Research?

Redefining Research

"Research means activity intended to investigate, document, bring to light, analyse, or interpret matters in any domain, to create knowledge for the benefit of society or of particular groups" (Castellano, 2004, p. 98)

Distinctions Based

- Acknowledging and reflecting the distinctions among and within different groups
- Learning and identifying different practices and protocols
- Following partner protocols and embedding language or processes

Distinctions Based Ethics

First Nations	Inuit	Métis	Urban Indigenous Peoples
Ownership Control Access Possession	Inuit Qaujimajat uqangit	Principles of Ethical Métis	Utility Self-Voicing Access Inter-relationality

OCAP™

OCAP – Ownership, Control, Access, Possession ("The First Nations Principles of OCAP," 2021; FNIGC, 2014)

- Ownership
- Control
- Access
- Possession

USAI ◀◀◀◀

- Utility
- Self-Voicing
- Access
- Inter-relationality

The Principles of Ethical Métis Research

- Reciprocal Relationships
- Respect
- Safe and Inclusive Environments
- Diversity
- Research ethics
- Metis context ("Principles of Ethical Métis Research", 2018)

Inuit Qaujimajatuqangit

Inuit Qaujimajatuqangit Principles ("Inuit Qaujimajatuqangit," n.d.)

- Inuuqatigiitsiarniq: Respecting others, relationships and caring for people.
- Tunnganarniq: Fostering good spirit by being open, welcoming and inclusive.
- Pijitsirniq: Serving and providing for family and/or community.
- Aajiiqatigiinniq: Decision making through discussion and consensus.
- Pilimmaksarniq: Development of skills through observation, mentoring, practice, and effort.
- Ikajuqtigiinniq: Working together for a common cause.
- Qanuqtuurniq: Being innovative and resourceful.
- Avatittinnik Kamatsiarniq: Respect and care for the land, animals and the environment

Community Based Partnership Research

Community-Based Partnership Research's (CBPR) "5-R's"

1. Respect
2. Relevance
3. Reciprocity
4. Responsibility
5. Relationships

(Kirkness & Barnhardt, 1999)

Elements of Reconciliation Research

1. Relational
2. Values-based
3. Personal
4. Creates Change

Two Eyed Seeing

"Our journey here is not meant for one perspective or one consciousness to get us through. We all need each other." (Mi'kmaq Elder Albert Marshall from Eskasoni First Nation)

Honouring the Two Row Wampum

- Treaty between Indigenous Peoples of Turtle Island and Settlers
- Agreed to by the Haudenosaunee and Dutch Settlers in 1613
- Spirit and intent to frame relationships through treaties and otherwise henceforth
    1. Equality
    2. Self-determination
    3. Harmonious & interdependent co-existence
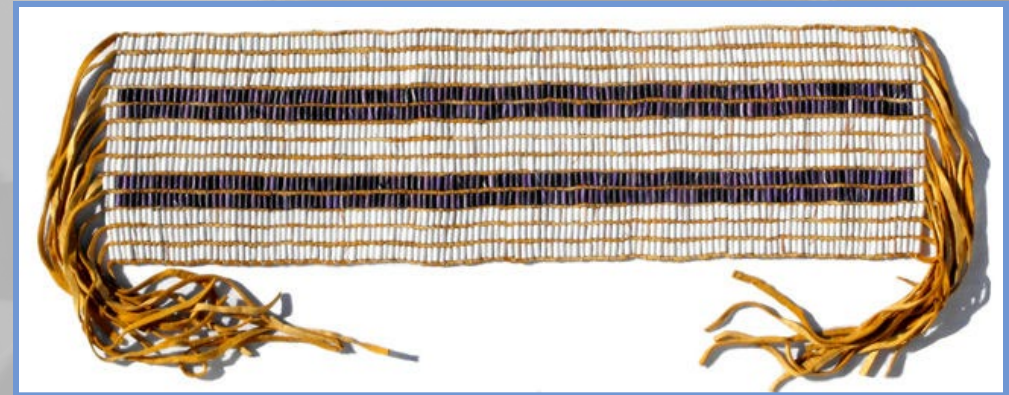
(Doxtator, 2011; Muller, 2007; Lyons, 1986; Stevenson, 2006; Turner, 2006; Williams, 2005)

Challenges

- Tokenism
- Colonization of Indigenous ways
- Co-opting and appropriating
- Homogenizing (pan-Indigenous approach)
- False dichotomy

Commit to disruption, unsettling & learning

Commit to foster a safe organizational culture for learning, growing, and transforming

- o Becoming comfortable with disruption and unsettling required for change
- o Creating safe spaces for Indigenous peoples, ways of knowing and knowledges
- o Commitment to ongoing learning and change

Miigwech, Anushiik, Yaw^ko, Marsi, Nakurmiik, Thank you