



GPLL 245: Researching Indigenous Topics in the Library

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Who am I?

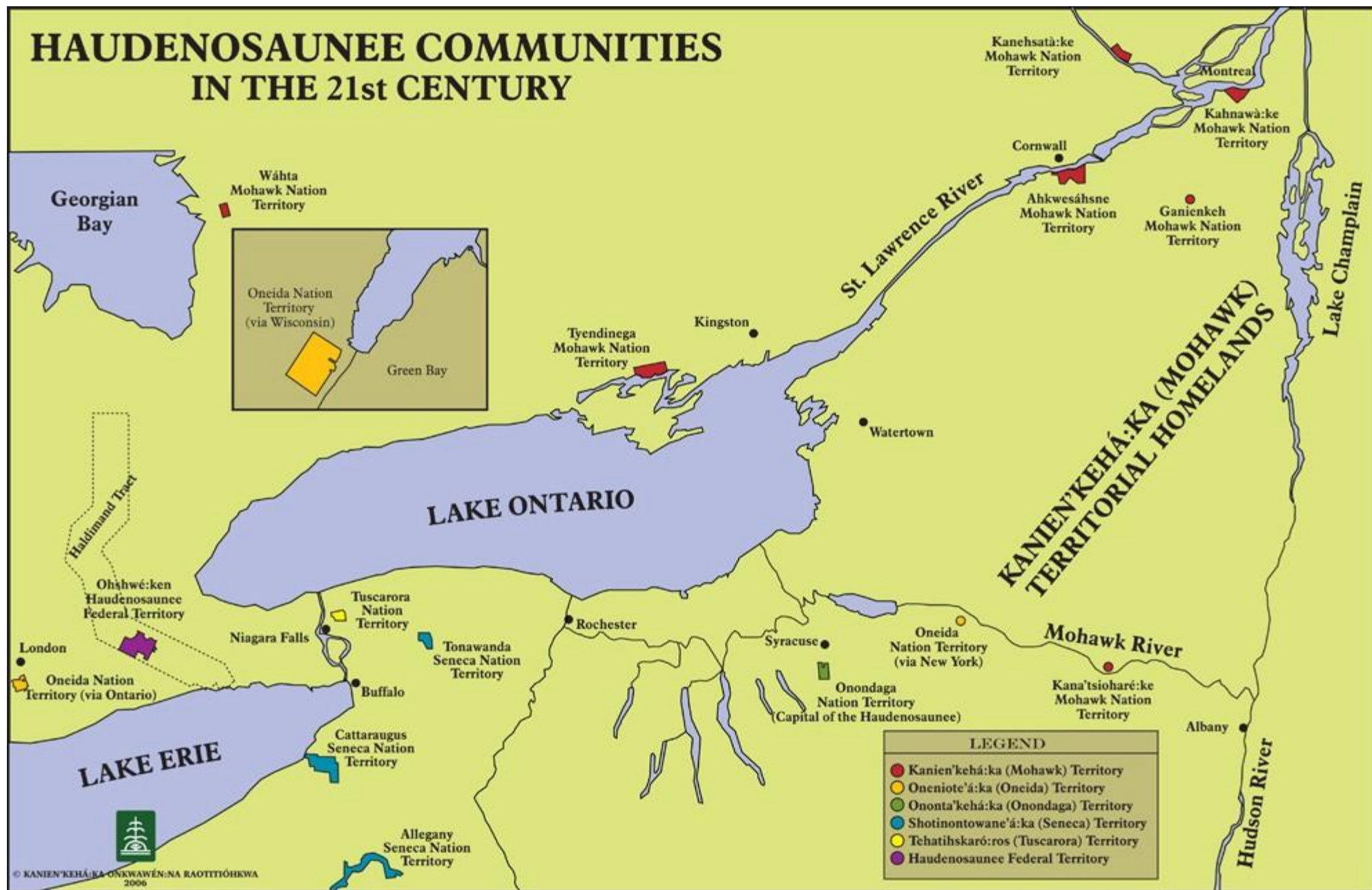
Michelle Lake, librarian for Political Science, the School of Community and Public Affairs, First Peoples Studies, and Government Publications

Settler, originally from Ontario.

My hometown is located on the traditional territories of the Erie, Neutral, Huron-Wendat, Haudenosaunee and Mississaugas, on land covered by the Dish With One Spoon Wampum Belt Covenant.

I live and work on the unceded Indigenous lands of Tiohtià:ke, where the Kanien'kehá:ka Nation is recognized as the custodians of those lands and waters. The Kanien'kehá:ka Nation is a member of the Haudenosaunee Confederacy, whose lands and waters span provincial and national western borders.

HAUDENOSAUNEE COMMUNITIES IN THE 21st CENTURY



Haudenosaunee communities today. Image copyright 2006 Kanien'kehá:ka Onkwawén:na Raotitióhkwa <https://www.concordia.ca/ctl/decolonization/getting-started/local-history.html>

Territorial Acknowledgement resources..

- visit [Native Land Digital](#) to find out whom YOU could be acknowledging
 - Yellowhead Institute: [Treaty Map](#) – Indigenous perspectives on treaties in Canada
- Concordia [Territorial Acknowledgement document & guide](#)
- Concordia's Territorial Acknowledgement: [Companion Resource Guide](#)
- [History, Resiliency, and Continuance of Rotinonhsión:ni Confederacy](#) Primer Course (Moodle) for Concordia staff & students

Local context

- 634+ First Nations communities in what we now call Canada
- 53+ Inuit communities in the Inuit Nunangat
- 224 650 registered members of a Métis organization or Settlement
- 70+ Indigenous languages spoken
- 11 Indigenous Nations in Quebec



Today we hope to look at:

1. The context: settler colonialism
2. Ideological structure of libraries: classification & terminology
3. Strategies & resources for researching Indigenous topics
4. Research with Indigenous communities: ethical guidelines
5. Indigenous Methodologies
6. Getting help with your library research

Indigenous Peoples and education in Canada

- Education, as controlled and imposed by the church, federal and provincial governments in Canada has been a destructive force in Indigenous communities
- Research at the university level, about Indigenous Peoples and communities has been harmful
- Libraries, as part of the university and education system, are also colonial institutions, with barriers, biases and impediments to enhancing Indigenous scholarship and voices

Settler Colonialism

What is now called Canada operates under **settler colonialism**. "Different from other forms of colonialism in that settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain. In order for the settlers to make a place their home, they must destroy and disappear the Indigenous peoples that live there... ***Settler colonialism is a structure and not an event.***"

It is an ideological structure that trickles down into the governing bodies, systems, and institutions that we interact with regularly.

Tuck, E. & Yang, K.W. (2012). [Decolonization is not a metaphor](#). Decolonization: Indigeneity, Education & Society, 1(1), 5-6.

The Doctrine of Discovery and Terra Nullius

What is currently called Canada was founded upon the:

The **Doctrine of Discovery** emanates from formal statements from the Pope originating in the 1400s. These were used to legally and morally justify colonial dispossession of sovereign Indigenous Nations, including First Nations in what is now Canada. It operated in conjunction with **Terra Nullius**, a legal concept claiming that "no one" owned the land prior to European assertion of sovereignty.

Assembly of First Nations. (2018). [Dismantling the Doctrine of Discovery](#).

Further learning: Bruce McIvor. [What is the doctrine of discovery?](#) YouTube video. (4 minutes, 29 seconds). First Peoples Law.

Assimilation: Confederation, Indian Act...

In the 19th century, despite the diversity of existing experiences and relationships between First Peoples and settlers across the country, the **Canadian Confederation** established a very different relationship... disregarding the interests and treaty rights of First Peoples and "uniformly making them legal wards of the state."

This was achieved through the **Indian Act** in 1876. In this law the government established its vision of future Canada-First Nations relations: an aggressive colonizing project of assimilation... of all First Nations.

The Indian act served to suppress and obliterate Indigenous cultures by policing who obtained "status" and by banning cultural practices like the Potlatch and Sun Dance.

"Following the organization of the Department of Indian Affairs and the passage of the first Indian Act in 1876, the attention of the federal government became focused on ***the education of the Indian students.***"

Assimilation: ...Residential Schools, State Care

Residential Schools: 1831-1996. "From the point of view of the Government, the major purpose of these schools was to use education and Christianity as vehicles to force the assimilation of Indigenous people. Under this system children would be removed from parental control and cultural influences. Only in this way could the children be de-socialized from their culture and then re-socialized in a new culture – that of the dominant society."

[History of Residential Schools: The Government View.](#)

State Care: ongoing today. "The 2016 Census revealed that First Nations, Inuit and Métis children represented only 7.7% of all children under the age of 15 in Canada but accounted for 52.2% of children in **foster care**....The government acknowledged that children were being removed from their families and communities at disproportionate rates due to factors such as poverty, intergenerational trauma and culturally biased child welfare practices."

[Frances Rosner, BarTalk, Feb. 2020](#)

Further Reading:

[Accountability in our lifetime: A call to honour the rights of Indigenous Children and youth](#) (PDF)

Shaheen-Hussain, S. (2020). [Fighting for a hand to hold: confronting medical colonialism against Indigenous children in Canada](#) (ebook)

Residential schools, truth and reconciliation

[Concordia Library Guide to Truth and Reconciliation Commission of Canada \(TRC\)](#)

- Guide to the official Truth and Reconciliation Commission reports, Calls to Action, post - TRC reports from government and non-governmental organizations, recommended scholarly books about residential schools.

[Exploring Concordia's colonial past: Examining the history of the Grey Nuns and Concordia's founding institutions \(2026\)](#)

- Through an in-depth examination of Loyola College and Sir George Williams University, and, in light of the university's acquisition of their motherhouse in 2007, the history of the Grey Nuns, the report brings to light how these institutions contributed to broader colonial systems and Indigenous oppression and recognizes the significance of acknowledging the connection of current-day Concordia to this history.
 - Overview of the report from Manon Tremblay, Senior Director of Indigenous Directions: [Exploring Concordia's colonial past | News - Concordia University](#)
 - Watch a recording of the launch of the report, and panel discussion, at Concordia's 4th space on [YouTube](#)

Universities & libraries are colonial institutions

“While Indigenous people have necessarily (and effectively) engaged with **Western institutions**, it is important to remember that this necessity came about largely due to a need to respond to colonial impositions. Colonizers wanted Indigenous lands, and ultimately found **imposing institutions** to be a most effective way of stealing that land.”

Tuck, E. & Yang, K.W. (2012). Decolonization is not a metaphor.

Decolonization: Indigeneity, Education & Society, 1(1), 5-6.

<https://jps.library.utoronto.ca/index.php/des/article/view/18630/15554>

colonial institutions as ideological structure

“The library is always an ideological structure. It’s not just what goes into the library that matters, but how it’s organized and under which norms.”

