

**Transcript for Fall Research Speaker Series: Indigenous Approaches to Research and Ethics
BCcampus webinar held on October 4, 2022**

Host: Dr Gwen Nguyen and Leva Lee

Facilitators: Tanya Ball

GWEN NGUYEN:

Good morning and welcome and thank you very much for choosing to be here with us today. My name is Gwen Nguyen I'm learning and teaching advisor with BCcampus. Just a few housekeeping items that I'd like to go over before the introduction and our invited speaker for the session today. The session will be recorded, and it will be shared with any additional resources after the session. And you're welcome to keep your camera off and feel free to rename yourself to participant. Live captioning has also been enabled. At the end of the session, we would like to invite you to participate in a short anonymous survey. And we will pop the link in the chat. Your feedback will help BCcampus with growing, organizing more fruitful events to support the teaching and learning in post-secondary institution around BC. So this fall, we are very excited to be hosting the first Research speaker series. Offers all our research fellows at BCcampus, as well as scholars around BC, an opportunity to learn and to share knowledge, especially on alternative research approaches and perspective in our journey of enacting and enhancing accessibility, equity and diversity inclusion and also indigenization in higher education. So our very first topic of this speaker series is *Indigenous Approaches to Research and Ethics*. So one of the Indigenous research scholars, Shawn Wilson said that the thing I most want you to remember is that research is a ceremony. And so his life, everything that we do shares in the ongoing creation of our universe. And it's such an honor to be able to gather, discuss, and celebrate certain ways of knowing and becoming in this virtual space from different corners or BC.

So next slide, please. So I feel very privileged to do the territorial acknowledgment as an opening. Like for this session, as many of you and my colleagues here at BC Campus, I am committed towards the process of decolonization in education. Since I came here in 2015 to pursue my research journey at the University of Victoria. I fell in love with this place right at first sight. And I'm very grateful towards the land and the people that offer me a space to live, learn, and grow every day.

Today, I'm joining you from my home office in Gordon Head, Saanich. And I acknowledged but respect the unceded territory of the Lekwungen speaking people, including the Songhees Nations, the Esquimalt people, and the W̱SÁNEĆ people whose historical relations with the land continued to this day. And you're all invited to share your introductions, as well as the territorial acknowledgment in the chat, if you wish. Joining with me today are many team members from BCcampus. And I would like to acknowledge the special presence of my project partner, Leva Lee. Thank you very much for bringing this event to life with me. And I'm also like to thank Kelsey and Abigail from BCcampus. IT support in the backend. Thanks so much for supporting from the registration and with the support in the back end today. And now it's time for me to hand over to our wonderful speaker, Tanya Ball. I got a chance to know, Tanya as one

of the passionate scholar and inspiring speaker. In Indigenous ways of learning and teaching and researching from one of our FLO MicroCourse at BCcampus. When I first joined BCcampus this July. And I'm very impressed with the way that she introduces her topic. Research is considered a dirty word for many communities and especially Indigenous community. So I told Tanya that I can't wait to learn how to purify my research work with everyone in the session today. Alright Tanya, please take us on a long waiting learning journey with Indigenous approaches to research and ethics.

TANYA BELL:

Amazing. Thank you so much Gwen, what an introduction. So I've done a few sessions here with Gwen and I don't know many of you. So what I wanted to let you all know is one of my teaching, I'm going to say my teaching methods is I really like to start all of my sessions with music because it helps me ground myself and it also helps the students and a transition just to really relax into a topic because anxieties are really important thing. And when we're talking about sensitive issues, we want to make sure that we're looking after our mental health. Also, I, in terms of songs, I really like to use Indigenous songs and I like to challenge the pan Indigenous stereotype that we're all the same people and we only listen to pow wow music because we have all different sorts of many types and all sorts of different types of things. So I selected this song really specifically because it's amazing. It's so awesome. And I think many of you may know it. If you all are familiar with a small, little tiny independent film, called... You can go to the next slide too.

From Guardians of the Galaxy. We're just going to hang out, relax into this song and know that it's from an Indigenous artists. Go for it. "Come and Get Your Love " - Redbone I love that song. I love that song especially big as it really surprises people when Wait a minute, I know this song. It's so popularized now with the Marvel series, Guardians of the Galaxy that I like to just challenge students perceptions. This is a really good one. Cher is another big artist that people don't really realize are Indigenous as well. There's all different types of Indigenous artists from jazz to Country to everything else in-between, if you are interested in Indigenous history and music, there is a documentary, It's called the rumble. I just popped it in the chat. And you can learn a little bit more about Indigenous musical history. Super passionate about that, obviously, but I'm here to talk about Indigenous approaches to research and ethics. Another really important topic. So I am going to ask for the next slide, please.

