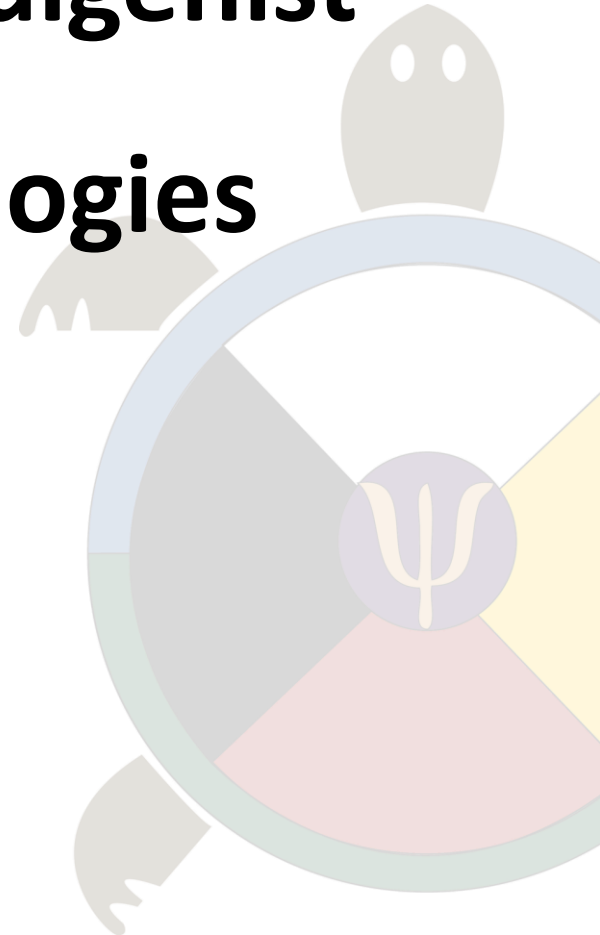




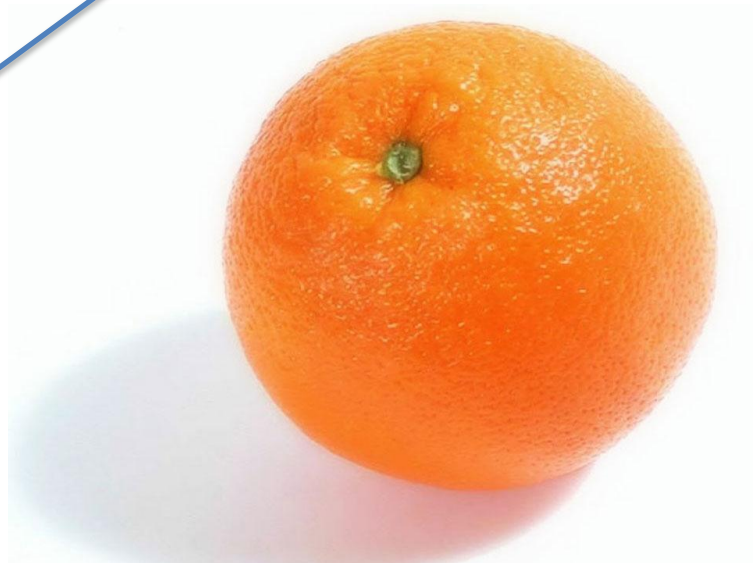
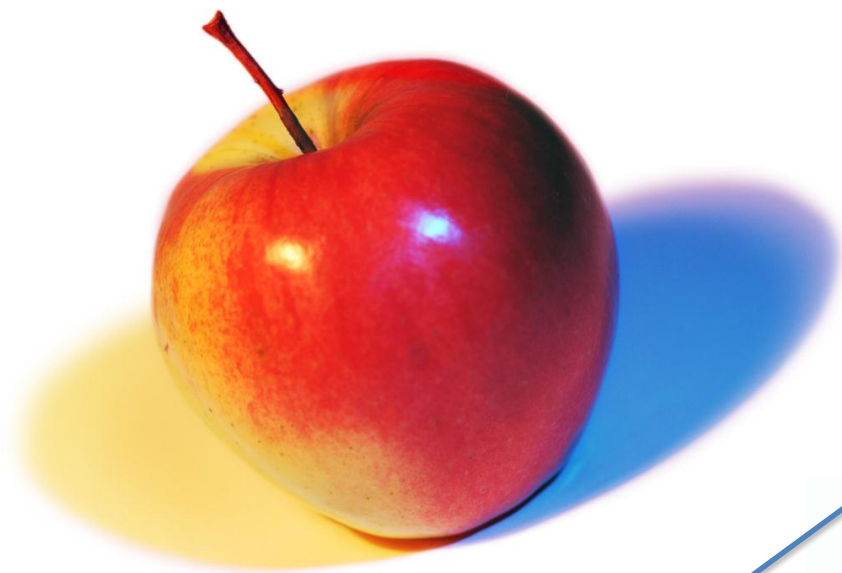
# Use of Indigenous/Indigenist Research Methodologies