Daniel Heath Justice, Ph.D, ACRL Choice Webinar: [Indigenous Literatures, social justice and the decolonial library](#)
YouTube video: 62 minutes,(2019)

“When we look at collections, the actual ‘information’ contained in libraries and how it is organized, we can see that it *(surely by accident)* somehow manages to construct a reality wherein whiteness is default, normal, civilized and everything else is Other.”

nina de jesus, [Locating the library in institutional oppression](#), In the library with the lead pipe (Sept 24, 2014)

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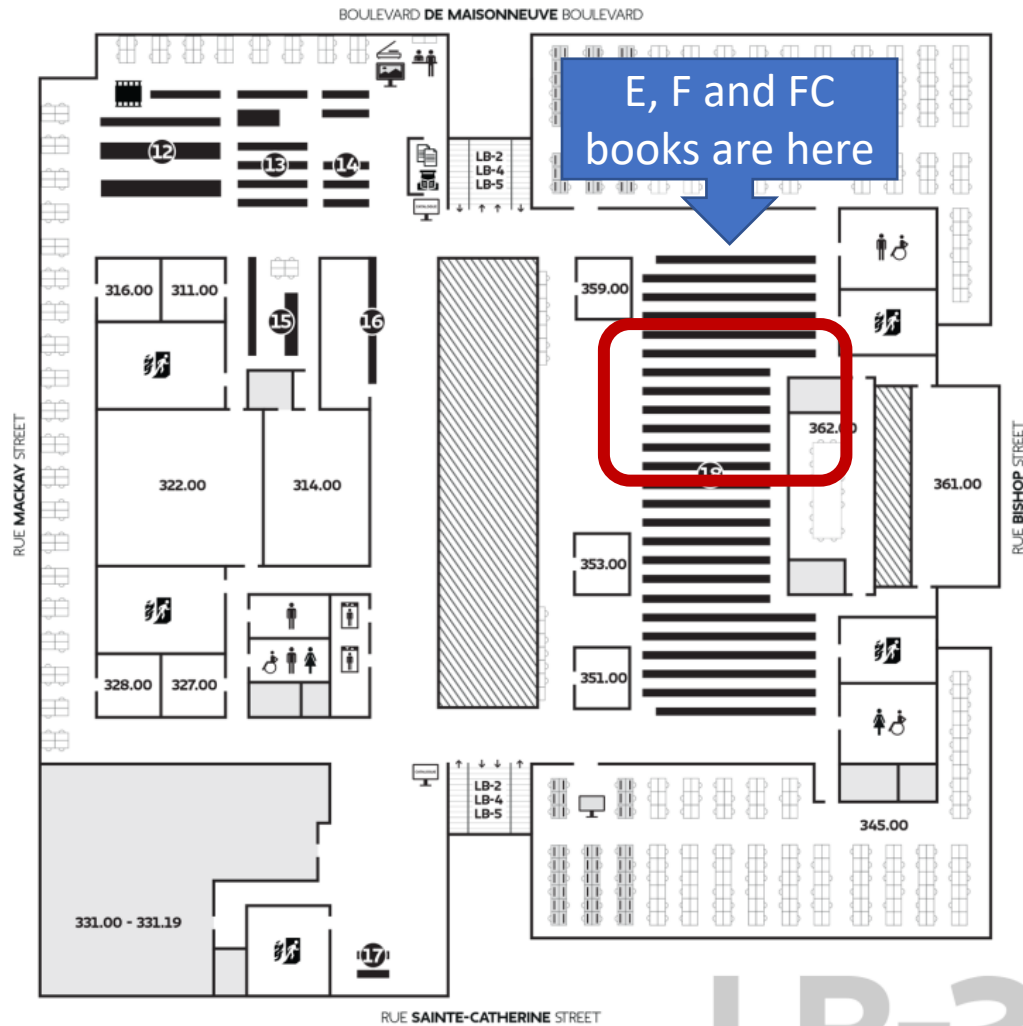
5. Indigenous Methodologies

6. Getting help with your library research

Libraries as ideological structure

Terminology & Classification

WEBSTER LIBRARY LB-3



LB-3

FACILITIES

- 311.00 Haiti Presentation Practice Room
- 314.00 Visualization Studio (Opening winter 2019)
- 316.00 Australia Presentation Practice Room
- 322.00 Multifunctional Room
- 327.00 Syria Presentation Practice Room
- 328.00 Zimbabwe Presentation Practice Room
- 331.00 Office of the University Librarian
- 345.00 India Reading Room
- 351.00 Netherlands Group Study Room
- 353.00 Kenya Group Study Room
- 359.00 Vietnam Group Study Room
- 361.00 Friends of the Library
- 362.00 Seminar Room
- 385.00 France Reading Room

COLLECTIONS

- 12 Microforms
- 13 Media Collection
- 14 Curriculum Collection
- 15 Atlases & maps
- 16 LB-3 Library display
- 17 LB-3 sorting area
- 18 Books A - GZ

SERVICES

-  Standing desks
-  Flatbed scanners
-  Graphics workstation / s
-  Microform readers
-  Print, scan and photocopy (B&W)
-  Book scanner
-  Catalogue
-  Emergency exit
-  Elevator
-  Washrooms
-  Computers

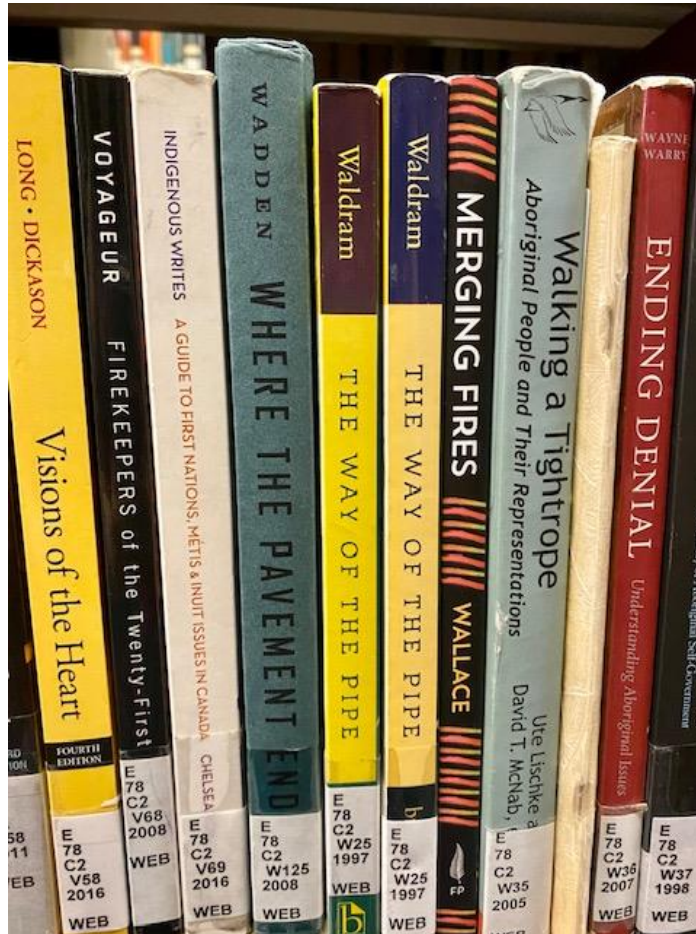
Call number ranges:

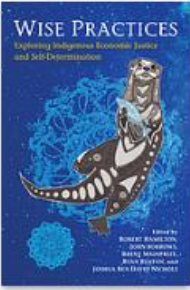
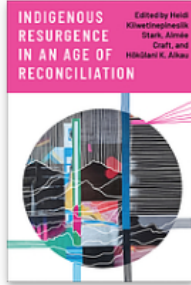
E 75 – E 99 Indigenous Peoples in North America

F 1-1140 History of British America (Canada)

FC 1-4200 Canada

Classification: browse the bookshelves



		
Wise practices : exploring Indigenous economic justice and self-determination	First Nations self-government : 17 roadblocks to self-determination, and one Chief's thoughts on solutions	Indigenous resurgence in an age of reconciliation
Authors: <u>Robert Hamilton</u> (Law professor), (Editor), <u>John Borrows</u> ...	Authors: <u>Leroy Paul Wolf Collar 1961-</u> (Author)	Authors: <u>Heidi Kiiwetinewinistah Stark</u> (Editor), <u>Aimée Craft</u> ...
 Print Book 2021	 Print Book 2020	 Print Book 2023
E98.T77 W57 2021  Locate	E98.T77 W65 2020  Locate	E98.S67 I53 2023  Locate
 Available	 Available	 Available
Webster Library - Books	Webster Library - Books	Webster Library - Course Reserve Room (3 hour loan)

On the library shelves, most books about First Nations, Inuit, and Métis **peoples and thought** are found in the **E** classification area, for **“History of North America”**. This represents an erasure of living peoples, philosophies, and knowledge.

Terminology

In the most common university library classification system, [Library of Congress Subject Headings \(LCSH\)](#), the main subject heading for material about Indigenous peoples in Canada and the United States is ***“Indians of North America”***.

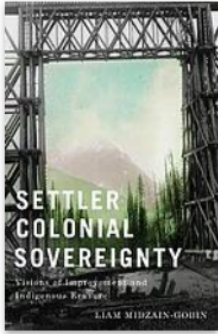
The term **Indigenous** is still new in these systems.

Though relevant and correct, terms for nations such as the **Kanien’kehá:ka** or confederacies such as the **Haudenosaunee** are far less prevalent in our **Sofia Discovery tool** than terms such as Mohawk or Iroquois.

Terminology

- Library of Congress: [Subject Headings for Indigenous Peoples - Evaluation](#)
- [Libraries in the U.S. and Canada are changing how they refer to Indigenous Peoples](#) – The Conversation (Aug 2022)
- [First Nations, Metis and Inuit – Indigenous Ontologies \(FNMIIO\) – National Indigenous Knowledge and Language Alliance/Alliance nationale des connaissances et des langues autochtones NIKLA-ANCLA \(home.blog\)](#)
- [Respectful Terminology Platform Project | NIKLA-ANCLA](#)

Terminology: what about the subjects?