Thank you. So for those of you who shared it in the chat where you're from. Thank you so much. Lots of respect for all of you. Lots of great territory acknowledgments in there. I want to include myself as a part of this. So I want to acknowledge that I am here. Actually, I'm actually recording my house. Where I'm located is on Treaty 6 territory, which is the traditional gathering place for Cree, Blackfoot, Métis, Nakota, Sioux, Iroquois, Dene, Ojibway, Saulteaux/Anishinaabe Inuit, and many others I'm also recording from Alberta in Canada. So Albert is actually the only province in Canada that has Métis settlement areas. So I wanted to shout out to Métis Region 4. That's the district that I'm coming from. So thank you. Hi. Hello, Tom shaky. Oh, wow. My name is Tanya Ball. If I can get the next slide, please.

This is a little bit about me, so I identify as a cisgendered Michif woman. And my family actually comes from a small Métis village that is Northwest of Winnipeg. I'd say it's about an hour-and-a-half. It's right at the base of Lake Manitoba. And for those people who are familiar with the area. Oftentimes people know it as the sandy beaches. Sandy beach. So this is actually a picture of me on the right enjoying the land and hanging out and the home territory right there. So I was actually born in Winnipeg, Manitoba, but I've been living here in Treaty Six territory for the last 15 years. So definitely Treaty six has influenced my way of knowing and way of being. But what I want to do is position myself. This is a really important research practice and just standard practice altogether within Indigenous communities. To basically, I guess, share where you're from and who you are accountable and where are your responsibilities lie is so my knowledge and my responsibilities are to my family that are from St. Ambrose, Manitoba. You see a picture on the left. This is actually a picture of my Uncle Norman and his buddies coming back from duck hunting. We are very marshy people. We love the water, put us near a beach and we are happy. That really influences our way of knowing and how we view and see the world. So I always like to pay homage to my ancestors whenever I introduce myself. Next slide, please.

This slide is basically my imposter syndrome coming to life. I promise you I know a little bit about this topic. I swear. Essentially I have a long history to academia. I have a couple of degrees. I like to collect them. They're like cards or something by now, but I just really love academia. I loved pursuit of knowledge. Right now. I am currently in my PhD in the Faculty of Native Studies at the University of Alberta. My area of study is actually in Mei Ti storytelling, specifically ghost stories and supernatural stories. And what we can view about religion and spirituality from these stories. And oftentimes they have to do with the devil and the [...] and all sorts of amazing characters. So that's where my research is. Historically, historically speaking, I'm also a librarian. I have a long history working in a bunch of different libraries within Alberta. I'm actually a sessional instructor at the School of Library and Information Studies. And I also am an instructor at Concordia, which is another university here in Edmonton. I do some volunteer work within the community as well. I do work with Métis confessions, which is a sexy storytelling evening for Métis folks and I'm a co podcaster for the podcast [...] which is a podcast, about, writing, editing and publishing Indigenous stories. I like stories. I really love stories. So hopefully I can share a little bit with you today. Next slide, please.

We're here to talk about some big words. These are words that often come up with an academia is ontology, epistemology, and axiology. So for those of you who aren't familiar with these words, what ontology is? The study of? The study of being. Epistemology is study of knowing and axiology is value like where do we place our value? And each of them feeds into each other. So who we are feeds into how we develop and process knowledge with, then places value on which not on specific knowledge sets. Right? Next slide please.

So I want to introduce these concepts because I think they're really important to provide a platform for how I'm going to approach Indigenous ways of knowing and being. But I also want to point out the fact that ontology, epistemology, axiology, these are all Western concepts from philosophy that don't necessarily make sense within Indigenous worldviews. This is, these are

the words that we use to describe these things. So I suggest using Indigenous ways of being or Indigenous worldviews to describe ontology. Indigenous ways of knowing or Indigenous knowledge is to describe epistemology. Also take note that there is an S after knowledge that is purposeful. The reason why is to challenge that idea that we are Penn, Indigenous, that we're all the same. There are a lot of different Indigenous groups were very diverse group of people, including the S really pays homage to the diversity within the word Indigenous. So lastly, we don't really have, I've only ever seen really Indigenous axiology, really seen it anywhere else. But I wanted to give you these words so that if you come across them in your research or in your future work that you kinda know what we're talking about. Next slide, please.

