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# RESEARCH SPEAKER SERIES

# Indigenous Approaches to Research and Ethics

**October 4, 2022 | Tanya Ball**

Hosted by: Gwen Nguyen and Leva Lee



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**BCcampus**

Learning. Doing. Leading.

Since time immemorial, the səliłwətaʔt təməx<sup>w</sup> (Tsleil-Waututh), Skwxwú7mesh-ulh Temíxw (Squamish), x<sup>w</sup>məθk<sup>w</sup>əyəm (Musqueam), WSÁNEĆ (Saanich), and the Esquimalt and Songhees Nations of the Lək<sup>w</sup>əŋən (Lekwungen) Peoples have walked gently on the unceded territories where we are grateful to live, work, and play. We are committed to building relationships with the first peoples here, based in honour and respect, and we thank them for their hospitality.

# RESEARCH SPEAKER SERIES

Tuesdays at 11 am - 12 pm

**OCT. 4**

Indigenous Approaches to  
Research and Ethics



**Tanya Ball**

*University of Alberta*

**OCT. 25**

Design-Based  
Research



**Mariel Miller**

*University of Victoria*

**NOV. 22**

Equity, Diversity,  
Inclusion in Research



**Tanya  
Manning-Lewis**

*Thompson Rivers  
University*

**DEC. 6**

Community-Engaged  
Research



**Nadia Beyzaei**

*Emily Carr University  
of Art and Design*



# Indigenous Approaches to Research and Ethics



Fall 2022 | Tanya Ball  
Research Speaker Series: SFU BCcampus

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ORIGINAL MOTION PICTURE SOUNDTRACK

AWESOME MIX VOL. 1

MARVEL  
GUARDIANS  
OF THE GALAXY

# *Land Acknowledgement*

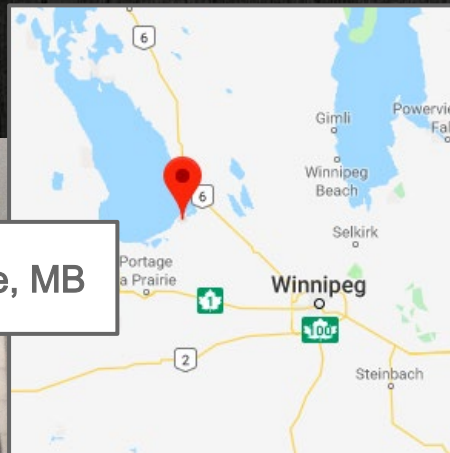
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I respectfully acknowledge that we are located and recording this lecture on Treaty 6 territory, a traditional gathering place for diverse Indigenous peoples including the Cree, Blackfoot, Metis, Nakota Sioux, Iroquois, Dene, Ojibway/ Sauteaux/Anishinaabe, Inuit, and many others whose histories, languages, and cultures continue to influence our vibrant community.

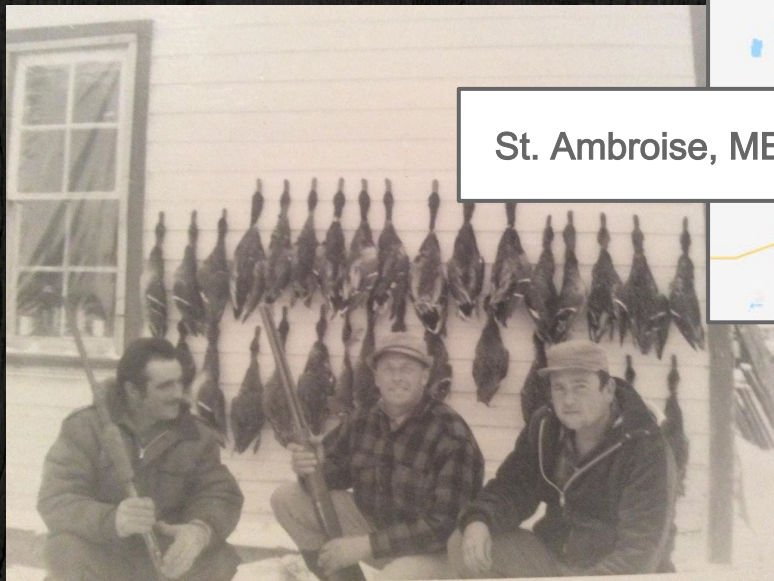
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# *Tanya Ball*