Wendy Peters, PhD

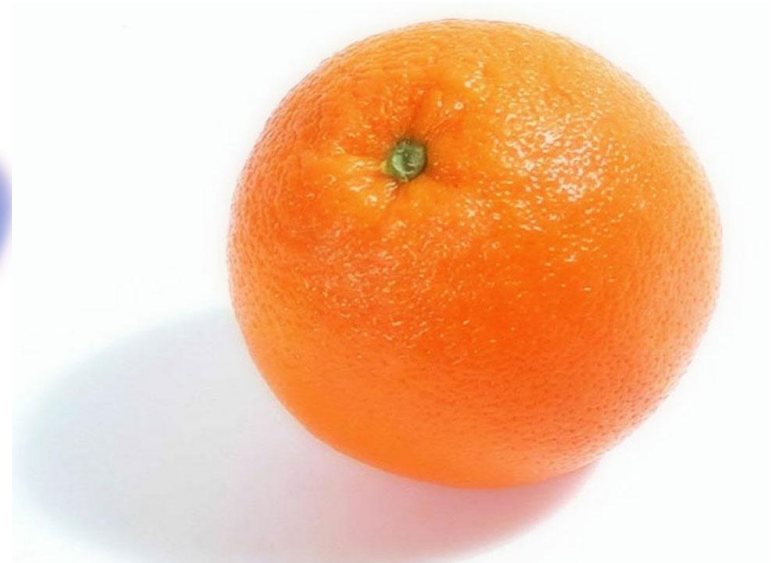
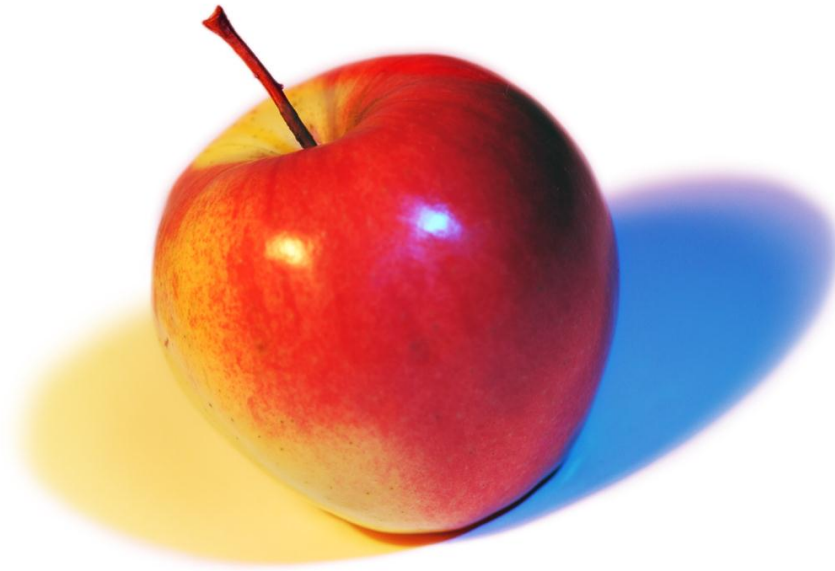
April 19, 2013