So these are some of the problems about Western ways of thinking. And when I say Western ways of thinking, I'm talking about Eurocentric ways of knowing. So knowledge that came from colonial settler knowledge. So it tends to be European knowledge. So there's a lot of problems with it. Number one is it's patriarchal. So for those of you who are in art history, how I interact with that is if you think about the Renaissance and the Enlightenment and all of the paintings that can come across in that area. It's always older white men that are being presented as the knowledge keepers and of those people who are able to philosophize. There's also a very heavy emphasis on objectivity, like trying to remain objective as possible. There is a myth. I'm going to save myth out there that objectivity and neutrality is possible. I really don't think that it is. Why is that? Because really we're all human beings and as human beings we come with different lived experiences, right? So it's about acknowledging our experiences and our biases and realizing that we have different perspectives. But within a Western worldview, It's all about objectivity and finding a simple, a single objective truth. Just like in math, there's a single answer to the equation. It's also based on a mind-body split within academia and within our way of knowing and mainstream society. It's all about the brain and the mental peace. And oftentimes we forget that we're also in a body were a bunch of different pieces. It's also based on rationalism where it's very human-centric, right? There is a humanist movement happened long time ago along with the alignment, right? But it's a hierarchy of being where human beings are at the top of the triangle. And as you go down, it's different beings. It's like flora and fauna and all different types of elements and things like that as you go down in a triangle. Problems with Western thinking is that currently academia and our ways of approaching research has actually set up on Western settler colonial values. So the questions that we ask, how we frame our research, everything along those lines, is based on this way of knowing, which it's very problematic. And we'll explain a little bit why. If I can get the next slide, please.

There's the nitty-gritty. So as you can tell, I really enjoy writing or doing all of my slides with little cartoon characters. I mean, we do slides as instructors all day logs. Really like to entertain myself. So there's me reading a book about the nitty-gritty next slide, please.

So the nitty-gritty about, like let's just talk about research for a moment. So we'll return to these concepts and in a little moment. But let's talk about research. So we want to mentioned theory. Theory is an idea or set of ideas that's intended to explain something about life, the world, especially an idea that hasn't been proved to be true yet. So they're general ideas or principles about a particular subject or a particular topic, also be an idea that someone thinks is

true, but they don't really have any proofs. So it's about hypothesizing about the world. So it's a theoretical framework. Some examples of this would be constructivism. And constructivism is about really hands-on learning. It's further the kinetic learners who need to, or who like to work with their hands and build something and learn that way. Also, you can approach things with the feminist theory. And feminist theory is all about sharing and sharing your ideas out in the open, right? That is a really fair to theoretical framework that is approaching to this next slide, please.

So theory, where does this all come from? It's, it's lots of funneling into each other, right? So ontology funnels into epistemology and axiology. And all three of these concepts really frame your theoretical framework. So how you engage with the world is how you weren't going to engage with your research. So it's really important to keep that in mind and identify your own biases. I were to say that over and over and over again. So theoretical framework that actually feeds into your methodology. So the way that I like to think about this is your toolbox, right? So your methodology is a toolbox. And everyone, if we all went to the store, we're all going to buy different toolboxes. I might buy one that is blue and sparkly. And all of these other things that perhaps might not even have, maybe all have crafting tools or something like that. So I'm not, I'm not that handy, but other people might have different, maybe more structurally uses everyone's toolbox is gonna look different. And every group of people and community is going to look different as well. So within the toolbox is the theoretical framework. So that is perhaps your garage or wherever it is that you're keeping your toolbox, right? Then. Even taking a step further of looking at this toolbox example, it's do we even have a toolbox? Why do we have a toolbox? What are we using it for? It's just taking a step backwards and looking at the picture bigger and bigger and bigger. Methodology is really, if you go to the next slide, please.

Methodology. It's a strategy, is a strategy or your plot, your action plan to get into your research. So it's the design behind your choices of methods that you're going to pick, right? So I've got my sparkly blue toolbox. What kind of tools am I going to put in there? So the tools are the methods. So some examples of research methodologies could be ethnography, survey research, grounded theory, ethnography. What that is, is it's coming in as an observer and you're observing, you're making your observations, right? So that is an approach to research that you can take. Really it's about qualitative research versus quantitative versus a mixed approach. So for those of you who aren't familiar with the word qualitative, I like to remember it by quality and quantitative by quantity. So quality, that's gonna be longer. Datasets like interviews. So our stories or storytelling, those are gonna be larger data sets that are very subjective, whereas quantitative is all about numbers and surveys, right? Quantity is numbers. Next slide please.