Settler-colonial sovereignty : visions of improvement and Indigenous erasure

Authors: [Liam Midzain-Gobin](#) (Author)

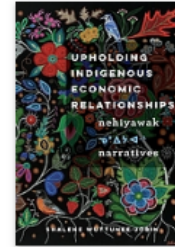
eBook 2025

Montreal ; Kingston ; London ; Chicago : McGill-Queen's University Press, [2025]

Summary: "Knowledge production in the Anglosphere depends on the erasure of non-Western ways of knowing - especially ways of knowing oneself, the lands and waters, and the relationships between these entities. In settler-colonial states those in power seldom question this erasure, despite the ongoing presence and power of Indigenous nations. In this groundbreaking work, Liam

Show More ▼

More Author/Title Info:	Liam Midzain-Gobin.
Physical Description:	1 online resource.
Contents:	Settler Coloniality and Power/Knowledge -- "Have they cultivation there?" -- Inclusion, Improvement, and Indigenous Knowledge -- Counting through Colonial Eyes.
Subjects:	<i>Library of Congress Subject Headings</i> Indians of North America—Canada—Government relations Indians of North America—Legal status, laws, etc Sovereignty—Social aspects



Upholding Indigenous economic relationships : Nehiyawak narratives

Authors: [Shalene Wuttunee Jobin](#) (Author), [University of British Columbia Press](#) (Publisher)

Print Book 2023

Vancouver ; Toronto : UBC Press, [2023]

Summary: Explains settler colonialism through the lens of economic exploitation, using Indigenous methodologies and critical approaches. What is the relationship between economic progress in the land now called [Canada](#) and the exploitation of Indigenous peoples? And what gifts embedded within Indigenous world views speak to miyo-pimatisiwin, the good life, and

Show More ▼

More Author/Title Info:	Shalene Wuttunee Jobin.
Alternate title:	Portion of title: Nehiyawak narratives
Physical Description:	xv, 255 pages : black and white illustrations ; 24 cm
Physical Medium:	
Contents:	Grounding methods -- Grounding economic relationships -- Nehiyawak peoplehood and relationality -- Canada's genesis story -- Warnings of insatiable greed -- Indigenous women's lands and bodies -- Theorizing Cree economic and governing relationships -- Colonial dissonance -- Principles guiding Cree economic relationships -- Renewed relationships through resurgent practices -- Upholding relations -- Glossary of Cree terms.
Subjects:	<i>Library of Congress Subject Headings</i> Indigenous peoples—Canada—Economic conditions Economics—Canada—Sociological aspects Indigenous peoples—Canada—Social conditions Cree Indians—Economic conditions Cree Indians—Social conditions Indians of North America—Prairie Provinces—Economic conditions Indians of North America—Prairie Provinces—Social conditions Canada—Race relations Canada—Ethnic relations

These recently published books have a mix of current and outdated subject headings.

Indians of North America is still a widely used subject heading in library catalogues, especially when both the U.S. and Canada are included in the content of the books



Behind the bricks : the life and times of the Mohawk Institute, Canada's longest-running residential school

Authors: [Richard W Hill Sr.](#), (Editor), [Alison Norman](#) (Historian), (Editor), [Thomas Peace](#) 1980- (Editor), [Jennifer Pettit](#) (Editor)

eBook 2025

Calgary, Alberta : University of Calgary Press, 2025.

Summary: "Behind the Bricks is the story of the Mohawk Institute, Canada's first and longest-running residential school and a model for the entire residential school system. From the outside, the Mohawk Institute looks like a large and welcoming school building. When one looks behind the bricks of the school, however, a much different story becomes apparent. Conceived and

[Show More](#)

Terminology: what about the subjects?

Until recently, the subject heading “**Residential School**” was less common than subject headings such as:

- “Off-reservation boarding schools - Canada”
- “Indians of North America - Education”

More Author/Title Info: edited by Richard W. Hill, Sr., Alison Norman, Thomas Peace, and Jennifer Pettit.

Physical Description: 1 online resource.

Series: [Arts in action](#), no. 5
[Arts in action](#); no. 5.

Contents: "To Shake Off the Rude Habits of Savage Life": The Foundations of the Mohawk Institute to the Early 1900s / Jennifer Pettit -- "The Difficulties of Making an Indian into a White Man Were Not Thoroughly Appreciated": The Mohawk Institute, 1904 to Present / Jennifer Pettit -- The Indian Normal School: The Role of the Mohawk Institute in the Training of Indigenous Teachers in the Late Nineteenth Century / Alison Norman -- Teaching Control and Service: The Use of Military Training at the Mohawk Institute / Evan Habkirk -- "New Weapons": Race, Indigeneity, and Intelligence Testing at the Mohawk Institute, 1920-1949 / Alexandra Giancarlo -- A "Model" School: An Architectural History of the Mohawk Institute / Magdalena Milosz -- The Stewardship, Preservation, and Commemoration of the Mohawk Institute / Cody Groat -- Ten Years of Student Resistance at the Mohawk Institute, 1903-1913 / Diana Castillo -- qhqwadihsadq ne: 'hni' gadigyenogye's ganahagwe'eyagonehghohok / They Buried Them, but They the Seeds Floated Around What Will Sustain Them / Teri Lyn Morrow, Bonnie Freeman, and Sandra Juutilainen -- The Indian Normal School: The Role of the Mohawk Institute in the Training of Indigenous Teachers in the Late 19th Century / Alison Norman -- A Model to Follow? The Sussex Vale Indian School / Thomas Peace -- Robert Ashton, the New England Company, and the Mohawk Institute, 1872-1910 / Bill Acres -- The Lands of the Mohawk Institute: Robert Ashton and the Demise of the New England Company's "Station," 1891-1922 / Bill Acres -- Life at the Mohawk Institute During the 1860s / Thomas Peace and the 2018 Huron University College Students in HIS 3201E -- Collecting the Evidence: Restoration and Archaeology at the Mohawk Institute / Sarah Clarke, Paul Racher, and Tara Froman -- Collective Trauma and the Role of Religion in the Mohawk Institute Experience / Wendy Fletcher -- Concluding Voices: Survivor Stories of Life Behind the Bricks / Richard W. Hill Sr.

Subjects:

[Library of Congress Subject Headings](#)
[Mohawk Institute \(Brantford, Ont.\)—History](#)

[Canadian Subject Headings](#)
[First Nations—Ontario—Brantford—Residential schools—History](#)
[First Nations—Education—Ontario—Brantford—History](#)
[First Nations students—Ontario—Brantford—History](#)

The history. Part 1, Origins to 1939.

Authors: [Truth and Reconciliation Commission of Canada](#) (Author)

eBook 2016

Montreal [Québec] : Kingston [Ontario] : Published for the Truth and Reconciliation Commission of Canada by McGill-Queen's University Press, 2015.

Physical Description: 1 online resource (962 pages) : illustrations.

Series: [Canada's residential schools : the final report of the Truth and Reconciliation Commission of Canada : v. 1, pt. 1](#)
[Canada's residential schools : the final report of the Truth and Reconciliation Commission of Canada : v. 1, pt. 1](#)

Contents: Section 1: The historical context for Canada's residential schools -- 1. The Age of Empire -- 2. The churches and their mission -- 3. Residential schooling in French Canada: 1608-1763 -- 4. The roots of Canada's Aboriginal policy: 1763-1867 -- 5. Residential schools in the Canadian Confederation, colonization, and resistance -- 6. Mission schools in the Canadian West -- 7. The residential school system -- 8. The residential school system: 1867-1939 -- 9. The residential school system: 1867-1939 -- 10. The residential school system: 1867-1939 -- 11. Establishing and operating residential schools: 1867-1939 -- 12. The struggle over enrolment: 1867-1939 -- 13. Residential schools: 1867-1939 -- 14. The student experience: 1867-1939 -- 15. Recreation and sports: 1867-1939 -- 16. The death toll: 1867-1939 -- 17. Building and maintaining the school system: 1867-1939 -- 18. The residential school system: 1867-1939 -- 19. Food and diet at residential schools: 1867-1939 -- 20. School clothing: 1867-1939 -- 21. Discipline: 1867-1939 -- 22. Sexual abuse: 1867-1939 -- 23. Student victimization: 1867-1939 -- 24. Separating children from their families: 1867-1939 -- 25. Suppressing Aboriginal languages: 1867-1939 -- 26. Suppressing Aboriginal languages: 1867-1939 -- 27. Suppressing Aboriginal languages: 1867-1939 -- 28. Separating the sexes: 1867-1939 -- 29. Establishing colonies: 1867-1939 -- 30. The Lytton school: 1902-1939 -- 31. Parents respond and resist: 1867-1939 -- 32. The staff experience: 1867-1939.

Subjects: [Library of Congress Subject Headings](#)
[Indians of North America Canada History](#)
[Indians of North America Canada Residential schools](#)
[Indians of North America Education Canada](#)
[Electronic books](#)

Subjects:

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[Indians of North America Education Canada](#)
[Electronic books](#)

Terminology – Government

The government departments responsible for relations with Indigenous Peoples in Canada, has changed 9 times the country's colonial history.

1860 - Dept of Crown Lands & Hudson's Bay Company

1873 – Dept of the Interior

1880 – Dept of Indian Affairs

1936 – Dept of Mines & resources

1949 – Citizenship & Immigration

1965 – Northern Affairs and National resources

1966 – Indian Affairs and Northern Development

Current departments: 2017- Indigenous Services Canada (ISC) and Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC).

From [Library and Archives Canada – Indian Affairs Record Group – Administrative Outline \(2018\)](#)

There is a tension between finding keywords and subjects that will result in the most comprehensive search, and the terminology or way of speaking and writing about Indigenous Peoples, knowledges, and worldviews respectfully.

Pause.

Reflection

- What barriers have you encountered in accessing resources from the library?
- How can we address this tension?
- What are some strategies you have used to locate resources and materials from Indigenous voices in scholarship?
- Thoughts or questions about what we've just covered?

Today we hope to look at:

1. **The context: settler colonialism**
2. **Ideological structure of libraries: classification & terminology**
3. **Strategies & resources for researching Indigenous topics**
4. **Research with Indigenous communities: ethical guidelines**
5. **Indigenous Methodologies**
6. **Getting help with your library research**

Addressing the Difficulties

Strategies & Resources for Researching Indigenous Topics

Strategies & Resources

1. Adjust your **search terms**
2. Learn how to identify **contributors and authors**
3. Use **subject-specific databases** and tools
4. Find and follow **Indigenous authors, publishers & organizations**
4. Widen your search and follow “**cited by**” trails for important works for Indigenous authors on tools like **Google Scholar**
6. Return to #1 and #2 and start over again

Search terms

- sometimes you will have to include inappropriate or white-settler terms when searching in library databases and search tools*. -- See for example this [ready-made search strategy](#) for topics related to **residential schools**.
- but be sure to also learn and include the relevant and **specific** names or terms related to the **Indigenous/First Peoples topics** you are researching. See for instance this short guide to [names and terminology](#) in the context of Turtle Island / North America.
 - And more extensive [Terminology tools and resources](#)

always wanted a lesson in combining keywords using strategies such as **boolean searching? Try these [simple instructions](#).*

Keywords and subjects for searching scholarly literature

Indigenous

- Aboriginal
- Indian
- [Legal significance](#)

[First Nations, Métis, Inuit](#)

Autochtones

Premières Nations

First Peoples

Specificity:

- Kanien'kehá:ka
- Anishinaabeg
- nêhiyaw

Regional differences:

Aboriginal: Australia & Canada

Native American or American Indian: U.S.

