Transcript for Pulling Together Teachers and Instructors Series 2022 – Session 5
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Facilitator: Tanya Ball
Guest: Angie Tucker

TANYA:
I realize that I actually haven't featured a Métis artist yet, so I picked this artist, her name is Andrea Menard, she's a Métis woman. I absolutely love this song, she is a jazz singer. And actually I named my D and D character after her. (LAUGH) She's the velvet devil and my D and D character is Jiab, which is the devil. It's awesome, you're going to love it. Let's hit play and chill into the day.

(MUSIC PLAYS)

ANDREA:
The velvet devil's awakening and crawling out of her cage, no more housebroken hound dog, the she-wolves found her stage. If you bring down the house and focus the lights. Venerate, celebrate, revere her name. She will let you see her shadow, she is a devil. She is velvet, she's sacrosanct, a mystery, she'll forever be that way. The Velvet Devil is watching, you really should be aware. Her elemental persuasion uses earth, fire, water, air. If she howls at the moon, fall on your knees. Venerate, celebrate, revere her name. She will let you be her shadow, she is a devil, she velvet, she is sacrosanct, a mystery, she forever be that way At night, she will reveal one symbol at a time And hold you under spell, the velvet sings in rhyme. She's a devil, she's velvet. She sacrosanct, a mystery, she will forever be that way, she'll forever be that way. She will ever be that way.

(MUSIC ENDS)

TANYA:
That's all that always makes me feel the need to lay across a giant grand piano. It's just like, totally fabulous, I love it so much. (LAUGH) Before we jump into things, I want to recognize, so my partner and I decided more spontaneously that we were going to be going camping. So, I'm not in Edmonton and amiskwacîwâskahikan today, so I'm recording from Hinton, which is about 3 hours west of Edmonton. And I want to recognize that this region in the foothills is home of the Ojibway, Cree and O'Chiese Sunchild First Nations. And Métis region 4 of the Métis nation of Alberta. For those of you who don't know this, there is also an app. I'll put it in the chat, it's called "Whose Land". Definitely take a Google of it. A lot of people put some work into this, and I don't know if you could see my camera. But if you type in the place that you're in, it'll actually tell you the nation where you are, by the city of the land and also the residential schools that were in the area. So, I highly recommend that.

That's a total side note. So, for today, we're going to do a check in. We have a special guest, as usual, Angie Tucker. I will introduce her in a moment. Today, we're going to be talking about Indigenous centered research and work, and that really is tied in with the ethical considerations, which we'll flesh out a little bit today. I know some of you were looking into Indigenous approaches to research, so today is your day. We're going to do this and then it's going to be home time. So, let's go to the next slide and see the check in. OK. So, today we are on, we're discussing pages 51 to 61. So, that is building an Indigenous practice through your relation to TRC, UNDRP and other Indigenous policies. I know last week, Jan, she touched on this quite a bit. We're also had Angie Tucker today, she is the lady that is

going to answer the question that I just can't do. (LAUGH)And that's the question of, what's the difference between race, ethnicity and indigeneity. So, I'm super stoked to be here and listen to her topic.

Next week is the last week. It's the last time. So, I do want to acknowledge and kind of give everyone a little bit of a warning. It's going to be a little longer lecture than usual. I think it's going to be 2 hours as opposed to an hour and a half. And that's because we have an elder coming in and she's going to be talking a little bit about elder protocol, how to approach an elder in a respectful way. Is that, did I miss anything, Gabrielle, for next week?

GABRIELLE:
No, that sounds good. I just had a few notes for the medicine bags. I got two return addresses, one for Jesse, one for Lisa. So, I'll be adding some extra postage to resend those to you. And if anyone else hasn't gotten them, please, just a message me privately. And then one more note on the last session. We're also going to be joined by Carina Nilsson, who will be our graphics reporter. And she'll kind of be doing like a visual witnessing of, kind of our words and our topics. And these are just some examples of her last work. So, anyone familiar, there's Diane Bin, John Chenoweth, Shawn Wilson and then we're actually going to be printing and mailing these out to people kind of as a visual reminder of our closing session together. So, looking forward to that.

TANYA:
Me too.

GABRIELLE:
Yeah. You're going to get an avatar as well, Tanya.

TANYA:
Are we getting an avatar?

GABRIELLE:
Yeah.

TANYA:
I got to put makeup on that day. (LAUGH) I got to make myself look good, my avatar. (LAUGH) OK. Do we have any other housekeeping pieces, Gabrielle? No, we're good. OK. Let's move on to the next slide. Yeah. OK. I'm super stoked. I absolutely love this picture of Angie, it's so great. (LAUGH) So, I'm excited to introduce my friend and soul sister, Angie Tucker. She is actually in the cohort with me. She's a Ph.D. student in the faculty of native studies. She studies a lot about Métis identity, race, ethnicity, and she knows a lot about anthropology more than I ever know. So, she is going to teach us some things. I also want to include a little bit of a trigger warning. I know Angie is going to do this as well, but this stuff isn't always, it's hard. It's it can be really hard and it takes a lot out of you, like emotionally. So, if you need to stop, take some breaks, you know that we're going to have this recording. You can always go back to it if you're finding it hard to hear, just look out for yourself and check in with yourself and know that we're not going to judge you.

If you need to turn your camera off or if you need to take a little break, it's OK. It's all good. So, I feel like that was a dooming good way of introducing. So, Angie I'm sorry,(LAUGH) BUT Angie is great. I'm super stoked. She's going to explain a little bit more about herself here. Angie, you ready?

ANGIE:
I'm ready.

TANYA:
Alright. Go for it. You got this.

ANGIE:
Alright. Awesome. Well, hello. Tânisi everyone, my name is Angie Tucker. I am currently a PhD student at the university of Alberta, but I am a Métis person and I come from the red river area and typical St Andrew's, oh, gosh, Oak point, high bluff, St Ann's area, pretty close to actually where Tania's family is from in Manitoba. And our families, our Spences and Murrays and Norquays and Halots and Brontos. There's just so many little tendrils in that area of where I am from, but for myself, both of my B.A. and my M.A. are in cultural anthropology, even though now I am in the faculty of native studies. But I was really interested in this because I zeroed in on settler Indigenous relations and power constructions of deviance, criminality, representation, identity, politics and also the representation of murdered and missing Indigenous women and girls in media specifically. Although I entered the field to speak with community members, initially with my master's about their belonging and recognition of self as Métis.

It became evident that the land and identity are inextricable from one another. So, I became acutely aware that the traditional practices that may have occurred with land were being lost, or that many residents living at Buffalo lake Métis settlement were no longer interested in learning their responsibilities and obligations to the land and their human and non-human kin. So, I became really interested in these, in traditional land use agreements because of, this like natural curiosity I had about identity and land and belonging and how we fit in as contemporary people. But I was really interested in those like fundamental differences between the aims of government and then those of Indigenous peoples and them constantly being, you know, not on the same path ever. So, I worked closely with Buffalo lake Métis settlement, and I became really worried not only by how the government controlled the discourse of these agreements using a Western worldview, but also by how the community was becoming fractured under these conditions.