So again, methodology fees into method and method. That's your tool. What are the tools that you're gonna be using next slide?

Methods. These, if you want a specific definition, it's the techniques or procedures used to gather and analyze data related to some research question or hypothesis.

Next slide, I think I have some examples for you all. I think my examples are on the next slide. But if you go back, what I do want to point out is that method and methodology. I've heard some people use those words interchangeably. They are not the same. So just be cautious and be careful when you are talking about these things. Methodology is the framework and how you are approaching your research. It's your design and method is the actual thing that you're using the tool. So I didn't have any examples on the next slide. But before we move on, I want to give a couple of examples of what a method is. It could be, it could be surveys. It could be looking into doing literature reviews. A method could be an interview. It could be a observations into yourself. It could be historical analysis. It could be a bunch of different things. I'll give you some Indigenous examples in a little bit here. So next slide.

Now I'm ready. Thank you. Okay, So all of this is basically to provide a platform for me to talk about what is Indigenous centered research anyways, so I identify as Métis woman, so that means that I have my knowledge and how I approached this topic is definitely from a Métis perspective from Manitoba. Of course, I am influenced by treaty six folks because I've been living here for so long. But I always want to remind people of where my responsibilities are, where my knowledge is coming from. So for me, Indigenous centered research is all about community led research. And I specifically chose the word community led because this implies that community is a part of the entire process, the beginning of your research, even when you're starting to plan things. The middle and also the end, sometimes even beyond your research project. Whereas community based only implies that it begins and stops at the beginning. And we want to ensure with the Indigenous centered approach that the community is engaged throughout the entire process. It also incorporates Indigenous worldviews. It's purposeful, typically, it has a specific goal in mind. It's always personal. The reason why it's personal is because our knowledge systems really value our axiology is really based on relationships and relationality. Lived experience is seen as a very valuable form of knowledge. It's also based on relations as opposed to neutrality and objectivity. So sometimes that gets us into trouble with the research ethics boards because they don't like they want to enforce that objectivity and the neutrality. But sometimes the way that our research work is it's all based on relationships, which makes things complicated. Indigenous centered research has also, it really pushes against colonial boundaries with resistance, resurgence and resilience. Raises up Indigenous voices. What uplifts the entire community. Next slide, please.

Amazing. So this is the same flowchart, but I've switched it around to include more of an Indigenous perspective. So Indigenous ways of knowing and being really filters into Critical Indigenous theories, Indigenous methodologies, which makes it into Indigenous research methods. So this is the language that we typically use within Indigenous studies to describe these things. Next slide, please.

Okay, So this is Critical Indigenous theory. So this is the tools that understand the structures and power in settler colonialism through engaging with relationality, colonialism and self-determination. For those of you who don't know what self-determination is, it is the, it goes back to the community. Being able to decide who belonged to the community themselves. Self-determination is being able to define ourselves and who belongs to our community. Critical

Indigenous theory also rejects colonial theories and epistemologies which has promoted the eraser of Indigenous peoples. So as an example, if you are taking a historical approach to research Critical Indigenous theory would be to approach your work from, from a perspective where you are looking for resilience or resurgence as an example. And you can look through birth records, you could look through photographs, anything like that. So approaching things from by engaging with relationality as well as really, really important and relationality is relationships that we're all related humans and also more than humans and we have a responsibility to have a reciprocal relationship with each other. So next slide, please, sorry, this looks like a lot of information.

It's going to be a big information dumped. This is why it's nice that this is recorded. You can always go back and listen again. Indigenous Methodologies. This is different from just regular methodologies or mainstream methodologies because this is researched by and for Indigenous peoples. So the intention is to help community members and using techniques and methods drawn from traditional knowledges and knowledges of Indigenous peoples. Next slide, please.