First Nations: Canada

[Indigenous:](#)
international

Language matters

Oka Crisis – government, western scholars, and western journalists

Oka resistance, Oka uprising, Oka revolt – Indigenous scholars, Indigenous perspectives

Kanehsatake/Kanehsatà:ke Resistance – specificity

Names & Terminology What's in a name?

“Names are linked to identity, and notions of identity are fluid. They change, they evolve. What was a good term twenty years ago might be inappropriate now. There is also the issue of how terms become co-opted and changed by government, industry, or other sneaky racists.

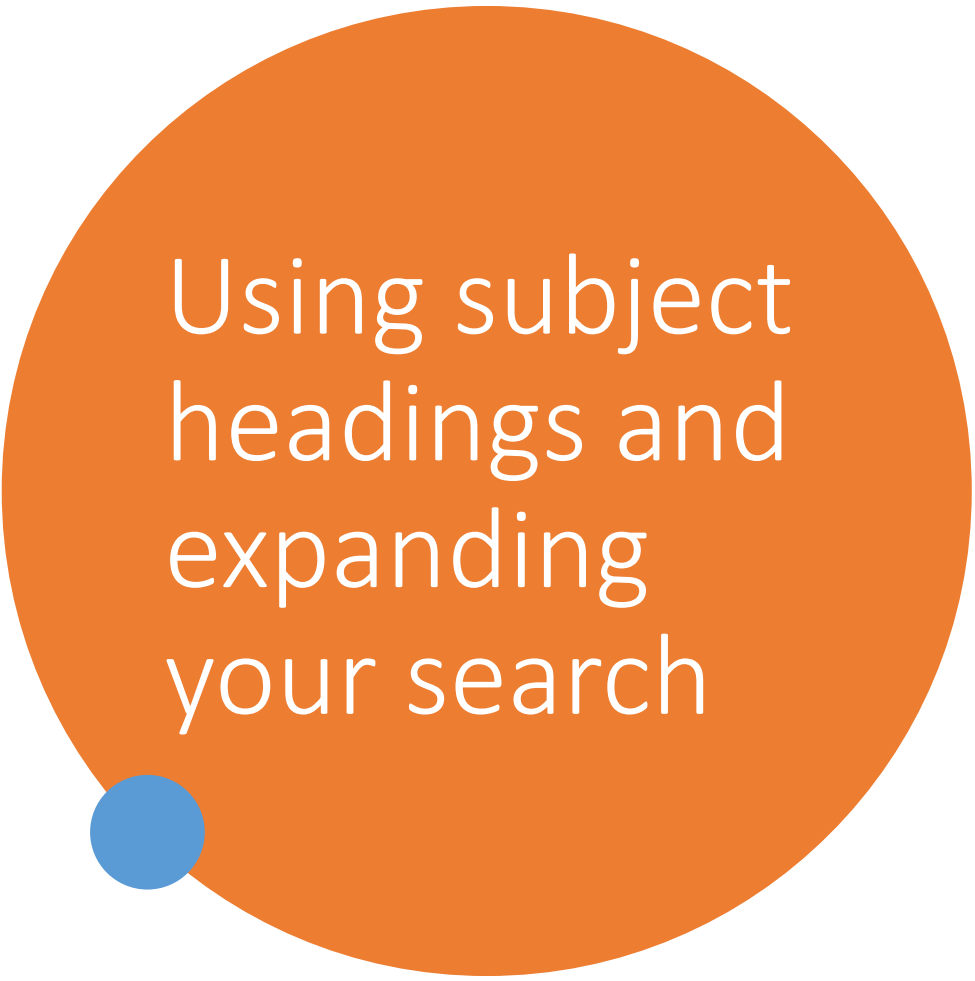
Sometimes we have to abandon a term because it has become so loaded, using it means we're tacitly agreeing to some sort of bizarre external interpretation of who we are...**Be prepared to listen to what that person has to say about the term you used, and to respect what they suggest you call them instead.”**

(âpihtawikosisân/C. Vowel. [Indigenous Issues 101 Primers](#))

What about including words with diacritics/accents?

Kanien'kehá:ka OR Kanienkehaka

Nêhiyaw OR Nehiyaw



Using subject
headings and
expanding
your search



(Kanien'kehá:ka OR Kanienkehaka
OR Mohawk OR Haudenosaunee)
AND (Kahnawake OR Kahnawà:ke)
AND education

Strategies & Resources

1. Adjust your **search terms**
2. Learn how to identify **contributors and authors**
3. Use **subject-specific databases** and tools
4. Find and follow **Indigenous authors, publishers & organizations**
5. Widen your search and follow “**cited by**” trails for important works for Indigenous authors on tools like **Google Scholar**
6. Return to #1 and #2 and start over again

Identify contributors and authors

Who wrote
the book?

How do we
locate
Indigenous
authors?

- Scholarly books are often edited anthologies or collections
- You should look for “Contributors”, which will have a list of individual chapter authors, and their biographies either at the beginning or very end of the book
- If a book has one author, look for “about the author” section or even skim the introduction, where the author will describe themselves
- The table of contents might also have author information, in the case of Indigenous authors their community or nation may be in brackets following their name
- **Indigenous scholars and authors are very likely to self-identify, with details about their nation or community in prefaces, introductions, etc.**

Sofia Discovery tool

Indigenous AND (education OR pedagogy) AND "land based"

Search

[User guide](#)

[Advanced search](#)

[Searching Sofia](#) 

- Keeping my search broad, to see what is out there
- **AND/OR need to be in ALL CAPS in Sofia**
- I can add concepts, more specific keywords, as I develop my search



Indigenous and decolonizing studies in education : mapping the long view

Authors: Linda Tuhiwai Smith 1950- (Editor), Eve Tuck (Editor), K Wayne Yang (Editor)

 **Print Book** 2019

New York, NY : Routledge, an imprint of the Taylor & Francis Group, 2019.

Abstract: Indigenous and decolonizing perspectives on education have long persisted alongside colonial models of education, yet too often have been subsumed within the fields of multiculturalism, critical race theory, and progressive education. Timely and compelling, Indigenous and Decolonizing Studies in Education features research, theory, and dynamic foundational readings for

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More Author/Title Info:

edited by Linda Tuhiwai Smith, Eve Tuck, K. Wayne Yang.

Physical Description:

xxi, 270 pages : illustrations ; 23 cm.

Series:

Indigenous and decolonizing studies in education
Indigenous and decolonizing studies in education.

Contents:

Introduction / Linda Tuhiwai Smith, Eve Tuck, and K. Wayne Yang -- Literacies of land : decolonizing narratives, storying and literature / Sandra Styres -- Haa shageinyaa : "point your canoe downstream and keep your head up!" / Naadli Todd Lee Ormiston -- Rez ponies and confronting sacred junctures in decolonizing and indigenous education / Kelsey Dayle John -- River as lifeblood, river as border : the irreconcilable discrepancies of colonial occupation from/with/on/of the frontera / Marissa Muñoz -- Indigenous oceanic futures : challenging settler colonialisms and militarization / Noelani Goodyear-Ka'ōpua -- The Ixil university and the decolonization of knowledge / Giovanni Batz -- Decolonizing indigenous education in the postwar city : native women's activism from Southern California to the Motor City / Kyle T. Mays and Kevin Whalen -- Queering indigenous education / Alex Wilson with Marie Laing -- Colonial conventions : institutionalized research relationships and decolonizing research ethics / Madeline Whetung and Sarah Wakefield -- Decolonization for the masses? : grappling with indigenous content requirements in the changing Canadian post-secondary environment / Adam Gaudry and Danielle E. Lorenz -- E kore au e ngaro, he kākano i ruia mai i rangiātea (I will never be lost, I am a seed sown from Rangiātea) : te wānanga o raukawa as an example of educating for indigenous futures / Kim McBreen -- Designing futures of identity : navigating agenda collisions in Pacific disability / Catherine

Access Options

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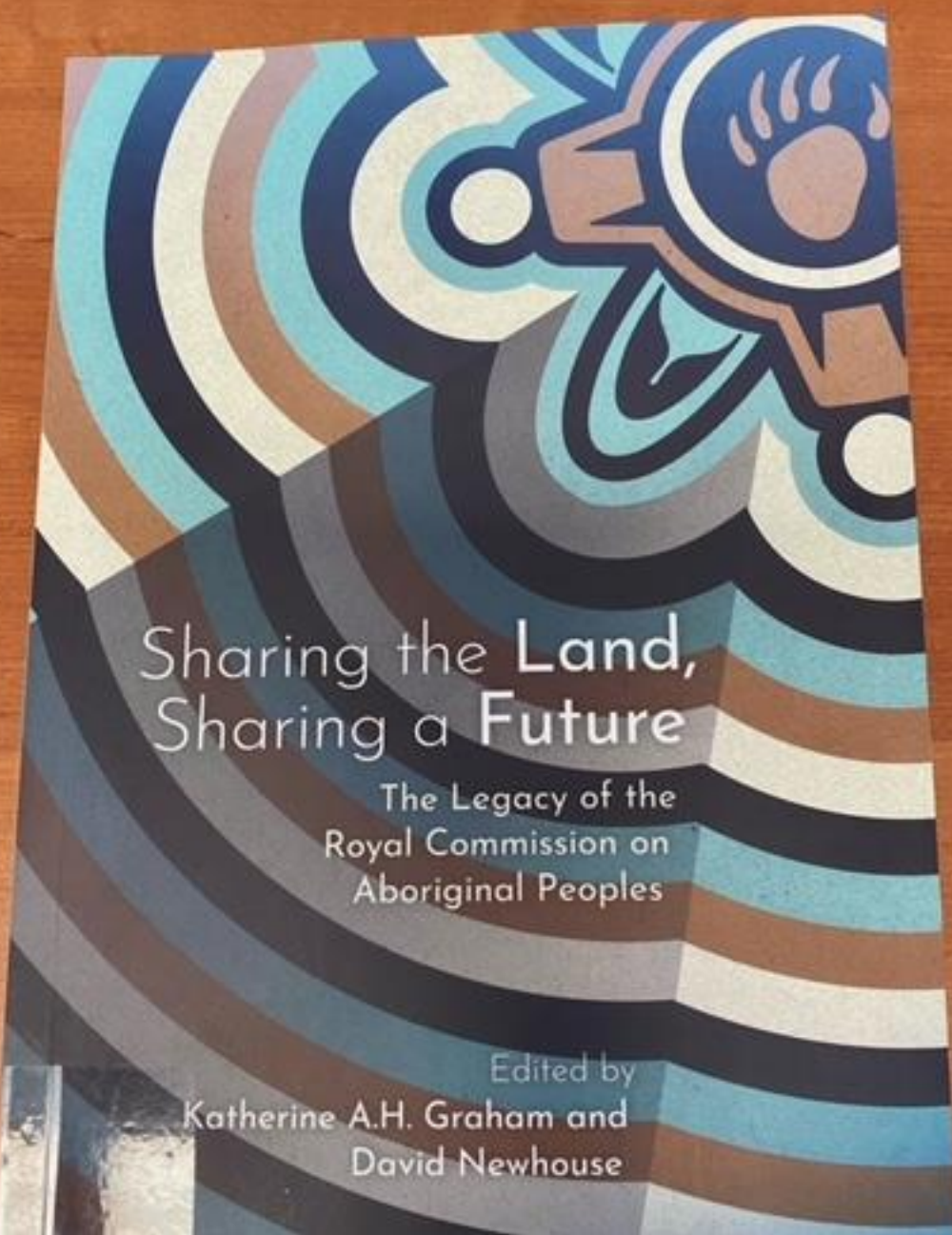
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contributors