# RESEARCH



# RESEARCH



**Who Benefits ?**

# Definition

“Indigenous methodologies tend to approach cultural protocols, values and behaviors as an integral part of methodology” (Smith, 2001, p. 15)

## Characteristics

- Recognition of our worldviews, our knowledge, and our realities as distinctive and vital to our existence and survival
- Honoring social mores through which we live, learn, and situate ourselves in our own lands, and the lands of others
- Emphasizing the social, historical, and political contexts which shape our experiences, our lives, positions, and futures
- Privileges the Native voices, people, and lands
- Identifies and addresses issues of importance to Native people and their communities

(Martin, 2002)



# Research Paradigm

## **4 aspects = Indigenous Research paradigm:**

- A. Ontology - the way in which one perceives and derives an understanding of being within the context of existence
- B. Epistemology - the nature of knowledge and how we know what we know
- C. Methodology - the underlying principles and rules of organization of a philosophical system or inquiry procedure
- D. Axiology - comprised of values, ethics and judgments

(Wilson, 2001)



# A Framework for Research with Native Peoples

- ◆ Research strategies
- ◆ Learning
- ◆ Knowledge base
- ◆ Trust
- ◆ Established ways of knowing

Enabling the understanding of  
basic human processes associated with  
the transmission of knowledge in all forms  
with added value and meaning in what emerges  
by way of new insights into self-determination  
and creating space for indigenous knowledge



# Indigenous Methodology

Douglass and Moustakas (1985) stated that “the most objective assessment is one that takes the personal viewpoint fully into account”

**The researcher is NOT  
separate from the research**



# *Indigenist Methodology*

- Recognizes our worldviews, our knowledges and our realities as distinctive and vital to our existence and survival
- Honors our social mores as essential processes through which we live, learn and situate ourselves as Indigenous people in our own lands and when in the lands of other Indigenous people





# *Indigenist Methodology*

- Privileges the voices, experiences and lives of Indigenous people and their homelands
- Places emphasis on the social, historical and political contexts which have shaped our experiences, lives, positions and futures



# *Indigenist Methodology*

- Supports the complexity that is associated with explicating ontological, epistemological, and axiological concepts that may be foreign to Western scholarly convention



# Why Indigenous/Indigenist Methods?

Some of the most compelling problems confronting Indigenous researchers have to do with a lack of respect for Indigenous people and who they are, not just as individuals, but, more fundamentally, as a people.

Historically, there has been a lack of relevance for alternate worldviews in educational curricula and a failure to acknowledge the agency of Aboriginal peoples to participate and include themselves within the educational structures.

Likewise, the idea of reciprocity, both in knowledge and in relationships, would help Indigenous people to exercise responsibility over their own lives and those of their people and communities. (Kirkness, 1995)



# Paternalistic Protectorate Laws

Traditionally, the relationship that exists between the United States government and the Native American tribes is **remedial** and **paternalistic**. It requires that native peoples be “**uneducated, helpless and dependent people, needing protection against the selfishness of others and their own improvidence**”

(United States v. Kagama, 118 U.S. 375, 383-84, 1886).

“These Indian tribes are the wards of the nation. They are **communities dependent** on the United States. Dependent largely for their daily food. Dependent for their political rights.”

(Mancari, 417 U.S. at 552, quoting Bd. of County Comm'rs v. Seber, 318 U.S. 705, 715, 1943)



# Indigenous Ethics for Research

- Four R's—Respect, Relevance, Reciprocity, and Responsibility
- ***Respect*** and honoring are a core beliefs/value of indigenous relationships
- ***Relevance*** – relates to issues we face
- ***Reciprocity*** – a priceless gift of themselves
- ***Responsibility*** – because trust is crucial and must be upheld



# Ethics

When it comes to the design and implementation of Indigenous Research, the question of **what constitutes appropriate is determined by the protocols and ethics of the communities or individuals being researched**, especially when it concerns matters of cross-cultural research.