Thank you. So why would you want to engage with Indigenous methodologies? It really depends on the intention of your research. If you're gonna be working with Indigenous communities, 100%, I would recommend that you engage within Indigenous worldviews or talk to the community. Talk to them about your research first. But if you want to include Indigenous research methodologies, these are some reasons to do so. Number one is recognition of the colonial past and of Indigenous peoples. That is realizing that colonization and colonialism is still prevalent today. I know lots of people talk about post-stroke, post-colonialism and postcolonial theory. But an Indigenous perspective is that colonialism is still alive today, so we're not in any post periods. It also resists colonial narratives, which there's an example there. So resurgence of Indigenous ways of knowing and being. Let's without an insider and outsider research. So this actually goes back to a scholar, his name is Robin, and I believe the article is titled, Who are you anyway? And it's all about, if you were an insider to research, you are actually considered to have more knowledge about and more knowledge, more context about a particular topic than if you were an outsider. So in mainstream, mainstream research, it's really valued to be an outsider. Whereas Indigenous methodologies says the opposite in that an insider is actually really important because number one, you have the passion, you have knowledge, you also have the community connections. It's also about preventing research, extraction and enforcing Indigenous ethics, self-determination, of course, and then combating the power dynamics of principle or traditional research practices. And the power dynamics, which we'll talk about in a couple of minutes. Next slide, please.

Okay, so let's take a step back and talk about qualitative versus quantitative research. So again, qualitative, it's like quality, quantitative is like numbers. Next slide please.

There is a general misconception that Indigenous research is only considered qualitative research. And I'm here to tell you that that's not true. You can do quantitative research within Indigenous studies as well and within Indigenous methodologies. There's actually a book by Maggie Walter and Chris Anderson. It talks all about Indigenous statistics. The only thing is

though, is that I would caution you because numbers can be pretty triggering, right? Numbers can be triggering. And the way that you're presenting information could perpetuate colonial violence against Indigenous peoples. So be cautious and be cognizant of the examples that you're using. Do the examples uplift Indigenous voices or do they go to undermine Indigenous voices, right? It's all about your intention. Next slide, please.

So here's some research method examples from an Indigenous perspective. So number one is storytelling. Just sitting down and then enjoying a story. Storytelling is actually, this is one thing about Indigenous studies. And what I've come to understand, the more that I engage with Indigenous research is that I keep talking about this funnel. Where things get more and more simple as we continue down. It's like an upside down, upside-down triangle. Within Western ways of knowing, it's all about trying to make things as simple as possible and as neutral as possible. Whereas, and exposing I guess, the simplicities and things. Whereas Indigenous research and Indigenous ways of knowing is quite the opposite. It's about exposing the complexities behind seemingly simple items. So storytelling, I mean, you see that and you think it is very simple and that it's maybe kids and things sitting around listening to stories, but it's very complex and storytelling as a long history, it's how we pass on our knowledge and how we connect with the land. It can also be, your method. Examples could be about personal reflection. I had a student actually that wanted that used beadwork. They did research on beadwork and their research was all about their personal reflection as they were beading. Rob Innes? Yes, thanks, Leva. She's got the right auricle. There's also about visiting, sharing circles. Visiting is actually really important. There is an article by Cindy Gaudet is called [...], and it is about just hanging out. The value of just hanging out and knowledge of that is disseminated. Just sitting around and enjoying a cup of coffee. That's also can be where intergenerational knowledge is shared, right? Because we're hanging out telling stories. And oftentimes there's three generations in a room. Visiting is really important. Sharing circles, ceremony, which ceremony can both be really formal like a sweat lodge ceremony, or it can be informal like something more like mindfulness practices. There's also art creation. Indigenous research methods really emphasizes creative, creative approaches to research. This is something that you can do as a part of your research projects. This is quillwork, moose hair tough thing. I've seen people do research on tan hiding, just pretty cool dance. And there's so many more different research methods, examples that you can use. It's about There's a research box. And I feel like Indigenous approaches to research is about exploding that box and really testing the boundaries of what is possible within research. Next slide, please.

So I think it's really exciting. So what I do want to put some emphasis on is researching with Indigenous communities. And the pronoun with is very important here because you never want to research on Indigenous communities. That's because that's more of a dehumanizing aspect and we don't want a really don't want to be extracted with our research. We always want to make sure that it is a collaborative process. Next slide please.

This is why. This is, this is a quote from Tuhiwai Smith She actually wrote a book be called Indigenous research methodologies. And she says this, "the word, the word itself, research is probably one of the dirtiest words and 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." This is, this is very true and I can say that for myself and my own family's history, our community has been researched many times and we've had a lot of bad experience with research because consultation and research ethics were not taken into account, right? So we always want to be cautious when we're working with community members because we don't want to perpetuate colonial violence right? Next slide, please.