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Sharing the Land, Sharing a Future

The Legacy of the
Royal Commission on
Aboriginal Peoples

Edited by
Katherine A.H. Graham and
David Newhouse

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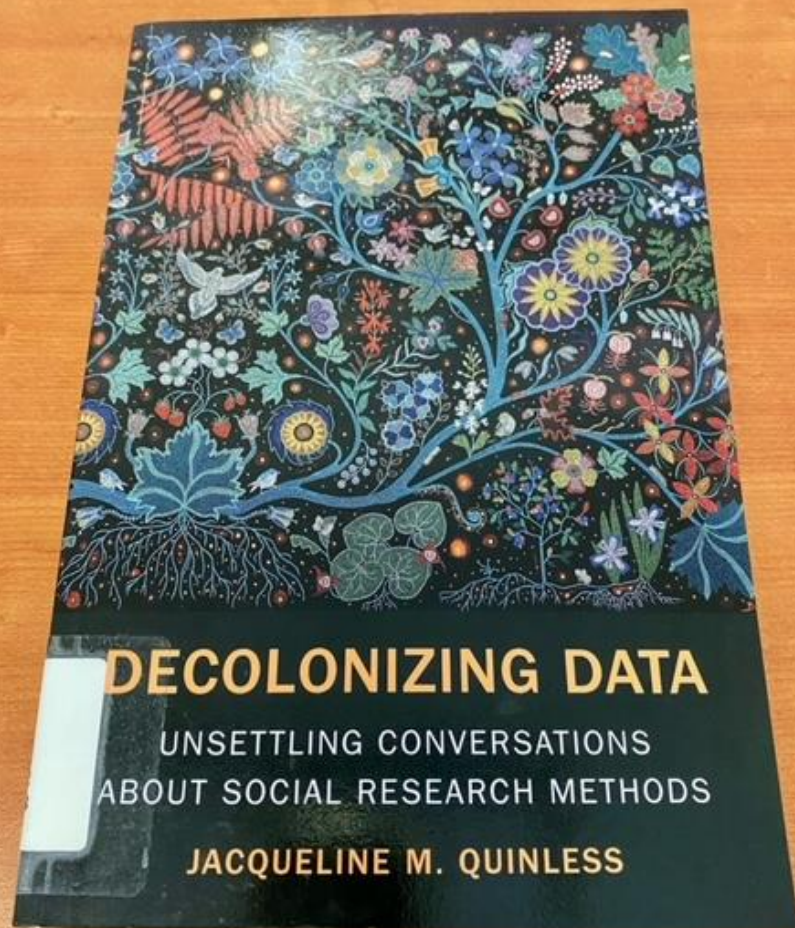
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Gregory Younging is a member of Opaskwayak Cree Nation in northern Manitoba. He has an MA from the Institute of Canadian Studies at Carleton University, an MPub from the Canadian Centre for Studies in Writing and Publishing at Simon Fraser University, and a PhD in educational studies from the University of British Columbia. He has worked for the Assembly of First Nations and the Royal Commission on Aboriginal Peoples. From 1990 to 2004, he was managing editor of Theytus Books, and currently is its publisher. He is a member of the Canada Council Aboriginal Peoples Commission on the Arts from June 1997 to June 2001, and the British Columbia Arts Council from July 1999 to July 2001. He was assistant director of research for the Truth and Reconciliation Commission of Canada. He was on the faculty of the Indigenous Editors Circle at Humboldt College, Toronto, until 2017, and currently teaches in Indigenous Studies at the University of British Columbia, Okanagan.

ELEMENTS OF Indigenous STYLE

Guide for Writing By and About
Indigenous Peoples

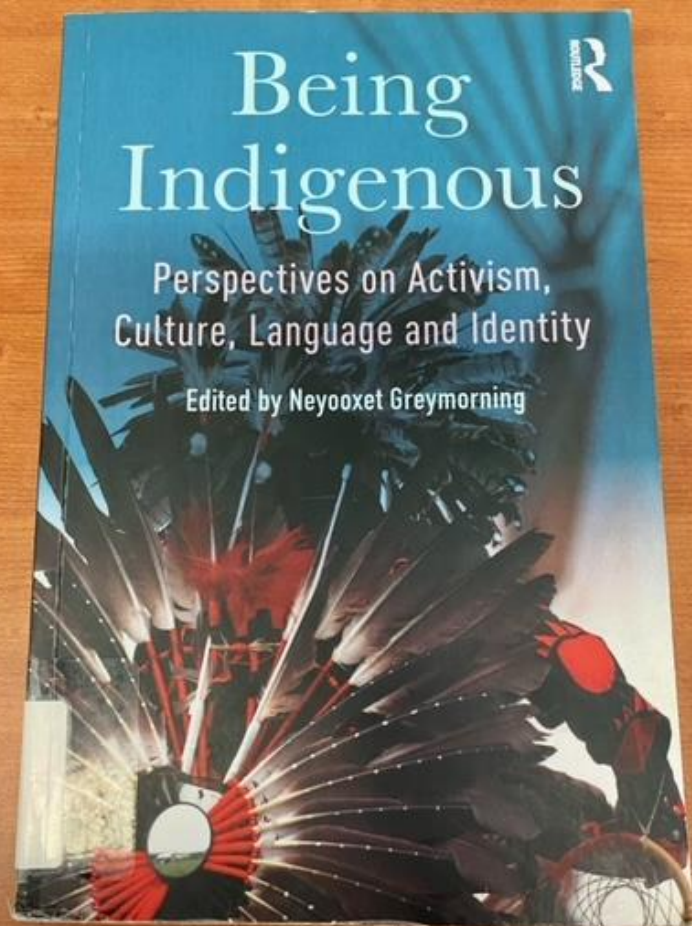
GREGORY YOUNGING



Relational Accountability

I am a second-generation immigrant, which means, like the majority of people, a settler on Turtle Island (an Indigenous name for the continent also known as North America). I am an ethnically blended and biracial person of mixed European (Irish/ British) and Indian ancestry. My father, grandparents, and ancestors are from the communities of Secunderabad and Hyderabad in central India and, although my father settled on Turtle Island in 1967, several of my relatives still live throughout India. My personal journey of cultural diversity reads more as a story of paradox. At times, I embrace a rich sense of cultural awareness and at other times I suffer from my family's assimilation processes after their arrival to Canada, including dispossession from their native Hindi language, traditions, and customary clothing and adherence to the anglo-conformity model of mainstream western culture. It seems to me that dominant society has played an instrumental role in telling us who we are and how we should recognize and express our Indian identity. Throughout much of my life, I have internalized racism and negative stereotypes and know what it feels like to be silenced and have social worth assigned by others based on skin colour and ethnic origins. As a blended person, my identity is not inseparable from these experiences but emerges from an intersection of structures of oppression such as my gender, family origins, skin colour, and the tensions experienced through a relational process with various social institutions and other groups along the way.

I feel accountable to



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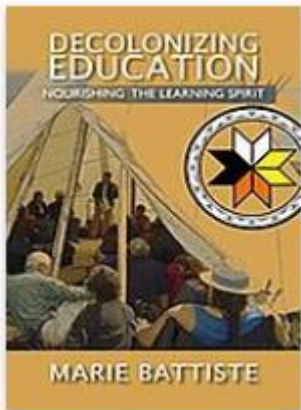
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How else can I locate books by Indigenous authors and scholars?

- [Indigenous Authors in the Spotlight series](#)
- Indigenous Resources guide: [Knowledges, methods & ethics](#)
- Sofia [\(Advanced\) Author search](#) for a known scholar



Marie Battiste is
a Mi'kmaw
educator from
the Potlotek First
Nation

Advanced search

Search index	Search terms	Operator
Author (au:)	Marie Battiste	AND
Title (ti:)		AND
Author (au:)		+

Strategies & Resources

1. Adjust your **search terms**
2. Learn how to identify **contributors and authors**
3. Use **subject-specific databases** and tools
4. Find and follow **Indigenous authors, publishers & organizations**
5. Widen your search and follow “**cited by**” trails for important works for Indigenous authors on tools like **Google Scholar**
6. Return to #1 and #2 and start over again

Checking in

- We've considered the colonial context of libraries and the importance of language and keyword
- We've looked at some strategies to located Indigenous scholars within library databases and the literature
- We are going to look at a couple different tools and some tips to use them effectively

What are your thoughts about finding and citing Indigenous scholarship?

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[Indigenous Studies Portal](#) - articles from multiple subject areas related to Indigenous Peoples in Canada, browsable by subject and community, limit results to Indigenous author/creator.

[Yellowhead Institute Community Resource Library](#) - no peer-reviewed articles but reports, factsheets, infographics and more from a First Nation-led research centre based in the Faculty of Arts at Toronto Metropolitan University. Search, or browse via the RESEARCH at the top of the page.

[Northern and Arctic Studies Portal](#) (Atiku) - the best international documentary resources for research on the North and the Arctic, presented in 3 thematic collections and 6 collections by types of documents.

[Autochtonia](#) - books, articles, & theses related to the First Peoples of Quebec, primarily in French

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keywords in
combination
with AND/OR

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Wāhkōhtowin: Decolonizing Teacher Preparation for Rural, Urban and First Nations Schools

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Abstract

This paper stories the creation of the Wāhkōhtowin teacher preparation model on Treaty 6 territory in Saskatchewan, Canada. The model was created out of an educational partnership that responded to the teachings of Nēhiyaw (Cree) Indigenous Elders. We describe the theoretical framework of this Professional Development School (PDS) teacher preparation model that is designed to: decolonize teacher preparation in order to foster student learning and engagement; develop Nēhiyaw teacher identity and proficiency; and support reconciliation between Indigenous and non-Indigenous peoples. The foundational constructs of the Wāhkōhtowin model of teacher preparation include: relationality, ceremony, language, and child-centredness. The spirit of Wāhkōhtowin teacher preparation is premised on three intents. Firstly, teacher candidates are encouraged to be free to be themselves and share the gifts they bring to the school setting (*tipēyimisowin*). Secondly, they are encouraged to 'come home' to traditional teachings as they engage in cultural learning and identity formation (*kiwēwin*). Thirdly, their pedagogical growth and development as teachers is fostered with the focus on relational pedagogies, inclusiveness, and community (*mamāwi kiskinomāsowin*). We complete our paper by discussing the implementation of the Wāhkōhtowin model. We discuss the ways in which the model has had to shift to be responsive to: the unique relationships and contexts of different school systems; provincial budget cuts; the opportunity to expand the program into secondary schools; working with/through teacher turnover; the provision of language and cultural activities; land-based programming; professional development sessions; differing comfort levels and knowledge regarding Indigenous history and traditions; and the impact of COVID-19.