So, I realized that politically, Indigenous peoples were expected to share the same ideology, that resource extraction industry and generations of provincial and federal capital ideas were king. And that standing in the way of these things were bad. I realized that economically, the community relied on these agreements, even if it did mean turning away from traditional knowledge or protocols for kinship. But socially, we were also expected to know all aspects of our selfhood, and in order to gain recognition, we had to be able to perform as look like and have enough blood for a validation of of indigeneity. So, today my specific PhD work at U of A sort of begins with this deep rejection of the notion of an Indigenous traditionality. And I think we've had far too many complex experiences and we've had to respond to these political, economic and social pressures of the specific areas that we inhabit in our own time and in our own spaces. So, I factor these ideas of traditionalality as an assimilated agenda.

Basically that traditional constructions of Métis people is just a continued colonial project that was still operating in an effort to keep invisibly rising us and separating us from our communities and our histories. Indigenous peoples are obviously the authors of their own animate theories about the world. And therefore our experiences, as diverse as they may be and as unexpected as they may be, are still the basis for contemporary Indigenous knowledge. So, we really have to uncover how colonialism specifically has shaped us into the people that we are today. And all aspects of colonialism, even in the

ideology of, you know, the settlers, sort of mindset of, like where they get ideas of land and property and race and this sort of thing as well. So, before we begin, just as Tanya had said, I just want to provide a content warning for this presentation because race, racism and racial discrimination are realities for so many people. And as the inequality and exploitation of people based on gender, sexuality, class, able bodiedness and also their age.

So, these systems of oppression always affect us all in very different ways. And talking about these categories can be traumatic. We've had so many experiences with this, and some of the language that I'll be using today is actually quite vile, in my opinion. But these things have been used in the past to discuss different groups and we talk about this in this presentation. So please know that we support your decisions to stay or to leave this talk this morning, and that's entirely up to you. Like TANYA said, this is going to be recorded. So, I have dug back into the beginning stages of my research that have come, I would like to say a long way from this beginning. But these are the sorts of scenarios or the types of readings that really got me interested in how people view other. Like where did this construction of other come and how is it still enacted today to create these divisions in our society? So, I'm going to spend a lot more time on race and on ethnicity, only because I find that ethnicity can also be as restrictive as race.

Yeah. And I see the two in communication, fairly often because people don't want to say, sorry, race, they rather say ethnicity, but really the two categories are kind of the same. So, let's just see where we're at on our, OK. And so I think it'll just be first slide now. Awesome. OK. So, thank you very much. That's perfect. Alright. So, what is race? Well, race is for the past 500 years, so much has been said to relate to it. Intelligent, sexual behavior, birth rates, work ethic, life span, law abidingness, aggression, parenting and even brain size. We've been made to believe that races are structured in a hierarchal order and that some races are actually assumed to be better than others. Even if you're not racist, your life is still affected by this ordered structure. Some people benefit from these structures more than other people do. But racial structure is not based on reality. Biological scientists state that there is no biological reality to race and that we are 99.9% alike. So, there's actually more variation within our groups than between them.

And there are absolutely no behaviors that directly correlate with what might be considered human racial characteristics. Cultural, maybe racial, no way. So, race is a social construct, race classification is based on perceived physical differences. Racial stratification puts races into a social hierarchy and a physical difference. Ideology is what maintains this group separation in our society. Next screen. So, we don't see things as they are, we see things as we are. I've always really liked this one line, because this explains how we see the world. This explains ethnocentrism, which is not a good thing, but we are going to be talking about ethnocentrism more broadly in our conversation today. Eurocentrism specifically is how this has been the basis for mainstream Canadian society. And it's really how we've been taught to think about race. So, Eurocentrism is the practice of viewing the world from a European or generally Western perspective with an implied belief that this way of knowing is dominant or perhaps even superior to other ways of knowing.

There is emphasis on reason and science and rational thought, even though these categories are not static and they have definitely changed over time. So, ethnocentrism isn't just bound to one culture or another, it is really difficult to erase years of cultural training, to adopt new ways of seeing the world. Yet we are expected to fall into these norms particularly in settler contexts like Canada. Next slide.

Alright. So, we have the history of where race came from. So, the age of exploration was the 15th to the 17th century. So, this is quite some time ago that people started traveling around the world and they were in search for new trading routes and partners to feed this capitalism in Europe. Europe was also becoming very overpopulated with disease, with illnesses like the black death and the plague. Explorers began discovering other places and they began to interact with people who looked physically different than they were used to and were engaged in customs that were, of course, very different than their own.

So, this prompted an interest in the other kind of this, like, wow, it's like exotic indifference. But it was really difficult for many people to deconstruct these physical differences that they were seeing. And then people were becoming kind of judged on these differences, using this bias of Europe's own way of seeing the world. So, up until about the 17th century, many of these theories surrounding humans were very biblically based, very religious based. So, God basically created all things as they were and there was no changing that, there was no evidence of evolution. It's just what you get is what you get. So, the European age of enlightenment of the 17th and 18th century then marked this rise of a scientific and rational, philosophical thought process. So, this is the age of enlightenment and thinkers like and of course, you would know these from high school, David Hume, John Locke, Jean-Jacques Rousseau. They wrote a number of works on the nature of humankind. So, they based their work on philosophical reason rather than religious authority, and asked important anthropological questions.

Rousseau, for example, he wrote on the moral qualities of primitive societies and about human inequality. But most writers of the Enlightenment also lacked this firsthand experience with non-Western cultures. It was very speculative, and it's what we would call now, armchair anthropology, basically like old dude sitting, you know, in this chair, imagining what it would be like, you know, thousands of miles away, somewhere else, you know, with these, like, romanticized exotic cultures. So, with the rise of imperialism, which really began in about the 18th and 19th century. Imperialism being the political and economic control over foreign lands, the Europeans came into contact with even more people around the world. And this sparked a new interest in this idea of culture, but their observations were highly comparative and very assumptive. And early Europeans believed that some people were less civilized and that others needed to be saved in order to become civilized. So, this increasing dominance resulted in this colonial rule, economic exploitation and industrialization in many places around the world, not just in North America, but everywhere.

So, remember also the importance of science here that people are, you know, they're wearing their science hats. So, next slide. Alright. So, here we have a guy that I'm pretty sure you are all familiar with because he always shows up in the high school curriculum in biology class, much to my absolute horror at times. However, he creates our species Homo sapiens, and what Homo sapiens means is clever humans. But at the same time, he created homo monstrous or monstrous humans who look different than the average European person due to cultural modifications or disabilities. He wrote disparaging things about different people in the 1758 edition of systemic naturae, Homo Europeans was written to be a fair complexion, sanguine temperament and becoming a form of gentle manners, acute in judgment, governed by fixed laws. On the other hand, Homo Afars, for example, not a term we would use at all today, was deemed to be black complexion, phlegmatic temperament, crafty and indolent. Many of the characters used by Linnaeus to classify races were subjective and unscientific.