So one thing to be aware of with is emotional triggers. And being aware that everybody approaches research differently, right? Be prepared. I've seen this at working as a librarian or being a student, and I've also seen this being an instructor. That research can be very triggering and it can be very emotional depending on what kind of topic that you choose. So be aware of the emotional support that's in your community from any type of perspective, whether you're a student or a professor, know the professional codes surrounding disclosure, around if you are interviewing someone perhaps, and they say something that causes concern, what do you do and when do you need to report to authorities? Think about how you're going to respond when you're triggered. And this is coming for me because I do have anxiety around this as well. So something that helps me is just to plan. Okay. What would I say that way when it does happen, I at least thought about it and have something to pull from my memory. So the best thing to do is self-care. Self-care when you're working with Indigenous topics that could be very triggering. Be aware of emotional labor. For those of you who don't know what emotional labor is, emotional labor is very, very, it's exhausting. It is very exhausting doing emotional work because you have to pull a different aspect of yourself along for the ride. So emotional labor is how do I describe it? It is it is putting your emotions on hold, almost to hold space for other people. That's one example of emotional labor. So take time in-between sessions. Take time in-between your research topics. Know who you are, situate yourself in your research. Positionality is very important. Next slide, please.

Okay. So I love this article. This article talks a lot about this and I'm calling it the Métis Aunty Advice. This is Jesse Loyer. She's a buddy of mine. She works at Mount Royal University in Calgary. She wrote an article about Indigenous information literacy. Next slide, please.

I'll talk to you all a little a bit about and I think that this is relevant, what she's talking about is the emotional component to research. And because we're talking about Indigenous approaches to research, I think that this is really important to remember, is that research and academia can be a really violent process. It's not just a mental exercise for a lot of different people. So you always want to remember the emotional component that comes along with it. It shows that the emotional dynamics affect research strategies and information literature competency. So if you are a student and you're going through your emotional stuff, or if you get triggered emotionally, it's really hard to learn because your mind is going 1 million miles a minute and you can't process the information. And likewise, this is important as an instructor as well, from an instructor perspective. So what Jesse lawyer really does is she, She's just approaching,

approaching research from a weird cultural wind perspective. So it's all about relationality and accountability. So we are all related to each other and therefore, we should try our best to help each other out, right? It recognizes the ethic of care. And sometimes we may be put in a position because we're all working within research, that we might see some powerful emotions and that's okay. But also know that you can self-care yourself too. So this is the literacy skill. Librarians and researchers, we really, it's about building kinship. That's resulting responsibility, capacity for self-care during research as a fundamental component of Indigenous information literacy. So basically this article, what it is saying is there's a, a very emotional components to research that we all need to be aware about. And because within Indigenous studies a lot of times there's very sensitive topics. So I really want to point out that things can happen and if you get triggered that that's okay. And just to be aware that there's resources available to help. Next slide, please.

There we go. So this leads into a conversation about what are some ethical considerations because the process itself is as important or more important than the final, the final project. Next slide, please.

Alright, so I've said this a couple of times already situating yourself in your work. We call this positionality. So this is about letting us know and us as in the listeners or the readers of your work, who you're accountable to. You want to be able to identify the following, your own background and what potential biases, again, that you bring to the table. I know if you work in talk with some elders and community, they'll say, Hey, who's your family? And it's all about, It's not to put you on the spot or anything. It's, it's how we're checking in with you to see how we relate to you. Number one week, we also want to know if, if we're cousins or something. So you talk about family and stuff. That's also really fun. But not to take that personally because it's not, it's not about anybody else, but more like we're trying to relate to you and seeing who you are responsible to and where your knowledge is coming from. So, oops, I forgot to take that note out. Sorry. Don't look at this last part. Next slide, please.

Okay, so cultural protocol is another thing to think about. So cultural protocol is a means to ensure that activities play out in a manner that reflects the Community Teachings and are done in a good way. So I put a link to the elder protocols and guidelines for the University of Alberta. They might be different depending on where you are all coming from. Obviously, you want to check in with your local community and see what everyone's doing over there and follow their lead. But cultural protocol, it is the red tape. It's the red tape that we want to try and avoid because we don't want to cause any harm or any more harm than research has done. Next slide, please.