Keywords: Indigenous education; teacher education; culturally responsive pedagogy

Author Affiliations: ¹University of Saskatchewan.

²First Nations University.

Acknowledgement

We wish to acknowledge Treaty 6 and Treaty 4 territories on whose lands we are situated, and the First Nations and Métis peoples whose ancestors have stewarded these territories since time immemorial. We pay respect to the Indigenous peoples and lands wherever readers may be situated and affirm our relationships with one another.

We wish to acknowledge the Elders and Knowledge Keepers from whom we have received the teachings that have grounded this important work in Nēhiyaw māmitonēyicikan, or Cree thought and philosophy.

Nēhiyawak (Cree) Acknowledgement:

ninanāskomānānak nēhiyaw-ānisko-wahkōmākanak kâ-kiskinohtahikowahkwāw ôma atoskēwin. nipakosēyimonān kita-wīchikocik okiskinhwahkamākēwak kwayask kita-nēhiyaw māmitonēyihahkwāw.

namōya nitipēyihānān ôma kiskinhwahamākēwin māka māmawi-okāwīmāw, kisē-manitow, êkwa awāsisk tipēyihāmwak.

nipakosēyimonān mīna kita-māmawi-atoskēcik okiskinhwahamākēwak.

English (rough) Translation:

We acknowledge the Cree ancestors who made this work possible.

Our hope is that this work helps teachers think Cree.

This knowledge does not belong to us. It belongs to Mother Earth, the Creator and our children.

The goal for us is to create a family of teachers.

(We acknowledge Ede Venne, Nēhiyaw Language Keeper, for this translation)

Wāhkōhtowin: Decolonising Teacher Preparation

One of the most important pillars of any teacher preparation program is the design and delivery of experiences in schools that weave together theory and practice. However, as evidenced in the findings of the Truth and Reconciliation Commission (TRC, 2015a), Canada's colonial history led to the creation of education systems that were designed to 'kill the Indian in the child', in order to assimilate Indigenous peoples into Canadian society. As a consequence, scholars have critiqued teacher preparation programs as privileging whiteness and reifying colonial assumptions that continue to perpetuate inequitable experiences for Indigenous peoples (Beardsley & Teitel, 2004; Cottrell & Orłowski, 2014; Pratt & Danyluk, 2017; Wallin & Peden, 2014). The Indian Teacher Education Program (ITEP) at the University of Saskatchewan has worked for decades to deconstruct this Eurocentric model of education, and to create spaces and places where Indigenous knowledge, and Indigenous teacher candidates, can thrive (<https://education.usask.ca/itep/>). To that end, ITEP has continuously worked with educational partners to create safe spaces for Indigenous teacher candidates to complete learning experiences that support their identities as First Nations peoples as well as their identities as becoming teachers.

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Promoting Well-Being through Land-Based Pedagogy.

Authors: [Luig, Thea](#)¹
[Ballantyne, Erin](#) [Freeland](#)²
[Scott, Kyla](#) [Kakwi](#)³

Source: [International Journal of Health, Wellness & Society](#). 2011, Vol. 1 Issue 3, p13-26. 14p.

Document Type: Article

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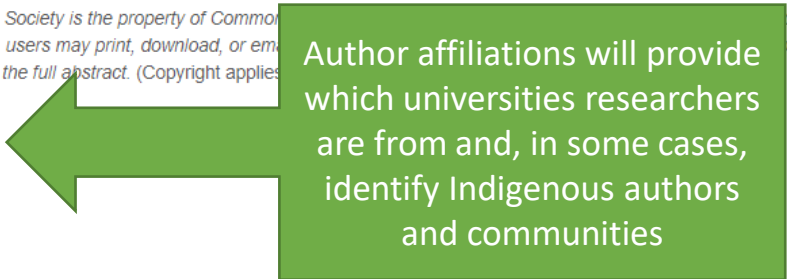
**Author-Supplied
Keywords:** [Aboriginal Students](#)
[Canadian Northwest Territories](#)
[Experiential Education](#)
[Health Promotion](#)
[Land-based Education](#)
[well-being](#)

**NAICS/Industry
Codes:** [923110](#) Administration of **Education** Programs
[611710](#) Educational Support Services
[611699](#) All Other Miscellaneous Schools and Instruction
[611310](#) Colleges, **Universities**, and Professional Schools

Abstract: In June 2010 "Dechinta" - Bush **University** Centre for Research and Learning ran their **first** semester of **land-based** and **university**-accredited courses. During a three-week pilot session at a remote location in the Canadian Northwest Territories, students from Aboriginal and non-Aboriginal background learned about health promotion, the history of their people, governance, creative writing, and sustainable technologies. Resident Elders, cultural experts, **university** professors, and artists taught in collaboration through fireside lecturing, writing, and speaking assignments, travelling out on the **land**, gathering wood, harvesting, moose hide tanning, making dry fish, and more. Experiential learning that engaged students on intellectual, emotional, and physical levels created awareness of various emotional difficulties, their causes, and their effects on health among participants. The experience of interrelatedness with the **land** and the group, sharing these experiences in storytelling and writing, working and being on the **land** proved effective in addressing and emotionally integrating these issues. The Elders present contributed to this process by modeling appropriate behaviour in the face of difficulties and conflict. This paper intends to show the varied relationships between the **pedagogy** of northern Aboriginal people and the promotion of lifelong well-being. It will relate the experience of Dechinta with a theoretical discussion drawing on critical **pedagogy**, cultural anthropology, and psychology. [ABSTRACT FROM AUTHOR]

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Author Affiliations: ¹University of Alberta, Edmonton, Canada
²Oxford **University** Centre for the Environment
³Dechinta Centre for Research and Learning



Author affiliations will provide which universities researchers are from and, in some cases, identify Indigenous authors and communities

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Exploring Indigenization and decolonization in cross-cultural education through collaborative land-based boundary education.

Authors: [Zurba, Melanie](#)^{1,2} (AUTHOR) Melanie.Zurba@dal.ca
[Land, George](#)³ (AUTHOR)
[Bullock, Ryan](#)⁴ (AUTHOR)
[Graham, Bridget](#)¹ (AUTHOR)

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Subject Terms: [*COLLABORATIVE learning](#)
[*DECOLONIZATION](#)
[*PILOT projects](#)
[*EDUCATORS](#)
[*ACTING education](#)

Author-Supplied Keywords: [Boundary education](#)
[boundary work](#)
[cross-cultural education](#)
[land-based learning](#)
[postsecondary curriculum](#)

Abstract: This article considers the potential for collaboratively produced boundary **education** as an advancement of the boundary work concept in academia. The boundary work process aims to support collaboration that works around social, cultural, political, epistemological, and other forms of boundaries. We explore how **education** can act as a boundary object through the development and implementation of a pilot project for **land-based** educational programming offered through a **university**. In particular, we share observations arising through a **land-based education** initiative that engaged **Indigenous land** stewards from Wabaseemoong Independent Nation and students from The **University** of Winnipeg. Our approach is grounded in an extended conceptual framework and process for conducting boundary work in the context of collaborative educational design and implementation involving **educators** from academia and **Indigenous** community partners. The pilot project provided baseline insights for future boundary **education** collaborations and provided some direction for future work. [ABSTRACT FROM AUTHOR]

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There is an Indigenous author on the research team, affiliations can give this information like “contributors” lists

✔ Peer reviewed | Academic Journal

Learning as nēhiyaw: Understanding Language Learning with the NETOLNEW Assessment Tool at the nēhiyawak Immersion Camp.

Published in: Canadian Modern Language Review, May2026

Database: Academic Search Complete

By: Daniels, Belinda kakiyosēw; Stone, Adam; McIvor, Onowa

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Additional information

Title

Learning as nēhiyaw: Understanding Language Learning with the NETOLNEW Assessment Tool at the nēhiyawak Immersion Camp.

Authors

[Daniels, Belinda kakiyosēw](#)¹ (AUTHOR) belindadaniels@uvic.ca

[Stone, Adam](#)² (AUTHOR)

[McIvor, Onowa](#)¹ (AUTHOR)

Belinda kakiyosēw Daniels is nēhiyaw from pahkitahwākan sākahikan – Sturgeon Lake First Nation Treaty Six Territory in Saskatchewan, Canada. The name kakiyosēw translates to “she is creative and industrious.” kakiyosēw is a mother, grandmother, wife, sister, auntie, and language warrior with connections to the Daniels and Ermine families, and ancestral ties to pē miyo maskwa (Good Bear Arriving). Belinda is also an assistant professor in the Department of Indigenous Education at the University of Victoria, with a focus on Indigenous language revitalization, and the founder of the nēhiyawak Language Experience, a not-for-profit language revitalization organization that has been running for 20 years. kakiyosēw is a lifelong learner of nēhiyawēwin.

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Daniels et al. 107

Adam Stone, PhD, is a Research Associate at the Geomatics and Cartographic Research Centre (LINK) at Carleton University. Stone is an English Canadian and Jewish person from unceded Algonquin territory, where Ottawa currently stands. Stone has worked with Belinda kakiyosēw Daniels and Onowa McIvor as a postdoctoral fellow, as well as a senior researcher for the Office of the Commissioner of Indigenous Languages. Adam strives to support Indigenous language education through his work in research and map-making.

Onowa McIvor is maskékow-ininiw (Swampy Cree) and a member of Norway House Cree Nation in Manitoba, Canada. McIvor is a professor in Indigenous education and holds a President’s Research Chair at the University of Victoria in British Columbia, Canada. She directed the national NETOLNEW Research Partnership, a 7-year project working to understand and enhance Indigenous adults’ contributions to reviving Indigenous languages in Canada.

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Weweni zhichge: wise practices in urban Indigenous education in Northern Ontario

Darrel Manitowabi

AlterNative
2022, Vol. 18(1) 114–121
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Abstract

The following examines factors associated with Indigenous secondary student success with a focus on wise practices in quality education in a northern Ontario city, Canada. Wise practices are an Indigenous perspective on best practices that recognizes there are a diversity of Indigenous ways of knowing and being, and that local histories, communities, and cultural practices are relevant. Results of qualitative research with Indigenous students, staff, teachers, and graduates suggest that parents and the social environment are determinants in Indigenous student success and that Indigenous students negotiate their identity in the pursuit of success. Furthermore, Indigenous curriculum and Indigenous teachers and administrative staff are essential in supporting student success and nurturing the educational journeys of students. Wise practices in Indigenous education in northern Ontario reflect localized land-based learning and teaching in collaboration with urban Indigenous organizations and Elders, and Knowledge holders and administrative officials.