A fundamental principle of Indigenous Research is our **accountability towards those with, for, and on whom we are conducting the research.**

(Menzies, 2001)



# Ethics

However, Indigenous researchers have a responsibility to be accurate and truthful in recording the data related to their research while also being mindful of their actions and responsibility toward others

(Menzies, 2001)



# Pedagogy

3 Rs - Rediscovering (research), Respect and Recovering the culture and traditions of Our Peoples. Following this pedagogy in research will more accurately reflect our traditions and cultures.  
(Kirkness, 1999)

1. The interconnectedness of all living things
2. The impact of motives and intentions on person and community
3. The foundation of research as lived Indigenous experience
4. A theoretical grounding in Indigenous epistemology
5. The transformative nature of the research
6. The sacredness and responsibility of maintaining personal and community integrity
7. The recognition of languages and cultures as a living process

(Weber-Pillwax, 1999)



Seven Generations  
**Center of  
Excellence**  
in Native Behavioral Health



# Etiquette

These canons of research etiquette, most instated by indigenous peoples themselves, are intended to defend their right to be indigenous, to be self-determining, and to achieve a greater understanding of the complex relationships, both past and present, which exist within and between human societies and their environments.



# Identity and Reciprocity

- ◆ Each society's culture emulates its peoples' cosmological worldview and conveys their concept of self-identity, beliefs, lifestyle, etiquette, history, language, and place or geography. Native peoples are inextricably rooted and tied to their lands and places of origin. It is their way of relating one's identity and one's place as perceived within the cosmos.
- ◆ To ask something of anyone is, in fact, an imposition. As such, we must be willing and prepared to offer something in return for what we ask.



# Relationships

Indigenous research must make a difference in people's lives, not as an afterthought or as a separate applied step, but as a function of the entire research process. A relational emphasis in all aspects of conducting research honors the relatedness of the researcher(s) and the participants at all times.



# Names vs. Anonymity

Naming the voices can be an important element in keeping the work cultural and authentic.

It is critical for research in cultural communities to barter within historical and genealogical reference points, therefore knowing who is speaking matters. Standing apart from the shadows of anonymity offers credibility, authenticity and integrity—it sets the stage for deeper inquiry into more cultural processes of research.

(Meyer, 2003)



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# Indigenous Methodology



Igloolik, Nunavut, Canada



# Research Design

A study design is chosen according to its ability to answer the overarching research question. It is explorative and descriptive in nature, while utilizing methods that are consistent with the core values of the stakeholders being researched and honoring their ways of expression and propriety.



# Deconstructing Methods

1. The Research Question
2. Designing your study
3. Assessment and Metrics
4. Purposive Sampling
5. Institutional Approvals vs. Permissions
6. Data Collection
7. Analysis



# Indigenous Knowledge

- A system of knowledge about life in the universe;  
It is a way of knowing and being rooted in  
a deep love and celebration of life itself  
(Barreiro, 2010; Cajete, 2000; Colorado, 1988)
  - The Indigenous knowledge system is  
“different from the other knowledge systems of the world”  
(Sakej Henderson, 2011)

Is not a theory . . . it is a wisdom tradition  
evolved from the world-experienced  
(Wilshire, 2006)





# Indigenous Wisdom

Indigenous Wisdom is not folk psychology . . .  
It is the product of careful and methodologically  
sound observations of the natural world.  
It has been tested and re-tested for thousands  
of years in the most rigorous of real-world  
laboratories and applications

. . .

well-being, sustainability, and survival

(Four Arrows, Cajete, & Lee, 2010)



# Indigenous Wisdom

Within this newly rediscovered body of knowledge are concepts, tools, and ways of knowing that are much more conducive to effectively addressing the issues that are currently converging toward critical mass in these unprecedented times



*To promote strategies that  
seek to move cultural considerations  
from the periphery to  
the center of the research arena.*

*By placing an emphasis on a culturally based  
approach to research, we will reinforce the  
integrity of indigenous cultures while  
bringing our essential knowledge to bear on  
the global community in an integrated and  
comparative fashion that moves us all beyond  
the binary oppositional discourse that  
currently prevails.*

*(Peters, 2011)*