*Where I come from*



St. Ambrose, MB



# Tanya Ball - *Professional History*

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- MA in Spanish and Latin American History
- MLIS from UAlberta
- PhD Student in Faculty of Native Studies
- Indigenous Academic Librarian UAlberta Libraries
- Sessional Instructor at SLIS
- Sessional Instructor at Concordia AB
- Volunteer Organizer - Métis Confessions
- Book Women Podcast





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Ontology



Epistemology



Axiology

## *Ontology/Epistemology/Axiology*

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- These are Western concepts of philosophy and do not make sense within Indigenous Worldviews
- Instead of using this terminology, I suggest using:
  - Indigenous Ways of Being/Indigenous Worldviews (Ontology)
  - Indigenous Ways of Knowing/Indigenous Knowledges (Epistemology)
  - Indigenous Axiology

# *Problems with Western Thinking*

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- Patriarchal Knowledge: only white men can have objectivity
- Objectivity: based in mind/body split and logic of discovery
- Rationalism: human-centred paradigm and hierarchy of beings
- Ask only questions that support and reify these Western and settler colonial values (Moreton-Robinson)

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*Nitty Gritty...*



# *Theory*

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- An idea or set of ideas that is intended to explain something about life or the world, especially an idea that has not been proved to be true
- General principles and ideas about a subject
- An idea or opinion that someone thinks is true but for which they have no proof (Longman 2003)
- Examples of theoretical frameworks
  - Positivism
  - Postpositivism
  - Critical theory
  - Constructivism

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Ontology/Epistemology/Axiology



Theoretical Framework



Methodology

# Methodology

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Methodology: the strategy, plan of action, process or design lying behind the choice and use of particular methods and linking the choice and use of methods to the desired outcomes. (Crotty, 1998)

How knowledge should be gathered

- Examples of methodologies
  - Survey research
  - Grounded theory
  - Ethnography

Qualitative VS Quantitative

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Ontology/Epistemology/Axiology



Theoretical Framework



Methodology



Method



# *Method*

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Methods: the techniques or procedures used to gather and analyse data related to some research question or hypothesis. (Crotty, 1998)

**Method  $\neq$  Methodology**

# *What is Indigenous-Centered Research?*

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- Community-Led
- Incorporates Indigenous Worldviews
- Purposeful
- Personal
- Based on relations as opposed to neutrality/objectivity
- Pushes against colonial boundaries with resistance and resilience!
- Raises up Indigenous voices

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Indigenous Ways of Knowing and Being



Critical Indigenous theories



Indigenous Methodologies



Indiegnous Research Methods

# *Critical Indigenous Theory*

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Tools that seek to understand structures and power in settler colonialism by:

- Engaging with relationality, colonialism, and self-determination
- Rejecting colonial theories and epistemologies, which has promoted the erasure of Indigenous Peoples

# *Indigenous Methodologies*

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“Research by and for Indigenous Peoples, using techniques and methods drawn from the tradition and knowledges of those people” (Evans, Hole, Berg, Hutchinson & Sookraj 2008)

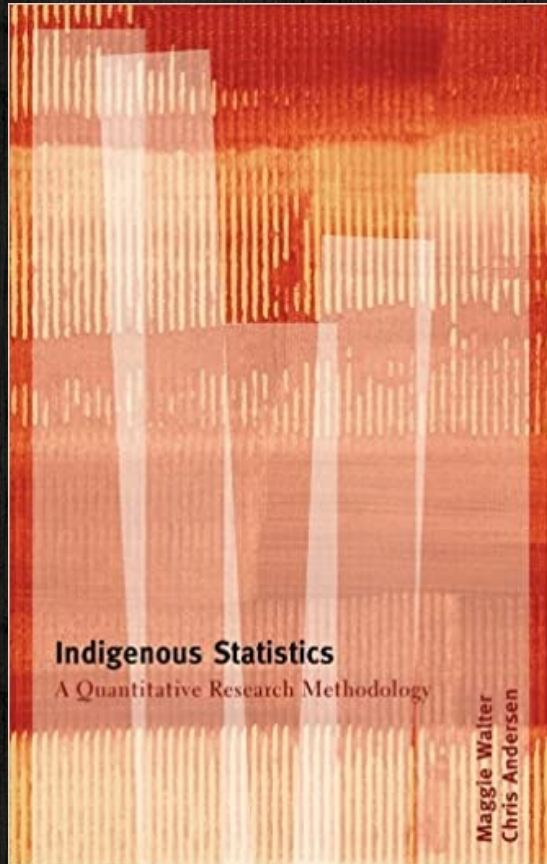
# *Why Indigenous Methodologies?*

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- Recognition of colonial past and of Indigenous Peoples
- Resist colonial narratives
- Resurgence of Indigenous Ways of Knowing and Being
- Insider/Outsider Research
- Preventing research extraction
- Indigenous self-determination
- Combating power dynamics in “traditional” research practices

*Qualitative vs.  
Quantitative Research*





You can do Indigenous Research with statistics. Check out this book!