Keywords

education for sustainable development, Indigenous urban education, quality education, wise practices

Weweni: properly, good, well, thoroughly

Zhichge: that which is done, something done in such a manner

(<https://nishnaabemwin.atlas-ling.ca/>)

I am an Anishinaabe, Indigenous scholar from Manitoulin Island, Mnidoo Mnis (Spirit Island). I grew up hearing the voices of fluent Anishinaabe speakers, and when one was referencing “doing something the proper way”, I heard, “weweni zhichge”.

systems, and (c) engaging in action research to explore ESD approaches (Kohl & Hopkins, 2019). A community-based participatory approach informs the global research project. It engages more than 150 stakeholders, forming a network of universities, Indigenous communities, schools, and governments, with each research site locally administered following culturally appropriate methodological approaches and research dissemination protocols (Kohl & Hopkins, 2019). The following is part of the UN global project, presenting the qualitative results of the mixed-methods study, *Wise Practices: Reorienting Education to Improve*

I am an Anishinaabe, Indigenous scholar from Manitoulin Island, Mnidoo Mnis (Spirit Island). I grew up hearing the voices of fluent Anishinaabe speakers, and when one was referencing “doing something the proper way”, I heard, “weweni zhichge”.

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Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing

Authors: [Cheryl Bartlett](#), [Murdena Marshall](#), [Albert Marshall](#)

 Article 2012

in Journal of Environmental Studies and Sciences v2 n4 (201211): 331-34

Summary: This is a process article for weaving indigenous and mainstream knowledge into science arenas, assuming participants include recognized holders of traditional ecological knowledge (we prefer "Indigenous Knowledge" or "Traditional Knowledge") and others with expertise in mainstream science. It is based on the "Integrative Science" undergraduate program created at Cape Breton University to bring together indigenous and mainstream sciences and ways of knowing, as well as related Integrative Science endeavors in science research, application, and outreach. A brief historical outline for that experiential journey is provided and eight "Lessons Learned" listed. The first, namely "acknowledge that we need each other and must engage in a co-learning journey" is explained as key for the success of weaving efforts. The second, namely "be guided by Two-Eyed Seeing", is considered the most profound because it is central to the whole of a co-learning journey and the article's discussion is focussed through it. The eighth lesson, "develop an advisory council of willing, knowledgeable stakeholders", is considered critical for sustaining success over the long-term given that institutional and community politics profoundly influence the resourcing and recruitment of any academic program and thus can help foster success, or sabotage it. The scope of relevance for Two-Eyed Seeing is broad and its uptake across Canada is sketched; the article also places it in the context of emerging theory for transdisciplinary research. The article concludes with thoughts on why

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Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing

Cheryl Bartlett · Murdena Marshall · Albert Marshall

Published online: 16 August 2012

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Abstract This is a process article for weaving indigenous and mainstream knowledges within science educational curricula and other science arenas, assuming participants include recognized holders of traditional ecological knowledge (we prefer "Indigenous Knowledge" or "Traditional Knowledge") and others with expertise in mainstream science. It is based on the "Integrative Science" undergraduate program created at Cape Breton University to bring together indigenous and mainstream sciences and ways of knowing, as well as related Integrative Science endeavors in science research, application, and outreach. A brief historical outline for that experiential journey is provided and eight "Lessons Learned" listed. The first, namely "acknowledge that we need each other and must engage in a co-learning journey" is explained as key for the success of weaving efforts. The second, namely "be guided by Two-Eyed Seeing", is considered the most profound because it is central to the whole of a co-learning journey and the article's discussion is focussed through it. The eighth lesson, "develop an advisory council of willing, knowledgeable stakeholders", is considered critical for sustaining success over the long-term given that institutional and community politics profoundly influence the resourcing and recruitment of any academic program and thus can help foster success, or sabotage it. The scope of relevance for Two-Eyed Seeing is broad and its uptake across Canada is sketched; the article also places it in the context of emerging theory for transdisciplinary research. The article concludes with thoughts on why

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Eskasoni Community, Mi'kmaw Nation, Cape Breton University,
PO Box 2001, Eskasoni, NS, Canada

"Two-Eyed Seeing" may seem to be desired or resisted as a label in different settings.

Traditional Indian education is an expression of environmental education par excellence. It is an environmental education process that can have a profound meaning for the kind of modern education required to face the challenges of living in the world of the twenty-first century (Cajete (2010), p. 1128, emphasis as in original).

As two-eyed seeing implies, people familiar with both knowledge systems can uniquely combine the two in various ways to meet a challenge or task at hand. In the context of environmental crises alone, a combination of both seems essential (Aikenhead and Michell (2011), p. 114).

Keywords Indigenous knowledge · Traditional knowledge · Two-eyed seeing · Integrative Science · Transdisciplinary · Cross-cultural education

Introduction

Two of the three co-authors of this article are aboriginal elders from the Mi'kmaw Nation. Murdena is the clan mother of the Muin (Bear) Clan, wife to Albert, mother of 6, grandmother of 14, great grandmother of 5, and godmother of 8. She is also a spiritual leader for the Mi'kmaw Nation and a retired Associate Professor of Mi'kmaw Studies at Cape Breton University (CBU) in Sydney, NS, Canada. Albert is from the Moose Clan, husband to Murdena, and (as for Murdena) a father, grandfather, and great grandfather. He is the designated voice on environmental matters for Mi'kmaw Elders in Unama'ki-Cape Breton and the person

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Protecting indigenous knowledge and heritage : a global challenge

Authors: [Marie Ann Battiste](#), [James Youngblood Henderson](#)

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Saskatoon : Purich Pub., 2000.

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About the Authors

Dr. Marie Battiste is a Mi'kmaw educator and professor in the Indian and Northern Education Program at the University of Saskatchewan. Her historical research of Mi'kmaw literacy and education as a graduate student at Harvard University and later at Stanford University, where she received her doctorate degree in curriculum and teacher education, provided the foundation for her later writings in cognitive imperialism, linguistic and cultural integrity, and the decolonization of Aboriginal education. A recipient of two honorary degrees—from St. Mary's University, Halifax, and from the University of Maine at Farmington—she has worked actively with First Nations schools as an administrator, teacher, consultant, and curriculum developer, advancing Aboriginal epistemology, languages, pedagogy, and research. Her research interests are in initiating institutional changes to decolonize education, language, and social justice policy and power, and in devising educational approaches that recognize and affirm the political and cultural diversity of Canada. She is senior editor of *First Nations Education in Canada: The Circle Unfolds*, a 1995 publication from the University of British Columbia Press, and editor of *Reclaiming Indigenous Voice and Vision*, published by the University of British Columbia Press in 2000. She is a board member of the International Research Institute (IRI) for Maori and Indigenous Education in New Zealand and a member of the Board of Governors for the International Development Research Centre (IDRC) in Canada.

James [Sa'ke'] Youngblood Henderson is Chickasaw, born to the Bear Clan of the Chickasaw Nation and Cheyenne Tribe in Oklahoma. Sa'ke'j is one of the leading tribal philosophers, advocates, and strategists for North American Indians. In 1974, he was one of the first American Indians to receive a Juris Doctorate from Harvard Law School. After graduation, he sought through scholarship and litigation to restore Indigenous culture, institutions, and rights. In Canada, he served as a leading constitutional advisor for the Assembly of First Nations and the Mi'kmaw Nation, and he is a noted human rights lawyer and member of the Advisory Board of the Minister of Foreign Affairs. He is currently a member of the College of Law at the University of Saskatchewan, and the senior administrator and research director of the Native Law Centre. He is the author of *Mi'kmaw Concordat* (1997), co-author of *The Road: Indian Tribes and Political Liberty* (1980), co-author of *Aboriginal Tenure in the Constitution of Canada* (2000), and co-editor of *Continuing Poundmaker and Riel's Quest* (1995). He is also widely published in law review journals.

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Author/Creator: Kathleen E. Absolon

Open Access: Yes

Primary Source: No

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Author/Creator: Mande McDonald

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International Journal of Indigenous Health, vol. 16, no. 2, Wisdom of the Elders: Honouring Spiritual Laws in Indigenous Knowledge, 2021, pp. 177-191

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International Journal of Indigenous Health, vol. 16, no. 2, Wisdom of the Elders: Honouring Spiritual Laws in Indigenous Knowledge, 2021, pp. 120-138

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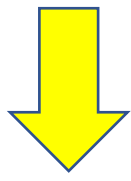
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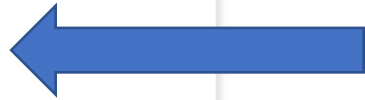
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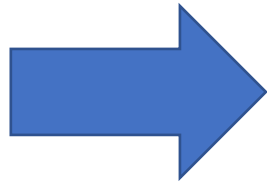
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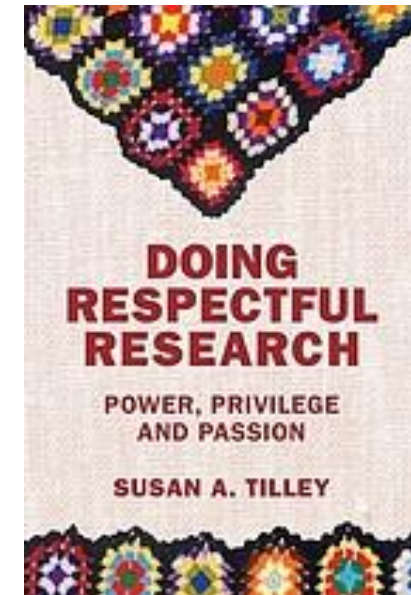
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- Sofia Discovery Tool subject search: [Indigenous Peoples Research Methodology](#) & [Indigenous Peoples research Canada methodology](#)

Research relationships

“Entering into research is entering into a relationship. It is a relationship with others, human and non-human, micro to macro. Through it all, how the researchers conducts themselves in those relationships is critically important; their approach must consider and embody feelings, values, context, process, and outcome.

We should strive to be good in our relations and to do good in our relations. If research is conducted in the same good way, with the same spirit and intent, then we will have done research that meets a high standard of accountability to all our relations.”

Johnston, R., McGregor, D., & Restoule, J. (2018). Introduction: Relationships, Respect, Relevance, Reciprocity and Responsibility: Taking Up Indigenous Research Approaches. In McGregor, D., J. Restoule & R. Johnston (Eds.), [Indigenous Research: Theories, Practices and Relationships](#). (p. 19). Toronto: Canadian Scholars.

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Research *with* Indigenous
communities: ethical guidelines

Reflection

- What are your ethical questions or concerns about citing Indigenous scholarship?
- Doing research with Indigenous communities?
- Using Indigenous research methods?

