

Transcript for Using the 5Rs as an Indigenous Research Framework (Nov. 26, 2024)
BCcampus Research Speaker Series session hosted on November 26, 2024
Presenter: Dr. Jean-Paul Restoule
Host: Gwen Nguyen

GWEN NGUYEN:

My name is Gwen and I'm a teaching and learning advisor at BCcampus. It is my pleasure to welcome you all to the Fall 2024 Research Speaker Series, November session. Can you believe that we are at the end of November now? Before we start, I'd like to go over a few housekeeping items. First thing is the session will be recorded and you're welcome to keep your camera off and feel free to rename yourself to "Participant." We also enable live captioning for accessibility. But please note that the use of AI chatbots to transcribe or to take notes in this meeting is not encouraged and permitted. So a special thank you goes out to my two incredible team mates, Leva Lee and Kelsey Kilbey. So Leva has been a wonderful partner for this project, and Kelsey has always been a wonderful support behind the scenes for all our research speaker series and many other teaching and learning webinars at BCcampus. So today, coming to you from my home office in Gordon Head, Victoria, situated on the traditional territories of the Lekwungen Peoples, including Songhees, Esquimalt and WSÁNEĆ Nations. This morning, I was thinking this time, last year, I was preparing to visit my family in Saigon, Vietnam, and join them for Christmas and traditional New Year. Unfortunately, we are unable to make the trip this year, but I still recall the sins of chocolate and candy cane candies that I brought for my niece and my nephew last year. I was thinking one of the key questions that the Indigenous scholar Gregory Cajete poses for all educators. How do we take care of our own selves? In the light of this question, as we come together from different spaces, different places, and different times, I invite you to engage in this brief activity to ground ourselves and meet each other in the here and now.

So think about a scent that nourishes our soul, something that makes us feel joyful, happy, warm, welcome, cozy. Maybe take the next 30 seconds to think about that scent and type the word in the chat, but don't hit enter yet. After 30 seconds, when I say go, we will hit enter together. I time on my timer now, 30 seconds. Okay. I hope that you type your word in the chat. Now, go. Okay. That's really nice. I see family. The scent of family lavender and the sage, cinnamon, Yes, Christmas tree. Thank you. I think it's going to keep coming. Yeah. With this flow of energy, everyone. Yeah, thank you very much for participating in this warm-up activity. I saw vanilla. Thank you. Yes. With this flow of energy, I'm delighted to introduce the speaker of today, Dr. Jean-Paul Restoule, a professor and chair of the Department of Indigenous Education at the University of Victoria. Back in 2017, when I was a doctoral student at the University of Victoria, I heard rumours about the new cool co-chair of the Department of Indigenous Education. Although I never had a chance to meet with Jean--Paul then, I attended some of his talks after the pandemic, and he was one of the first people. I thought of when considering speakers on decolonizing research. I'm very happy, actually also nervous and excited at the same time, when Jean--Paul accepted our invitation to join the series and share his insights on Indigenous research framework. You're indeed in very good hands, please welcome doctor

Jean-Paul with the topic Using the Five RS as an Indigenous Research Framework. Here you go Jean-Paul.

JEAN-PAUL RESTOULE:

Thanks, Gwen. I'm just going I'll try that. I will do that. Okay. So first of all, I just want to thank BCcampus for inviting me to give this talk today, and I'm looking forward to sharing some thoughts on Indigenous research in the short time we have together. Next slide.

I also wanted to thank Gwen for the land acknowledgment, and I am on the same territories. I really appreciate you giving that acknowledgement. I just want to say I came out here in 2017, as was mentioned, from Ontario, every day that I'm here it feels like such a gift and every story I hear from the people, from Lekwungen People, WSÁNEĆ People, every song that shared. I just feel great appreciation, humility, and respect. I'm grateful to be here. Next slide.

Just to give you an overview of how I'm approaching this talk, I wanted to get really basic. I'm going to start by locating myself, which when we do Indigenous research, it's a good idea to know what are some of your biases? What are your ways of seeing the world? Who are you in relation to the knowledge that you're seeking and sharing? I begin with self-location. Then I want to talk a little bit about what is research. Because when we start to put adjectives around words, it gets complicated, and especially when your adjectives are Indigenous and decolonizing. It can mean so many different things to different people. I wanted to get clear about what I mean by those things, and we can see there's some fine distinctions. And there's some overlap, of course. I think that will open up some good discussion. We can have some questions at the end of the talk. Right before that, I'll go over the five Rs and give some examples of how they have implications for the research we do, whether it's Indigenous research or decolonizing research or both. Next slide. Thank you.

Boozhoo. Jean-Paul Restoule nintishinikaas. Wajask nitootem. Okikendawt missing nicktoons. Anishinabe ndaaw. I just want to thank the Great Spirit for the beautiful day that we've been given, and every day is such a gift and to be able to share this with all of you as a gift, too. I'd like to think of my Anishinabe introduction to you as this web of relations that radiates outward from yourself to our relationship with family, with community, with nation, and then all of creation, everything is alive and we're all related. When I introduced myself with those 10 Anishinabe words, I was setting myself in relation to a set of relations that are family, community, and nation, and so on. Next slide.

This is our muskrat. Wauzhushk doodem is what I said. I carry the heart or hold the heart of a muskrat or we share that. That lets me know my clan identity and other Anishinabe folks who might share that clan were related, and we can know what our responsibilities are to the greater nation by what our clan duties and responsibilities are. Next slide, please. Thank you.