But... be cautious because

Numbers can be triggering and the way you are presenting your information could perpetuate colonial violence against Indigenous Peoples.

# *Indigenous Methods Examples*

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- Storytelling
- Personal reflection
- Visiting
- Sharing Circles
- Ceremony (Formal and informal)
- Art creation (Beadwork, quillwork, moose hair tufting)
- Dance
- Plus more and more and more

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# Research *with* Indigenous Communities

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“The word itself ‘research’ is probably one of the dirtiest words in the indigenous world’s vocabulary. When mentioned in many indigenous contexts , it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful. 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.”

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- Tuhiwai Smith, 2012

# *Emotional Triggers – Working with Trauma*

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- Be prepared!
  - Be aware of emotional support available in the community and in the University
  - Know professional codes surrounding disclosure
  - Think about how you will respond if someone is triggered
- Self-Care
  - Be aware of emotional labour
  - Take time in-between sessions
- Know who you are
  - Situating yourself is crucial when working with communities

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# *Métis Aunty Advice...*

“Indigenous Information  
Literacy: nêhiyaw Kinship  
Enabling Self-Care in  
Research”



Jesse Loyer

# *Key Points*

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- Research and academia as violent, not just a mental exercise
- **Emotional component** of research: research shows that emotional dynamics affect research strategies and information literacy competency.
- *wâhkôhtowin*: model that inscribes that responsibility and accountability.
  - recognizes that those who teach information literacy are responsible not only for the mental work of research but also for providing an **ethic of care**.
- *pamihisiw*—the act of selfcare, attending to oneself, knowing when to take a break, to make sense of the research's effect on us—is a crucial information literacy skill.
  - Librarians should see building kinship and the resulting responsibility to create capacity for self-care during research as a fundamental component of Indigenous information literacy that combats the historical and ongoing violence experienced by Indigenous researchers in universities.

# *Ethical Considerations*

...because the process is as important as  
the process



# *Situating Yourself in Your Work*

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- This lets us know who you are accountable to
- You want to identify the following:
  - Your background
  - What potential biases you bring to the table

NOTE: We will be looking for this in your research papers

# *Cultural Protocol*

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“a means to ensure that activities play out in a manner that reflects the community teachings and are done in a good way” (Kovach, 2010)

## Elder Protocol and Guidelines

**Remember:** Protocol differs among Elders and communities

# *Cultural Considerations*

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Who are we researching for?

Who will benefit from this research?

Consider the story you want to tell...

- Stereotyping
  - Try to avoid the 3D's (Drinking, Dancing, Dead)
- Cultural Appropriation

# Collaboration

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The difference between researching *on* and researching *with*  
Indigenous Peoples

Before bringing a project forward to the community:

- How will they benefit from this project?
- What are your current relationships to the community?
- What is your research process? How transparent is your research plan?
- At what point(s) in your research are you connecting to community?

# *Consent and Ownership*

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This must come from the community where the the Traditional Knowledge and Oral Tradition comes from

DO NOT assume public domain

- Time limits do not apply to Indigenous cultural property

DO NOT publish any material that is in breach of Protocol

- Not everything is appropriate for publishing
- Realize that some Sacred Stories are season specific
- Not abiding by Protocol echoes colonial mentality

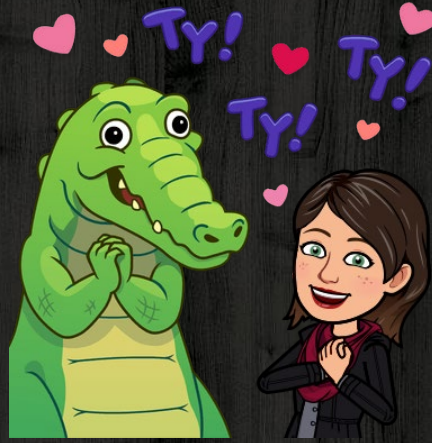
# *Compensation*

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AGAIN -- Who benefits from this research?

Collaboration and consultation takes time and emotional labour.

Remember that publishing research generates wealth. Ensure that Traditional Knowledge and the contribution of Indigenous Peoples are recognized professionally and financially.



**Tanya Ball**

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@MetisLibrarian