For example, just horribly hopeful Europeans was used by Linnaeus, sad and rigid Asiatic, easily angered

American natives and calm and lazy Africans. And to think we still learn about this guy in school, it's just wild to me, but anyhow, next slide. So, not everybody agreed, obviously, with what was coming out. They were, you know, also equally horrified that, hey, this is probably not something that we want to be going after and definitely not the way that I think that we should be doing science at this time. So, Johann Blumenbach, his dissertation on the unity of mankind is recognized for its scientific approach to human variation. His detailed study of skull morphology and his cultural awareness led him to support a single species status of all humans, as well as this basic equality of all races and peoples. So, he strongly opposed the European cultural security and his support and defense of all races as equal in capability and intelligence was super progressive for his time. Blumenbach concluded that the many varieties of man are at present known to be one and the same species and next slide.

Charles Darwin, so here is another one that we learn quite a lot about in high school. And he is, always want to make sure we're on the right slide here.(LAUGH) So, his conclusions regarding the survival of species and descent through modification were taken a bit out of context and they were skewed to give scientific validation to racial theorists claims. So, his theory that modification was not a symbol of progression, but rather a response to the environment was misapplied to feed the binary of either perfection or of degeneration. So, this idea of degeneration had been widely considered for centuries in the great chain of being and also in classifications. And the twisted conclusion that there was survival of the fittest actually wasn't Darwin at all, it was coined by Herbert Spencer. So, utilizing Darwinian theories and applying it to the concepts that the strong survive and the weaker do not, then promoted evidence to justify the execution of scientific racial theories. Next slide.

So, racial theorists continued to be influenced during the 19th century by the desire to categorize homo sapiens, sorry, into specific groups. This was largely accomplished by analyzing skin color, but also by physical malformations and even class. Many research mostly concluded that people who exhibited Nordic physical traits were the most superior, while others who did not fit their proposed ideal phenotypic prototype were then classified as inferior. Arthur de Gobineau, for example, believed that there were some groups of people who had evolved just simply faster than others. His degenerative theory initially chose skin color as its distinguishing feature to determine the hierarchy of races. He also equated social, political and economical problems with inferior groups, and these beliefs were already very deeply rooted in Europe at the time. Next slide. Alright. So, there are some basic assumptions here that early scientists believe. Number one, races are objective, they naturally occur, the divisions of humanity.

Number two, there's a strong relationship between biological races and other human phenomena, such as activities, interpersonal relations and culture, and by the extension, the relative material successes of culture, therefore, creating a biological notion of race. And number three, race is a valid scientific category that can be used to explain and predict individual group behavior. So, this creates the foundation of belief at the time, we were kind of in the 1800s, early 1800s at this time. And this is the way the world sees difference of race. Next slide. Edward Tylor argued that culture is learned and acquired as opposed to being a biological trait. This was revolutionary against the backdrop of colonialism, racism and social evolution. The dominant ideologies of the century, and this is what I love about any research that we embark on, is someone can say something and you always have somebody that will say, that's not right. And in this case, I am definitely on Tylor's side because he is really questioning why people are, you know, thinking this, because he's saying, no, this is not relative.

So, his definition is one of the first anthropological definitions of culture, actually. And he removes from race, he does not believe in biological difference, just differences potentially in cultural stages. So, this starts opening this conversation into this idea of ethnicity that I said I wouldn't really talk a lot about, but race and ethnicity are woven together. However, they're not always synonymous with each other. So, race is phenotype based, while ethnicity is a group of people with a shared cultural origin. So, race can definitely be a marker of that ethnicity used by a group to define themselves. But this is complex because over time certain ethnicities were considered races. So, like white Europeans were also deemed to be specific races like, Polish, Ukrainian and Jewish people were all a distinct race at one time, which of course now they are not. And over time, these things have changed. So, there are notions that people can be more easily assimilated with ethnicity, and definitions of ethnicity are therefore really unstable, in my opinion, particularly in spaces where people are expected to assimilate into this majority culture like a melting pot or or a multicultural society.

And Canada, there is an Indigenous author that writes and I just have place with is right now. But basically there's a difference between immigrants and settlers in that immigrants are still expected to assimilate into settler culture, where settlers just assume that everybody will just assume theirs, which is, I always thought that was really interesting. When I figure out what it is, I'll let you know (LAUGH) and I can direct you to that reading. Next slide. Alright. So, here we are talking about Indigenous populations. Now, there's just a little bit about that, I think you're probably talking a lot about Indigenous populations right now. But early Europeans had a very mixed view of Canadian Indigenous people. On one hand, they were told Indigenous groups were gentle and receptive, helpful, eager to trade. Canada was the Garden of Eden with much opportunity, with natural and childlike gentlemen as partners. However, as time would pass, people back in Europe began to learn about the warfare and the death of Indigenous peoples and their movement from their lands.

And of course, they began to sympathize with what was happening in the new world. So, in order to combat this, an opposing rhetoric was actually invented to make it sound like Indigenous peoples needed to be feared and controlled. Terms like flesh eating primitives, savage, fast island beast like and crafty loathsome half men were common depictions in early writings about first contact. So, early art depicted Indigenous people pillaging villages, molesting women and children and murdering settlers. And at the time, it was believed that if Indigenous people didn't become extinct, that this was a biological fact. And then it was easier to believe that Indigenous people were savages, so that the act of colonialism and the removal of Indigenous peoples from their traditional lands would seem less cruel. Indigenous people needed help because they were savage and uncivilized, and Europeans believed that they would be better off if they adopted European culture and assimilated very quickly into society.

Otherwise they would just perish and die because they were clearly incapable of looking after themselves. But Indigenous people are basically made irrelevant in older Canadian literature and are not afforded these modern identities, but rather portrayed as non progressive bodies who remain as past people. Colonization continues using these racial stereotypes to its benefits. And in contemporary, when you start to see what people had to say about Indigenous people in the past, you can really see a lot of that, those undertones that continue in contemporary studies as well. Next slide. Alright. So, scientific racism, it is defined as the scientific/pseudoscientific technique that supports the belief of racism, racial inferiority and racial superiority. If the practice of dividing people into distinct races based on their phenotype. So, basically how they look is is how it's going to go down. Next slide. Alright. Here we are

on eugenics, so eugenics is, eugenicists believe that they could control society by manipulating its genetic composition.

So, just like cross-pollinating plants to make an ideal strain that is impervious to freezing their disease. They believed that they would be able to create a supreme intelligent race by restricting members who are deemed racially impure, unintelligent, or as effectively feeble minded. And that's importations, eugenics, a clear pseudoscience came into favor in about the 1900s. And by no other than Charles Darwin's cousin, sir Francis Galton. Next slide. Galton attempted to change race from a taxonomic concept to a biological one. So, for example, he used an anthropometric to measure the shape and size of skulls and then related those results to group differences or other attributes. So, this is a time where people get crazy about like all of people's skulls and see how many beads we can fit into there and this sort of thing. Some of this, it's all pseudoscience, there is no reality to any of this. But initially, his greatest support was actually in the United States and Britain and Canada becoming even more powerful when it entered the United States in 1907.

We have a lot of, you know, the abolishment of slavery. There's a lot going on with racial issues in the States at this time. So, Galton believed that the human race could improve if they selectively bred its citizens. And he introduced the theory of Eugenics, which later became the scientific basis for the superiority of the Germanic race. And he believed that the inherent traits of an individual could be perfected for the benefits of all society. And this is when things are really starting to get pretty scary. So, like Madison Grant, a prominent amateur anthropologist and supporter of eugenics, emerged in the United States and he became the director of the American eugenics society. And fiercely believed that the strength of the United States was being threatened by increased immigration and extreme levels of property. And everything about some of this anti-immigration sentiment in the U.S, I'm reminded of the past because you really see this. This never really goes away, it's always kind of been there in the background of the states.