[Colonial] Academic Culture

In universities, there has been an academic culture where researchers assume that they own the data that they collect and that they hold all intellectual property rights to the data.

A competitive culture of academic research often prevents collaborative thinking and attribution of research credit to the subjects of their research.

Assertions of **research subjects'** control or ownership over research data can lead to accusations of stifling research or preventing 'unbiased' reporting of research results.

Adapted from: FNIGC. [The First Nations Principles of OCAP.](#)

Indigenous peoples as subjects of research

“Researched to death”

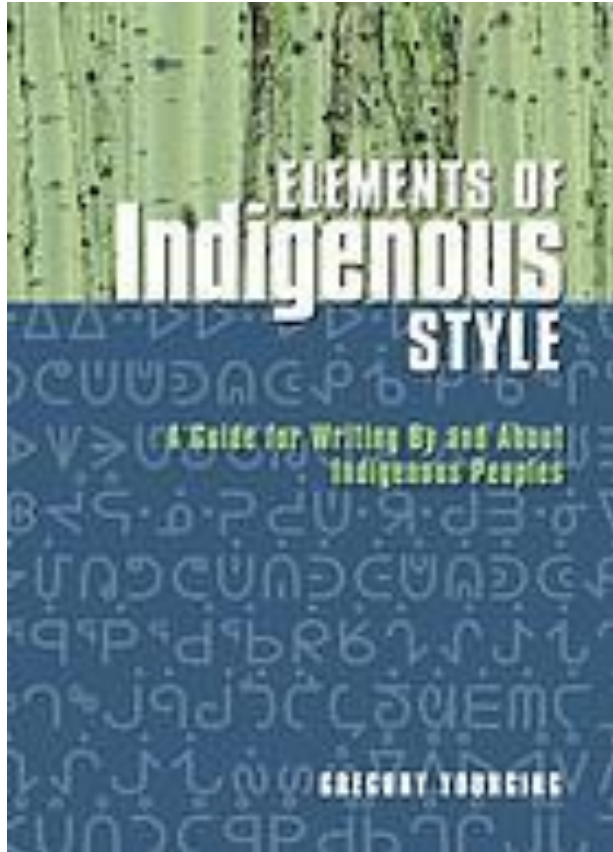
Many [Indigenous peoples and nations] have been subjected to far too much research and often it has been research of interest to the researcher or to the larger society, but has not reflected First Nations [or Métis or Inuit] priorities.

Researchers have treated Indigenous peoples merely as a source of data and Indigenous peoples are frequently led to believe that, without disclosure of their information, they won't continue to receive certain programs and services.

Researchers may not explain their studies in a way that ensures fully informed consent.

In many cases, research results have not been returned to the community – or may be returned in an inaccessible form.

Adapted from: FNIGC. [The First Nations Principles of OCAP.](#)



Elements of Indigenous Style

The body of literature on Indigenous Peoples in Canada is based on “a colonial practice of transmitting ‘information’ about Indigenous Peoples rather than transmitting Indigenous Peoples’ perspectives about themselves.”

[\(Younging, 2018, p. 1\)](#)

Elements of Indigenous Style

“Many Indigenous Peoples and authors have cited cultural appropriation, misrepresentation, and a lack of respect for Indigenous cultural Protocols as significant problems in Canadian publishing. Indigenous Peoples have frequently taken the stand that they are best capable of, and morally empowered to, transmit information about themselves. They have the right to tell their own story.”

(Younging, 2018, p. 2)

Elements of Indigenous Style

- Writings about Indigenous Peoples were written by early explorers, missionaries, and anthropologists contained descriptions that are “degrading and offensive” to Indigenous Peoples
- 1980’s to present a “wave of writing by non-Indigenous academics” at universities, and in governments and were established as “authorities” on Indigenous Peoples
- Much of this academic writing has been “observational and analytical” it has not “expressed Indigeneity and Indigenous epistemologies, it has not expressed Indigenous Peoples’ internal unique perspectives on contemporary Indigenous political and cultural issues.”

(Younging, 2018, pp. 8-10)

Principles of Indigenous Style

(Younging, 2018, p. 7)

PRINCIPLE 1: THE PURPOSE OF INDIGENOUS STYLE

The purpose of Indigenous style is to produce works that:

- reflect Indigenous realities as they are perceived by Indigenous Peoples
 - are truthful and insightful in their Indigenous content
 - are respectful of the cultural integrity of Indigenous Peoples
-

More Principals of Indigenous style

- Recognizing Indigenous identity
- Respecting Indigenous cultural property
- Collaboration
- Elders as authentic sources of Indigenous cultural information
- In working with Traditional Knowledge and Oral Traditions, recognizing that these are Indigenous cultural properties, owned and controlled by Indigenous Peoples
- Relationship, trust and truth
- Avoiding inappropriate terminology
- Naming, capitalization, inappropriate possessives or past tenses
- Recognizing historical materials may not be appropriate to reuse

(Younging, 2018, pp. 99-104)

Office of Community Engagement –

Dewemaagannag/My Relations: A Guide for Research with Indigenous Peoples and Communities



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CONCORDIA'S DEFINITION OF INDIGENOUS-CENTERED RESEARCH

At Concordia, we go beyond the Tri-Council's definition. To us, Indigenous-centered research is done by or with Indigenous Peoples, and intentionally and meaningfully centres First Nations, Inuit, and Métis Peoples. It is characterized by the following:

- **Reflection & positionality:** Before any action is taken, non-Indigenous researchers must ask themselves whether their research is needed, was it asked for by Indigenous community members, what is their motivation, and if there are potentially harmful power dynamics at play between the Indigenous and non-Indigenous Peoples involved.
- **Pre-engagement knowledge:** Prior to the research design, non-Indigenous researchers should develop a holistic understanding of the community or group that could be involved in the research project. This includes understanding the community or group's history, concerns, tribal council affiliations and priorities (Indigenous Corporate Training, 2018). Non-Indigenous researchers should also think about how this knowledge translates to their written work, such as a research proposal or thesis statement (including how Indigenous names and concepts are spelt and capitalized) (Younging, 2025).
- **Community consent:** Non-Indigenous researchers need to meet with the community at the centre of the research to explain the nature of the proposed research project and obtain consent to conduct the research. Without consent, the research should not move ahead.
- **Needs based:** Indigenous-centred research must be led by or in direct partnership with Indigenous communities and groups to ensure this research is relevant and beneficial to the community or group involved in the research (FNIGC, 2020, p. 23).
- **Positive community impact:** Indigenous organizations have stated that research should provide benefits to communities and groups, contribute to capacity building, and protect research participants (INSPQ, 2023, p. 14).
- **Centring Indigenous knowledges and methodologies:** With permission from community members, implementing Indigenous research methodologies based on Indigenous knowledges (Kovach, 2019) can help to deconstruct Western research approaches. This can also build trust between the non-Indigenous researchers and community partners.
- **Relational accountability:** All researchers have a responsibility towards all of their relations – including community members, non-human beings, the land, and future generations. Researchers should consider the relationship they have to community partners and be accountable to them as they provide their knowledge and experiences for the purpose of research. Relational accountability also extends to anticipating and mitigating the potential disruption of a researcher's presence, equipment, and activities on community members, fauna, and the environment. (Wilson, 2001, p. 177).
- **Data governance:** Non-Indigenous researchers should ensure that Indigenous participants and community members have ownership over the application and use of any data generated from research (Carroll et al., 2020, p. 3). Ownership of data also implies that the research results are returned to the community in an accessible language and format. This should be discussed in the design phase of the research and in consultation with Indigenous community members.

Library

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Data sovereignty & expansive citation

This guide offers greater context on Indigenous Data Sovereignty and informed approaches to citing Indigenous Knowledges. It aims to provide both theoretical and practical resources on appropriate citation guidelines and situates the notion of expansive citation as a form of relational practice within scholarship, by and for Indigenous practitioners and epistemic partners.

mission.



Data Sovereignty

What is Indigenous Data Sovereignty?

[Learn more](#) >

Expansive citation

What is expansive citation and how does it relate to Indigenous Knowledges?

[Learn More](#) >

Data Sovereignty frameworks, principles & practices

[Learn more](#) >

The **guidelines** or **protocols** to follow in terms of data collection, management and more will depend on the **communities** **with whom** you are working

[From our Research Data Management guide] Research with Indigenous Communities:

- **OCAP®** (Ownership, Control, Access, Possession): These are a set of principles that help promote First Nations information governance and data sovereignty. Those seeking to work with First Nations should take the time to understand the principles of OCAP®.
- **Indigenous Community Research Partnerships training resource**: An online open education training resource designed to assist researchers who are new to research in partnerships with Indigenous communities.
- **Setting New Directions**: This Tri-Council strategic plan aims to support Indigenous research and research training in Canada in order to build new research models.
- **Research Guidelines from the Institut nordique du Québec First Peoples Working Group**: These guidelines are aimed at researchers and students associated with the INQ who are likely to work north of the 49th parallel, in Northern Québec. This document can also serve as a good practices guide for any researcher interested in the North, in Canada and elsewhere.
- **First Nations in Québec and Labrador's Research Protocol** 📄: A collective tool for community chiefs and managers who are invited to take part in research projects. Can be used as a guide by not only First Nations, communities and regional organizations, but also indirectly by the scientific community, in order to establish rules for research activities performed with First Nations or on their territory.
- **Negotiating Research Relationships With Inuit Communities** 📄: This guide provides practical advice to researchers who plan to work with, or in the vicinity of, Canadian Inuit communities in the regions of Nunatsiavut (Labrador), Nunavik (northern Québec), Nunavut, and the Inuvialuit Settlement Region of the Northwest Territories (NWT).
- **National Inuit Strategy on Research** 📄: Discusses how to replace colonial approaches to research with research relationships premised on Inuit self-determination, partnership, and transparency.
- **Concordia Indigenous Elder and Community Protocols**: Assists Concordia University faculty, staff, and students through the process of respectfully and ethically inviting, interacting, and/or collaborating with Indigenous peoples and communities.
- **CARE Principles for Indigenous Data Governance**: These principles are meant to raise awareness and assert the rights of Indigenous Peoples to govern themselves and the data about them.

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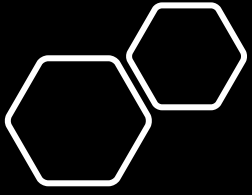
Indigenous subject guides

Indigenous

Subject guides

- [Decolonizing and diversifying STEM](#)
- [First Peoples Studies](#)
- [Indigenous Educational Resources](#)
- [Pîkiskwêtan Companion Resource Guides for Indigenous Directions Workshops](#)
- [Indigenous Data Sovereignty & Expansive Citation](#)

<https://www.concordia.ca/library/guides.html#indigenous>



First Peoples Studies
Librarian
Michelle.Lake@concordia.ca

[Locate your subject librarian
and subject guide](#)

ASK QUESTIONS - GET HELP



<https://library.concordia.ca/help/questions/>