Amazing. Okay, so here's some considerations. Who, number one question is you always want to ask yourself, who are your researching for and who is going to benefit from these research, intention is important here. So if you are researching for yourself and you want to get your PhD at the end of the day, then your intentions aren't. You have ill intentions? Let me say. So one thing you can do is there's actually a cultural competency quiz online. It is from, it is from Bob Joseph. And you can actually quiz yourself to see if you are the right person to be going into

community, to be doing research ultimately at the end of the day? Yes, I can send you the I got I saw that little message. I can send the link to the organizers because it's, it's a really good thing to look at. Because you always want to check in with your intentions and make sure that the person who is the people who are benefiting from the end of the day is the community that you're working with, but also yourself so that its reciprocal and balanced in a way that you're both happy with. So also, cultural considerations. Try to avoid stereotyping, avoid those big D's. In news media, we're always represented as drinking, dancing, or dad. We don't wanna do that. We don't want to do like cultural appropriation. Bright, try your best to stay away from that. We don't want to perpetuate any other. Next slide, please.

Here we go. I think I'm almost at the end, Carrie, I just see your thing, your question here. If you want to pop it in the chat, then I will get back to it because I only have a few more slides I think. But collaboration here, I've been talking a lot about this. It's researching with instead of on Indigenous peoples. Indigenous peoples, we want to be with them in collaboration. So before you want to bring your project to a community, again, ask yourself these questions. Who's benefiting? What are your current relationships with the community? If you are doing your PhD, e.g. it's usually a three or four-year program. Honestly, developing relationships could take five years or more because it takes a lot of time to build trust. And that should be okay. So I wouldn't engage with community unless you have a wouldn't do research with the community and tell having unless having previous relationships. So be transparent with your research plan. Have it as a collaborative process, say, Hey, this is what I wanna do and just see what the community thinks and be flexible. Next slide, please.

Collaboration, okay, consented ownership. This is a big concept, actually. Ownership, actually it's not a part of our traditional ways of knowing and possessing, possession and ownership is actually a colonial ideology. So this one's a really complicated issue. It's also complicated in the fact that e.g. if I was to take a picture of you, I would be the owner of that photograph. So I then get to decide how I take that picture of you and disseminate it. So something to be very cognizant about, don't assume public domain and don't assume that traditional knowledge is, fits within that public domain area because there's actually a special rules and protocols surrounding that. So don't publish material that breach protocol. So this is where community engagement super-important. Next slide, please.

Compensation. Again, who benefits from this research? If you are getting research, funding from your research handouts, some honoraria, collaboration and people should be compensated for their time and their emotional labor. It takes a lot out of you and sometimes people have to take time off of work to collaborate with you. Next slide.

I think this might be the last one. Yes, hooray. We made it team. I was worried, but we did it and I still have time for questions for you. Okay. Thank you, everybody for your patience and for me. I just dumped a lot of information from you. I know I just really wanted to get that Indigenous perspective across. So hopefully you can read, listen to the audio if you, if you are able to and want to if you have any other questions that I if I can address them right now, you

can shoot me an email too for tcball@ualberta.ca Otherwise, yes. Questions. Should I just look through the chat here, Gwen?

GWEN:

Yes. So I think that just some comments right now, but earlier, I think Carrie had one question.

TANYA:

Oh, okay. So the question is this. "I just had a question about doing research with urban Indigenous community in Kolowna. The Indigenous community both has local situated groups, but many folks are coming from diverse Indigenous families. One of my Métis Community partners indicated that they would like to work with myself and other others to do some projects focused on the diverse group. How do we figure out cultural protocols? Weird question?" No not a weird question at all, this is a question actually that this is one of the most frequent questions I get. This is perfect. Carry if you are wanting or anybody, if you're wanting to work with Indigenous folks, you do have to follow specific cultural protocol. And if you're working with elders, again, there's the link in the slides that you'll be getting that talks about the UA perspective, but depending on where you are, you will have different protocols. So how do you know this? The easiest answer I can give you is talk to the elder directly themselves. Often times, elders have helpers. In Cree, they're called the [...]. So you can ask the elder helper as well. It's best to ask the, to ask the individual because sometimes people, they, typically people offer tobacco, but I know in Métis culture, we don't often accept tobacco offerings is not within our worldviews depending on where we're from. And sometimes the medicines are different, right? So we hear on the prairies we do a lot of work with sage, whereas in BC they do lots of cedar work. So yeah, Carry to answer your question ask the elder and the community representative themselves, if you can. Otherwise, if they, if I would just do some googling, you can always look on Indigenous Twitter, which is hashtag #ndnTwitter. Yeah, Mary saying that tobacco isn't traditional in their territory either. Yeah, I have actually made made a mistake of bringing tobacco to the wrong person. Usually people are like, Well, I appreciate the offer. I appreciate it, but they'll probably kindly just says Okay. Okay.