Next slide. Alright. So, a little bit more here about our dear friend Madison Grant, who is absolutely no friend of mine at all. So, he is insistent that those deemed degenerate needed to stop reproducing because they were transferring their negative traits of feeble mindedness, criminal behavior, sexual deviance, poverty and genetic defects onto the next generations. His theory of the importance of supreme Nordic blood were blonde hair and blue eyes are most effective and stronger rated in his work, the passing of the great race in 1916. And so a lot of people want to attach this to Hitler in Germany, but the fact is that this actually, these ideas came from the United States in 1916. Grant further pointed out that the United States and Europe were facing a decline due to the loss of this pure Nordic or Aryan blood. Next slide. OK. Canadian Eugenics, in 1928, the Legislative Assembly of Alberta, Canada, enacted the sexual sterilization act. So, this 1928, it's not that long ago, the act drafted to somehow protect the gene pool, allowing for sterilization of people who live with disabilities in order to prevent the transmission of undesirable traits to offspring.

But it wasn't just people with disabilities, and if it was, it was disproportionately applied to Indigenous people in Canada. At the time also eugenicists argued that mental illness, learning disabilities, even epilepsy, criminal behavior, prostitution and sexual perversion were genetically determined and inherited. So, it was believed that persons with these disorders, sorry, also had a higher reproduction rate than the normal population. As a result, it was feared that this gene pool in the general population was weakening. During the time the Alberta sexual sterilization was in effect, 4800 cases were

proposed, of which 99% received approval. And this act was disproportionately again applied to those in socially vulnerable positions and outside of Indigenous peoples. And there was also quite a lot of Roman and Greek Catholics and Ukrainians that were also affected by these acts. Next slide. Hopefully everyone's doing OK. So, we'll check in. I know this is really heavy and I appreciate you staying with me today with this.

And again, if this is just too much, you're welcome to step away for a minute. Alright. So, let's talk about human exhibits. So, Europeans and Americans actually thought it was perfectly fine to display people from other continents at various fairs and human exhibitions at thousands of exotic and Indigenous people from all over the world were literally kidnapped, put on display in human zoos. Human zoos also sometimes called ethnological expositions or even Negro villages where 19th and 20th century public exhibits of humans. Usually in their natural or primitive state, which were set up by quite Afrocentric European presenters like Madison Grant, for example. The usual point of the display was to illustrate the cultural and racial differences between Europeans of Western civilization and non-European peoples. They were not usually intended as merely entertaining freak shows, but as scientific demonstrations of racial difference. And the usual approach was that white people were much more involved than others.

And when simply had to compare to see the differences to further the acts of othering Ota Benga, who was a Congolese pygmy. Was figured as an anthropological exhibit at the Louisiana purchase exposition in Saint Louis, Missouri, in 1904, and a human zoo exhibit in 1906, actually, at the Bronx zoo. So, amateur anthropologist Madison Grant, who was head of the New York zoological society at the time, with all of these racial ideas, eugenics and sterilization had Ota Benga literally put on display at the zoo alongside apes and other animals to show that this is the missing link. And at the insistence of Grant, the zoo director put Ota Benga literally in a cage and he was labeled the missing link. Thousands of people viewed this and taunted the spectacle and Saartjie Baartman, who paraded naked prior to Ota Benga in the early 19th century, was a Khoekhoe woman called the Hottentot Venus. She was considered unique due to her large buttocks, but she actually had Steatopygia which was a physical disability.

And she was told as a freak show exhibit, her body was the foundation for scientific racism. She would stand naked in front of men and many would compare her buttocks to that of European women, use them as a salient feature, and casting her as a savage. And early scientist then compared her breasts and her labia to those of European women. As you can see, things are getting really ugly. So, next slide. OK. So, the father of American culture, anthropology, Jewish born Boaz, is not interested in these theories that explain everything or these meta theories. And he also is sitting on these human exhibits and he's horrified by what he sees. He thinks this is an absolute waste of time. He's one of the most prominent opponents of scientific racism in the United States. As a sidebar, Madison Grant was involved in many opposing debates over the discipline of anthropology and eugenics against the Jewish born cultural anthropologist Franz Boas, whom he would not shake hands with on account of the latter's being Jewish, which was written in his in his memoir.

Both men had heated public debates and both put names in to run for presidency of the American anthropological association as one because they cannot imagine how racial and cultural studies would have changed had Grant won. Next slide. So, if Franz Boaz sounds familiar, it's because of his work at Ellis Island. So, he spent a large amount of time working with immigration officials in Ellis Island in 1910. He was supposed to assist the country in curbing this racial inferiority by taking various measurements of people's skulls. Again, back to the small thing, but what he found instead was that cranial facial

morphology or the dimensions of one skull had no bearing on one's potential intelligence. He also discovered that American born children of immigrants had different morphologies than their parents. And the variations in craniofacial morphology had more to do with environment and diet than it did with race. I think these people are coming from Europe, there's a lot of disease and famine going on at the time when they come to America.

This was the initial, the first generation that's coming. And then when he would measure the children, after he would see that this was not, that their cranial shape and changes and their health and their stature. And that actually was much better in America because they had the ability to eat better food and and less illness and this sort of thing that could affect children growing up. So, he rejected this eugenics and the notion that race determined one's intelligence and further concluded there is no merit to racial categories at all. He worked to demonstrate that differences in human behavior are not primarily determined by innate biological dispositions, but are the result of these cultural differences acquired through social learning. So, in this way, Boas introduced culture as the primary concept for just describing differences in behavior between human groups and as the central analytical concept of anthropology. So, this is where we're kind of getting back into ethnicity now, because he saw no biological differences, only ethnic perspectives.

He noted that there was always a cultural explanation for race and human behavior and that it didn't have to be reduced to stereotypes. OK. Next slide. And just to give a little bit of an overview about, you know, the damage that these sorts of studies created. Of course, after the first world war, Germany had a concept of this imagined community that would expand throughout Europe to be powerful and strong. And that was to separate from the Jews who are also blamed for the loss of the first world war and also from the Bible. There was a number of reasons why certain groups were being blamed in Europe. Hitler had an obsession with the notion of race and space or what they call lead and strong because the new area nation would need the space to expand. Grant's work was published in the German language in 1925 and was further enlightening to Nazi ideology. And this publication spoke directly to Adolf Hitler's concept of a strong national identity, when that clearly did not include Jewish people or anyone else who was deemed inferior.

And Adolf Hitler actually wrote Madison Grant, thanking him for his reliable data. He stated that Grant's book was his Bible. Madison Grant again studied this cranial capacity and the systolic index, just as many others were doing as genetic markers to determine the fitness of the subject. And Nazi Germany adopted these practices to then teach academies in universities and medical staff in hospital, and asylum, which was highly problematic. Next slide.

OK. So, hopefully I still have some of you with me and I just have a spacer here just so that we can have space to talk about this. If you want to ask any other questions, I'm open to anything. So, how has this history shaped how we see the other today? And from an Indigenous context, I guess, how has this history possibly shaped how, you know, our relationships with Indigenous peoples today? And where can we see this evidence of these legacies? And I guess, more importantly, and going into the next topic of Indigenous methodologies and Indigenous research, how do we keep these pasts in our head when we enter into the field. And we work with Indigenous people and recognizing that this is a reality for them. Thank you.

TANYA:
Thank you so much, Angie, for coming in and sharing all this stuff with us. I'm getting nice little(LAUGH) reminders from my previous degrees. This is pretty cool. So, yeah, I'm going to open the floor up to anyone, if anyone wants to participate and answer this question, give some thoughts or if they have any other questions for Angie. Now is the time. You can either do it in the chat or raise your hand up or just jump right on.

ANGIE:
Oh, I also see on here that someone's already started teaching their child phrenology, which is another pseudoscience as well, where you could touch a certain part of, you know, the cranial skull and it would determine the faculties if you were going to be, you know, a kind person or a, you know, insane or this sort of thing. But these are definitely things to think about because this is still the basis for science today(LAUGH). It is really shocking and it's been disproven. However, you can never really see where people are getting their information from and this is still the basis and the foundation for a lot of research, even if it is totally pseudoscience.

TANYA:
I find this fascinating because it's such a stark contrast to what I was raised to believe. You know, like when you were talking about disabilities and mental health, things as seeing as a negative. I mean, in how I was raised as people who have schizophrenia or have other mental health things going on or Asperger's actually seen as super special. And they have gifts, right? They have the gift of being able to speak with the spirit world. So. it's such a different way of looking at people and looking at the world right? Now, I can only imagine, like shifting perspectives like that. It's just so different and hurts your soul, you know.

ANGIE:
Absolutely. But this is where there's two ways of doing it, but there's there's more than two ways, there's multiple ways of seeing the world. And it's just that beginning stage where European thought processes is thought to be rational and scientific and that there's explanations for things. And we still have these values where it while science proved it well, science isn't true until it's proven untrue, because it's only true until it's proven untrue because that's the way science works. And like all of these things, they always change, right? So, for example, when I was saying about ethnicity and that Ukrainians were once considered to be an entirely different race. Now that's not true, right? And before prostitution may be seen as a mental disability, where now it's not, you know. So, things are always continuously changing. So, there's never anything that's hard written rule, but I guess the point of today's conversation was just that how this Western discourse really controls this overarching control of how we're expected to see the world without the recognition that other people see the world so differently.

And that is something that we all have to take forward into our research and with Indigenous people who have ethically been violated literally all the time, which is something we don't want to do to create more harm.

TANYA:
Not too many questions today. (LAUGH)

ANGIE:
I'm still here. (LAUGH)

TANYA:
OK. I'll give everyone about 30 more seconds. Yeah. It's heavy, it's heavy. Yeah. Lots of great comments here. Thank you so much Jane.

ANGIE:
I will be here, like I'm still going to be here for the rest of the time. So, if anything comes up, I'll keep an eye on the chat as well. So, thank you so much for the time today, Tanya, and everybody else.

TANYA:
Hey, thank you, Angie. If we can do a big thank you or an applause or however you want to react to Angie, just to thank you for her time and for sharing your knowledge with us today. Super appreciate it. Now you're getting the chat waterfall.(LAUGH) I'm always going to refer to it as a chat waterfall, that was one of our last guest speakers. She referred to it as in my mind. That's going to stay with me forever. OK. So, Angie, again, you're welcome to stay. You can listen to me talk for a little bit, if you need to head out. You do what you got to do.(CROSSTALK) Sweet. Let's get the ball rolling here. So, today we are going to be talking about research with Indigenous communities. And you all know how(LAUGH) much I think about language and the careful nuances of how we talk about it with Indigenous peoples. So, you always, that's why the with is italicized here, because you always want to research with Indigenous communities. You don't want to research Indigenous communities because that becomes very extractive where you're seeing people and Indigenous peoples in particular as an object to be taken away from, right?

Be careful with your language here. Next slide, please. There we go. So, if you're going to be venturing into any sort of Indigenous research, I highly recommend the book. It's called decolonizing methodologies by Linda Tuhiwai Smith. I will add it to our resources to here, decolonizing. And I always like to include this quote that she has as a part of any sort of presentation that I do about Indigenous approaches research. And what she says is the word itself research is probably one of the dirtiest words in Indigenous world's vocabulary. When mentioned in many Indigenous content, it stirs up silence. It cautions against bad memories, it raises smile that is knowing and distressful. It is so powerful that Indigenous peoples even write poetry about research. The ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful, remembered history for many of the world's colonized peoples. Now, the reason I like to include this quote is because it just, it directly makes me think of my whole family.

Because we've had people come into our community and do research and spend time with us, and then all of a sudden they're gone. We have no idea where they went, what they wrote about, or even remember what their name is, what their books name is. And that really puts a bad taste in a lot of people's mouths. You know, it just makes you feel dirty on a basic emotional level. And that's not something that we want to promote when we're talking about working with Indigenous communities because it's, you want to think back to relationality, right? It's about a reciprocal relationship. And when only one person or one group is benefiting from that relationship, then it's an abusive relationship. So, it's something to keep in mind at all times when you're doing this research, is that. It's not always research, isn't always seen as the best, most positive, it can also, as Angie's presentation reminded us,

that it can also lead to some like, I don't want to say excuses, but it provides some reasoning for people to do some pretty nasty things.

So, be careful. Next slide, please. So, this is where I want to caution everyone, it's emotional triggers-working with trauma. And this is a lot from my experience as working as an Indigenous librarian or a librarian, working within Indigenous initiatives. And any sort of research topic on Indigenous ways of knowing and being, even if you're working with Indigenous community, is really, you want to be prepared. Because there's a lot of topics that are going to come up that are very trauma informed, like intergenerational trauma that stems, even from the beginning of colonization, like in the age of exploration. Like as you were saying, it's kind of, even started way back then, but more recently it's kind of intergenerational trauma gets linked back to Indigenous origin or Indian residential schools. And trauma, it takes at least seven generations to kind of get out of the family lines. So, you want to be prepared as a person coming in community and as a person, if you're working with any sort of Indigenous group that there's trauma there.

So, you want to know the professional codes surrounding disclosure, rights? Make sure that people are safe, if someone discloses something to you, have some resources that are available to you. Like mental health resources, somebody gets triggered or you get triggered too, because this stuff, it's, you know, emotions. Everyone has them and it's normal and that's OK, but what we want to do is be prepared. So, think about how you're going to respond if someone gets triggered. And that's where having these resources available are really good. We're talking and having a relationship with an elder that we even have an elder. So, be prepared if someone else gets triggered, but also make sure that you taking care of yourself. Self-care is really, really important because the more that you take care of yourself, the more and better you can hold space for somebody else, right? Like if you're having a bad day, just as an example, you woke up on the wrong side of the bed and then maybe your child comes up to you and is also having a bad day, it's hard for you to be able to be there for somebody.