Wendy, you had a question. Can you talk about the tension between research? Oh my gosh. Okay. So specific question and it's an important one because I've gotten into REB, conflict myself. So a research ethics boards, they are based on a western ways of knowing which again, doesn't fit within Indigenous worldviews. So often what I've had to do for my own research has changed the language into a way that makes sense in a western worldviews. So e.g. for, for my research that I do, It's very relational research. So I talked to the people that I know because they're the people that are in my community. So I talked to the people that I know. But if I brought that to the research ethics board and they said No, no, no, you can't talk to anybody that you've known before because that's not objective research. And that causes friction because that's how we do things as a worldview. That's how I cannot not do this this way because it's a part of who I am. It makes things a little bit more complicated. So for me, what I've had to do is just find a lot of loopholes and a lot of workarounds. So instead of saying visiting, I call it semi-structured interviews. Instead of saying, I found my I used my relations and my community connections or I didn't use, but I nurtured my community connections to ask for

interviews. I would say something like, I snowballed my participants. So it's trying to find the right language to work within the system, which is really difficult because that's what makes us code switch so many times. So very much a lot of tension there. So yes, absolutely. I tried to flesh it out a little bit. So I hope that you I hope that answers your question or stirs things into it. Plants, the seeds. I hope that you were wanting me to plant.

There's one more question from Cerry. Have multiple elders from multiple communities. You are recommending that we try to reach out to as many elders as possible? I want to say it depends on the situation, depends on the situation. So if you are wanting to do a project e.g. or hold a conference, e.g. I. Would reach out to one elder and ask them to help you and guide you along the process. And then oftentimes if it requires more than one elder, they will recommend someone else to work with and incorporate into the project. Because, believe it or not, we're still human beings and we don't always like everybody, sometimes conflict within communities as well. So you want to be a bit careful when it comes to that. Otherwise, okay, I had another idea. Would you have multiple elders from multiple communities, but at the end of the day, I mean, depending on where you're from, I'm from Edmonton. So we have a lot of different groups that are here. Cree, e.g. Inuit, Métis, Blackfoot. So what you can do is invite people to the conversation for your local communities or your community representatives. If you're working within a university, you can connect with the Indigenous Students Center. They'll usually have elders working there already and start small, invite one and build your community from there. But if you are looking for perspectives for research, definitely more voices is better than less. Okay? I hope, I hope that answers your questions there, Kari. Thank you for asking them. We have a few more minutes. I'm wondering if we have any other questions, But thanks so much for sharing everyone. I feel so happy with this ongoing and engaging conversation. Any questions?

I have a question from Brenda, depending on the urban population of Indigenous folks, individuals could be disenfranchised from roots. I e, elders may want to ask participants what they prefer. I'm not sure what I'm if I'm understanding this question here, Brenda, individuals can be disenfranchised. Meaning the suggestions. Yeah. Answer to the previous question. Yes. Then yes, absolutely. Thank you, Brenda. Amazing. Well, I guess there's no more questions for me, so I want to take this time to thank you all and invite you all to message me in the future. Otherwise, thank you so much for listening to me for the last hour. I appreciate you for your questions.

GWEN:

Thank you so much. And could you help with please pop the link for the survey in the chat. Please help us with some feedback so that we can develop more and more fruitful and professional development activities for us in BC. And again, you know, like this is such an important topic and thank you for a wonderful openings. Tanya. And in Vancouver Island today, the sun actually found it's so hard to wake up, but when, when it shines it shines brightly. So this is, I think this is a very beautiful way to open our research speaker series. When we think about research, we usually think of it as the breakthrough, like the hardball and the softball. When I remember one of the metaphors using in one of the research taught by Professor [...]

And the scientific research is usually like the hardball, when you go into the surface and then you break up that surface and we call it breakthrough. But our qualitative and social science research, when we think about it as a softball. And then when we touched the surface, we get some characteristics, some personalities, some things from it. We adopt it, we learned to walk alongside with each other. And the way that Professor [...], when thinking about the educator and researcher, we should think about how we can deal with environmental crisis. How we should learn to get along well with each other and how we should care about our also. So I really appreciate that you bring, I like the, the reminder that colonial settler knowledge still dominates our research. And it is really nice way to think about research as respect to reciprocity, if I say the word correctly. And relationality, the way that we come to research with deep listening, the way that we come to research, reflection and compassionate with the feeling of the hurt and the responsibility to act with fidelity in our relationship with what we have heard, what we learned and observed. So thank you very much for being with us here today, everyone. I look forward to seeing you all again and some more in our next session in October, November, and December.