So, be aware of emotional labor on your own and as well take time in between sessions. If there's something that's really heavy, sometimes what I like to do is at least put an hour in between sessions. Or even try to think of other ways, I know to working within or with Indigenous communities or within the library system. What was really important to me is having a separate space, like having my own office so I could close the door and kind of stress. I can't even tell you how important it is for Indigenous employees to have their own space because this happens a lot. So, know who you are. This is where situating yourself is really important and we practice it on that first day. Knowing who you are and where you're coming from, but that does make a really big difference in terms of gaining trust in a relationship, right? These are all these soft skills that you don't really think about, but are actually really, really important when you're dealing with Indigenous community members. Next slide, please.

So, there you go. So, this is Métis Aunty advice and for those of you who know about Métis Aunty's, we'd like to give a hard truth.(LAUGH) So, basically it's not your place to put your emotional shit on communities. They have their own stuff going on, you're not their babysitters. This is taken years of experience, this is taken from my years of experience working with Indigenous communities in bunch of different contexts. So, basically, like what often happens is somebody gets hired and they don't really know much about Indigenous, anything and then they get put into working with Indigenous communities. Then that stress gets put on to the Indigenous community to actually trade this person where, like that's not entirely appropriate. You want to make sure that you're putting the right person in

the right space so that that stuff doesn't get put on to the community members. And I've actually had a bunch of different people talk to me about that in various different situations, but I won't get into that.(LAUGH) Basically, it's just take care of yourself and you will be OK.

Next slide, please. So, what is Indigenous centered research? Anyway, so these are some points, of course, there's going to be a lot other stuff, that's very different. Indigenous centered research is community led and I want to draw your attention to the point that I use led instead of based. I know a lot of people use community based when they're talking about Indigenous centered research. I would recommend to gets that because when you hear the word based, it means that there's an ending to it, right? It started there and now it's somewhere else. Whereas community led, that means that the community is a part of the entire process, the beginning, the middle and beyond. So, always want to incorporate that in your own research. Indigenous centered research also incorporates Indigenous worldviews. It is a very special research place where you can incorporate like spirituality into our research papers. I think we're reading visions and dreams into our research. It's purposeful, usually when you talk about Indigenous versus non-Indigenous research.

Indigenous researchers tend to do this, do their work because they're working for their communities and they're trying to basically help out their community in a bunch of different ways. So, oftentimes, at least within the library field that I'm used to, librarians come in, they get their degrees. And then they go back to their community and work within that space to help out the people that they grew up with, right? Whereas non-Indigenous researchers, they tend to get into, like Indigenous ways of knowing or Indigenous studies, just out of curiosity, right? So, there's a huge difference there and there's a lot of responsibility on Indigenous peoples when they're coming into the research field. It's also very personal and just because of the reasons that I just stated, it's also based on relations as opposed to neutrality and objectivity. Just like Angie was saying, Indigenous centered research has so many different perspectives. There's not one single truth like there is in Western sciences.

We recognize the fact that there's so many different perspectives. I can't even count these perspectives, even within myself, I can have different perspectives depending on what kind of movement in that day, you know. Indigenous centered research typically pushes against colonial boundaries with resistance, resilience and I will, so add another R in there, in that resurgence, right? So, resisting the colonial narrative, being resilience, the fact that we can take ourselves and just pick ourselves up, dust ourselves off again. But also resurgence in that we can put forth our own culture and show ourselves unapologetically. It's also about raising up Indigenous voices. Now, I'm thinking when I put this there, I was thinking about the citation politics. So, (LAUGH) you'll know that a lot of the resources that I share with you are Indigenous or by Indigenous authors and researchers. I do that actually very specifically because who better to talk about Indigenous research than Indigenous peoples, right?

So, you always want to make sure that you relate to the Indigenous voices in any sort of work that you're doing, because they're the ones who know themselves the best, right? Next slide, please. So, this is the Nitty Gritty. Next slide. Theory. OK. So, what is theory?(LAUGH) So, when you talk about research in general, you hear the words theory, method and methodology. Those are the three big words, so for those of you who aren't familiar with these concepts, theory is the idea or set of ideas that's intended to explain something about life or the world, especially an idea that hasn't been proved to be true. So, there are general principles and ideas about a particular subject. So, the way that I explain theory, it's basically like how I view the world. So, if you think about research as, like a toolbox, you have a toolbox

in your garage, right? In theory, is basically like how I would approach this toolbox. Do I even have a toolbox in my garage. Like, depending on where my biases come from, I might not even have a garage.

You know, all of these kind of external things that take into play, how you were going to approach this topic. So, because of who I am, I tend to approach topics within Indigenous worldviews, Indigenous feminisms and relationality. So, everyone is going to approach their topics differently depending on where their point of view is. So, some of our popular theoretical frameworks are listed here. Positivism, postpositivism, critical theory, constructivism. They're all very different, and I encourage you to kind of find out where you kind of situate yourself and wherever you are, that's totally fine. Next slide, please. So, and then we get into all of these words. So, last week, we talked a little bit about ontology, epistemology, archaeology. So, that actually informs your theoretical framework. So, again, the way that I see myself in the world will inform how I approach my research. And the theoretical framework then goes further into the funnel of methodology, right? So,(LAUGH) try to think about this method, this metaphor here.

So, how I would view methodology is the actual toolbox, right? It's the way how you're going to approach the actual research. So, the toolbox, it could be a big box, it could be a red box, it could be like a biscuit. Whatever it is, whatever it looks like, it's going to be different for everybody. Next slide, please. So, methodology is basically the strategy, the plan of action or process of design, lying behind the choice of the particular methods, linking the choice to the use of methods of the desired outcomes. So, it's how your knowledge is going to be gathered. So, think about your box, how's your information going to be gathered? How is it going to be collected? All of those types of things. Some examples of methodologies are our survey research grounded theory. In anthropology you'll see a lot of ethnography, which is observation. But typically methodologies can be divided up into two main categories, which is qualitative and quantitative. Next slide, please. There we go. I love this funnel.

So, once you have your theoretical framework, your methodology, you're going to go into the methods. So, the method is the actual tools that you have in your toolbox, are your tools going to be like monkey wrenches and saws or are they going to be crochet needles and yard? You know, it's going to be different for everyone. Next slide, please. But what a method is again, it's the tools and the procedures that you use to gather your information, to create your hypothesis. Next slide. So, this is actually a really common(LAUGH) mistake that people make is that they use the words method and methodology interchangeably. I want to remind everyone that it's not the same thing. Methodology is the approach that you take in gathering information, whereas the method is the actual tool itself that you'll be using, if that makes sense. So, metaphor again, toolbox, which is the actual tools in that box. Next slide, please. So, what is Indigenous methodologies? Indigenous methodologies is research by and for Indigenous peoples using techniques that are drawn from traditional knowledges of Indigenous peoples.

Next slide. So, let's get into qualitative versus quantitative with respect to Indigenous research methodologies. So, for those of you who aren't familiar with these two terms, the way that I remember the difference between them is qualitative is quality and quantitative is quantity. So, it's basically numbers versus stories. So, quantitative is all about statistics, numbers, often they use censuses, surveys, those types of things. And qualitative is quality, so you're spending quality time listening to people's stories. So, typically those are interviews that you will see or observational things that are going on. So, larger storytelling kind of things. That's how I see it anyway.

SPEAKER:
Next slide, please. OK, there's actually really common myths, like a common thought that Indigenous Studies does not often use numbers, that it's typically a qualitative research. Again, I wanna caution you on that because we like to explode binaries and not be put into boxes, of course. So, you actually can do quantitative research within Indigenous Studies. And Chris Anderson and Maggie Walter actually wrote this book on 'Indigenous Statistics', I suggest that you check it out. And they'll give you a bunch of different ways that you can approach it using numbers, but I wanna caution you again, that numbers could be really triggering, and the way that you're presenting your information could really perpetuate colonial violence against Indigenous Peoples. So, as an example, like if you are using - I've had a bunch of people do presentations in my classes using statistical research. And the research that they're using actually is, OK, how many Indigenous People have houses versus not houses?

Or what kind of dwellings are they living in? And they're not really realizing that they're pigeonholing Indigenous Peoples into this small space that does not necessarily make sense. So, just be careful on how you are presenting your information, and try to always present Indigenous Peoples in a positive light. Because when we are doing presentations like this, we do have a responsibility of presenting people the way that they want to be presented. And I mean, typically when you're presenting about a group, people don't often like to be presented as small or inferior or anything like that. So, just be careful. And also the fact that numbers in itself can be triggering because of the residential schools, right? Where children were actually, they didn't have names, they were just numbers. So, absolutely, you can do Indigenous statistics, but be careful, tread lightly. Next slide, please. OK, so why would we even use Indigenous Methodologies in the first place? So, first of all, it's a recognition of colonial past.

And it's really important to recognize the past, especially having, as difficult as they are having presentations like Angie's because we wanna recognize the past so that we don't make the same mistakes over again, right? And I mean, that's what happens in history, even using that example of Hitler. I mean, Napoleon made similar mistakes in going into Russia, you know, like there's so many examples in history that we can draw from and learn from. But oftentimes we don't. So, Indigenous Methodologies, they resist those colonial narratives in that, like, here we are Indigenous Peoples, we are here too, and what we say matters and how we say it matters. And in doing that, it's resurgence of Indigenous Cultures and Indigenous Ways of Knowing and Being. I'm hesitant to use the words culture now. Now, that Angie has said that (LAUGHS). Thank you. You've blown my mind. But resurgence, I mean, it provides us a space for us to unapologetically be Indigenous and present ourselves in the way that we want to be presented, right?

And there's a lot of power in that. And so, empowering ourselves as Indigenous Peoples is a very - it's important. It's really important. And I mean, there's no other way to say it other than like, it's really important for our confidence and everything else. It's also about Insider/Outsider Research. Now, I can't remember off the top of my head which author talks about this, Angie, you might know. But the Insider/Outsider Research in that... Robert Innes, there we go. I was thinking it was Robert Innes. But Insider/Outsider Research is what that saying is like people who are inside the community and people who are outside of the community. So, that provides so many different perspectives, especially when it comes to relationality and relationship building, right? Like you come into your research as an outsider and leave it as an insider, right? Or for someone like me, I didn't grow up in St Ambrose as like my other relatives did. So, in some ways, I'm an outsider to my own family members.

And I know oftentimes in Western ways of knowing that insider/outsider, they don't tend to value Insider Research because they say it's non-objective. However, I would argue the opposite because when you're an insider, you actually have more responsibility to that community. So, your research actually comes out better because you want to be accountable to those who you are working with, right? Preventing research extraction, we talked about that before. It fosters Indigenous self-determination and that kind of goes into that resistance resurgent piece. It's also about combating power dynamics in traditional research practices. And that, again, it goes back to that resisting of colonial narratives and us being able to tell our own stories. Next slide, please. OK, so these are different types of research methods. Storytelling, storytelling is one. This is actually one that I use my own research. So basically, what I do is I go hang-out visiting, I will add that that to the list as well.

But visiting can also be a type of research method as well. Just going to your family member's house, asking some questions, being very informal, turning the record button on. That's a method of research. And storytelling as well can be doing that too. Personal reflection. Oh, I did put visiting on there. Sharing Circles. For those of you who don't know what Sharing Circles are, these are actually really good pedagogical tools as well. And my son, actually, my son was talking to me about Sharing Circles and Talking Circles. I was like, "Wow, they're doing it in Grade 1 now? That's really sweet." But Sharing Circles is where everyone sits in a circle. And depending on what the purpose is, there's a specific intention that's laid and everyone individually talks first, for however long that they wanna talk. And then it moves to the next person. Sometimes there is like I was telling you a few weeks ago, there's a talking stick just to give people their turns. But Sharing Circles are really important because it teaches us to sit and to listen.

And it teaches us a different type of empathy and emotional intelligence that you will otherwise get. Ceremony is also an Indigenous form or an Indigenous method. It can be formal or it can be informal. So, ceremony in a formal way, you could be going to a Sundance or sweat lodge, you can go to a powwow. Or you can do something more informal, like cooking with your aunties, like that can be considered a ceremony as well, or even doing mindfulness practices. When you're doing those mindfulness practices, maybe some memories pop into your mind, you know, you could use that as a research method as well. Art creation is a big, big, big one that's coming out in Indigenous Studies. I'm surprised it hasn't been out there more, but I'm seeing it more and more now. It's basically like using things like beadwork, quillwork, moose hair tufting, any kind of art creation as a part of the research process. And as an example, there is a woman in the Faculty of Native Studies named Tara Kappo, and she's doing her dissertation on - actually, it was her master's thesis on beadwork.

And what she did, she actually, as a part of her research, she was beading. And the research methods that she used was actually the process and the thoughts that came out of her mind as she was beading, right? It's like a self-reflective process. There's also dance and there's tons and tons and tons of other Indigenous Methods that I didn't even think of that could be added to this list. Next slide, please. So, the thing is with Indigenous approaches to research is that there's a huge, huge, huge, huge, huge ethical piece to it because the process is as important as like, it's as important as the process itself. Next slide, please. So, here's some ethical research, some ethical considerations when you're doing your research and when you're preparing for something like a research ethics board application, anything like that. Number one, again, situate yourself. This lets us know who you're accountable to. And you want to identify yourself with your background and the presentable biases that you bring to the table.

Next slide, please. I always look for this in my papers (LAUGHS). And there's Cultural Protocol. We talked about this again. These are just one of those recurring themes. Actually, I don't know if the link works for the Elder Protocol and Guidelines, but this is the guidelines for the University of Alberta. It was made many, many years ago. So, I personally think it's a bit out of date now, but you can always use it as a basis. Essentially, Elder Protocols within the U of A is Elders get a $300 honorarium. They also get Protocol which tends to be tobacco or prayer flags. If you are giving tobacco, because it goes into the earth, I suggest that you get like an organic type of tobacco if you can. Otherwise, Elders usually tell you what to get. I've had an Elder just say, "Hey, get me a box of Marlboro and we're good." So (LAUGHS) it really depends. So, Protocol, it differs among different Elders and communities. And we're gonna hear more about this next week. Next slide, please. So, consider these cultural things like who are we researching for?

That is the number one question that I would suggest you would ask yourself and your research team whenever you're working with Indigenous communities, like, what is the point of this research? Are you researching for the university? Are you researching for your work? Are you researching for yourself? Are you researching for the community? That's a really, intention is really important here. I know it seems so subtle, but it makes or breaks your research and the relationship that you have with Indigenous Folks that you'll be working with. So, who will benefit from this research? This is another big question. If you are doing your research because you want to complete your dissertation and move on with your life, get tenure or whatever, I will tell you that that is not good enough. You don't wanna go into communities and just go in there for self-serving purposes. That's not OK. There's been so much history about that. That just needs to stop. I would recommend that you have a relationship with the community before you even start to have a research topic in mind.

That way it's not extractive and it's more reciprocal. So, who will benefit from this research? The answer always needs to be the community that you're working with. I mean, it can be both you and the community, of course, in terms of reciprocal relationships. But if it's just you, again, that's a sign of an abusive relationship. So, when you're actually doing the research and analyzing the information that you have, you also wanna consider the story that you want to tell. You know, researchers are just - they're storytellers. We're all storytellers here. So, we wanna be cognizant of the story that we're putting out into the universe, right? So, you wanna be careful about things like stereotyping. Now, Duncan McCue, he talks about the 3D's of Indigenous People in the news. And it's typically the 3D's. It's Indigenous Folks are either Drinking, Dancing, or Dead. So, we wanna avoid these stereotypes. We have that responsibility and I guess certain powers. We wanna elevate, uplift Indigenous voices and present them in a respectful way.

So, part of that is avoiding stereotype and avoiding cultural appropriation. Next slide, please. Collaboration. I think this might actually is be the last slide. I just got a time reminder. So, there we go. Collaboration, this is the difference between working on and researching with Indigenous Peoples. So, these are things and steps that you wanna do before even working with an Indigenous community is asking yourself, number one, how will they benefit from the project? What are your current relationships with the community? Like if you do not have relationships established already, it's gonna take some time. And that's something that a lot of universities are making that mistake in that they'll hire somebody for a six-month, I guess, a six-month contract, and then they'll expect them to go into the Indigenous community. Whereas like it takes years, it takes years to build those relationships. I mean, for myself and the Native community in Edmonton, it's taken me five years to be where I'm at.

And it's a lot of work and it's a lot of rewarding work. But if you don't have a relationship with the community already, I would stop there and start on your relationship-building before you even go into the research processes. So, also ask yourself about the research process and how transparent you are in your research plan. So, what I do in a lot of my research and also as a podcaster is I include the interviewees or the "subjects" as a part of the research process. So, they see my research ethics application, they see the questions that I'm gonna ask them beforehand. For the podcast specifically, I even give them a copy of the audio recording and they listen to the audio recording and they let me know what they want in what they want out. Because sometimes when you're talking, you get into storytelling mode, you're not thinking about who's going to hear this, you're not thinking about you complaining about your boss or something like that, right? So, you always wanna give people the option of putting their stamp on things, right?

So, if you do an interview, show the person their interview, the transcription and ask them if there's anything that they want to cut out at that point, and let them be in control of their information, right? I know within the Canadian copyright, technically, the person who gathers the information is technically the owner of the information. However, in Indigenous Ways of Knowing and Being, that is their information, the interviewee and the interview, that's the information for the person we interviewed, right? And we wanna respect that. So, make sure that you're transparent the whole way through. And what points are you entering your research and connecting to community? Again, that's back to that community-led process. You wanna make sure that they're part of everything or the whole way through, right? Just to prevent any sort of abusive relationship with the community and making sure that reciprocity is respected. Next slide, please. Oh, there we go. Consent and Ownership. That's exactly what I was mentioning previously.

This has to come from the community where Traditional knowledge and Oral Traditional comes from. So, the way that public domain works is things enter into public domain after I think it's about 100, I don't know, at least 50 years after somebody's passed away, but that's within a Canadian copyright system. Time limits don't actually apply to Indigenous cultural property. So, if you're ever working with Traditional Knowledges, Traditional Knowledge always belongs to the community where it came from. Also, you don't want to publish any material that is in breach of Protocol. So, that means like not everything is appropriate for publishing. And that goes back to like some Traditional Knowledges aren't supposed to be reported. For example, some honour songs aren't allowed to be recorded. Some Sacred Stories are season specific. And not avoiding by these Protocols, it echos that colonial mentality that Indigenous Peoples are just there to be studied, they're a possession, right? They're not a human being that's worth that time and relationship.

And we always wanna avoid that. We wanna treat people as they want to be treated, right? So, try to abide by the Local Protocols as much as you can. Next slide, please. Compensation. How much time do I have left? Five minutes, lots of time. Compensation. Again, who benefits from this research? We'll often see within Indigenous communities, a researcher coming in, publishing their book and becoming famous or getting lots of compensation from book sales and stuff like that. And the Indigenous community doesn't see anything from that. So, you wanna keep compensation in mind as a part of your relationship-building, right? Collaboration and consultation. It takes time and it takes emotional labour. So, remember that publishing your research, it generates wealth. Ensure that you're contributing to... You're contributing and you're basically collaborating and compensating the Indigenous Peoples that you are working with, both financially and also professionally. So, if you're consulting with the

community you should be adding your that community as a part of the authors or as part of the collaborators in your project.

Actually, I just had a talk recently with one of my friends, she's in the science field, her name is Alana. And she was telling me about there's one research project where they actually had the caribou sitting at the table and the caribou, like not only did they have to think about it from about the research topic from a human perspective, but they also had to stop, take time and think about it from the caribou perspective, like, how are the caribou gonna be affected in all of this? And taking that into consideration 'cause that's relationality, right? It's respecting our human and also our non-human relatives. And these are things that you can do in Indigenous Research. Like there's no boundaries, like we can approach research whatever way that you'd like. I think it's really fun. I like to push the boundaries a lot, but that's just who I am. Next slide, please. There we go. At the end of the day, it's all about relationships. I say this a billion times over and it's gonna be drilled into your brain by the end of next week.

It's all about relationships and relationality and how you treat each other, both in reciprocity. So, having a good relationship so that you can move forward in a good way. Even Indigenous Research, if you have a really good connection with the Indigenous local community, they'll tell you how to do things. And if they tell you, if you've made a mistake, that's actually a really good sign of a positive relationship because you've created a safe space for them to share more about themselves, right? So, I always wanna poke at you always about relationality and relationships 'cause that's my jam. I think that's the last slide. Next slide. There we go. So next week, it's gonna be Thursday, June 23rd, we're gonna be reading Section 5, so that's pages 63 to 75. Do you have anything else to add before I let everyone go here, Gabrielle?

GABRIELLE:
No, I think people might have some questions. People wanna put them in the chat or turn on their mics because...

SPEAKER:
Yeah, we have a few minutes for questions if you guys wanna ask anything, or I don't know if Angie's still here, she might be open for questions as well. Hope she is. She's here. OK, I don't see any questions. But if you do have any questions, you can shoot me an email, do whichever or you can save it for next time. Yeah, it's a lot to absorb. It's a lot. But you guys, you're doing great. We're all doing great. We'll see you next week. Have a fantastic weekend. And hopefully, it's nice and sunny for everyone to get out. So, we'll see you next time.

GABRIELLE:
Everyone, thank you.