I also said, Okikendawt nitoochibaa, I am from the kettle-shaped islands in the river, and these are the islands here that are known as Dokis First Nation. I'm a member of Dokis. I

didn't grow up there. In fact, I didn't visit until I was in my 20s and was doing some reclamation genealogical work when my father and I went on a trip. He wanted to show me his grandfather's house and his grandparents raised him. And I can't really show you on here, I guess, where exactly it is, but some of that green to the right of the Dokis First Nation pin. That land there is subject to a land claim and our great, my great grandfather's house is on that land and is currently being used by Dokis as a hunting lodge. Next slide, please.

You can zoom out and get a sense of where is this. You can orient yourself if you know where Toronto is or Ottawa and you can see that it's pretty much due north of Toronto. Takes about 5 hours to get there. About an hour of that is taking the old road off of Highway 64. Maybe 45 minutes of that. Yeah, let's see the next slide. This is the nation Anishnaabek Nation. I said, I'm part of that nation, also French Canadian nation. I'm a mixed-race Anishinabe. This is the political organization and the member nations. You can see that surrounds much of the Great Lakes on the Ontario side as this is an Ontario organization. The next slide, please.

We get another look from nativeland.ca of where the Anishinabek People ended up on this great migration. If we had time for the whole migration stories, you would learn about our travel to the saltwater and back and where we stopped along the way. We really are all around the great lakes. Next slide, please.

One other view of that. You can see how that Canadian and US border is something we have people living on either side of that border. That's true of many Indigenous nations that that border was goes right through our traditional territories. Next slide, please.

Here are some of the Restoules from the early 1900s. That would be my great grandfather in the large picture with three of his kids and his wife there. In the top right is his father and mother. And that's Joseph Restoule. So that is actually, I don't know if you can tell. Sometimes in that photo, it looks like it might be a fancy collar, but that is his beard. And he was well-known for this distinctive beard that he wore. Next slide, please.

Then this is my family from about 25 years ago when we were doing that look for the house, and the house is in that photo in the top middle left. We found it and it was just based on my father trying to remember how he used to get there by boat when he was much younger, and we found it and it took the better part of a day to take the boat in and then wander through the unkempt grass and trees and forests and so forth, and to find it. When we returned, and St. Claire Dokis was asking us about our trip and said, how to go? We told him where we went and he said, Oh, why didn't you just take the road? It's much quicker. [Laugh The road didn't exist when my dad was growing up, but we took the road on subsequent visits, and it is much faster. There's my mom and dad getting a bit of a rest on that trip, and then you can see my aunt Jerry and my cousins there who had a role in raising my dad when he moved to Toronto in the 60s. Next slide, please.

This is my mom's side of the family. You can see me with my brother and my cousins at my cousin's wedding. In the lower photo is my mom's brothers and sisters who were alive at that time. You can see my great grandfather's, or rather my grandfather's house in the top right. This is a house that he built in North Bay, which is the opposite side of Lake Nipissing from Dokis. Yeah, he built that house, but then when the whole family moved out by the 1990s, then kids from down the road started using it as a place to have parties and one of them ended up burning down the house. That house is no longer there. Next slide, please.

I wasn't going to get into too much of this here. This is laying out how I entered into doing research. I was a student at the University of Windsor in communications, and there's a photo of me there with my sister-in-law, believe it or not, very young and with the Detroit skyline behind us. One of the first projects I worked on was with the Ontario Native Affairs Secretariat, working on understanding who are Métis communities and what are Métis rights, and that led into doing all kinds of subsequent research work. I did some work on Indigenous veterans and educating people in schools throughout Toronto about who are Indigenous people of Canada. I went on to do my doctorate at OISE in Sociology and Equity Studies. There's a photo there of me with the Indigenous Education Network Group, probably the year before coming out to UVic. Then I had various positions with U of T and with Trent University, working on different Native, Indigenous, Aboriginal research projects. Next slide, please.

These are a number of the research projects that I've been involved in that increasingly became what I would call Indigenous research. An early project was the Minobimaatiswin project, where we tried to understand what Indigenous knowledge do we take into the urban community and the city limits? Because we still are Indigenous when we leave the reserve and come into the urban centres which are largely built upon our traditional meeting sites. We wanted to understand as a collective, what role does Indigenous knowledge play in understanding ecological knowledge, language, education, and so on, arts. There were a number of spokes to this project. I was like a hub and spoke model. Then I did a project on understanding the sacred in research, and I started out as trying to understand what is traditional Anishinabe ways of seeking knowledge. And the Elders who we were talking to really kept giving us tobacco teachings and telling us we really needed to remember to start there. We had to start with tobacco. That became the "Tobacco Ties" article that talked about the necessary changes that happened as we consulted with Elders and traditional knowledge keepers. I did some work with what was called Taking Action 1 and 2 projects that was about understanding HIV prevention messaging among, I was going to say urban Indigenous people, but there was an urban component and a rural component, which then expanded to community-based components and then how do we share and network that knowledge across diverse cultures within the First Nations communities? Every Curve in the River has a Name was another project where we looked at understanding economy in Fort Albany, and that was part of a Social Economy Centre project. Then I was brought on to a larger project on groups that are under-represented in post-secondary education in Ontario, I was looking particularly at the Indigenous barriers to access to education. We had a little research group; there were six of us and we call ourselves the great six. That's the Chi-ninkwatwasooh And then we did fostering

student success and social studies, which led to this ongoing project that's just kept growing over the last 15 years of how do we teach understanding in Indigenous ways, and we've worked with many different Indigenous and non-Indigenous teachers and teacher candidates about how they are encouraged or discouraged to do Indigenous education work in school settings. There's so many others. But I may reference these as I'm talking about the five Rs. Next slide, please.

Just getting back to the basics like I was saying at the beginning, I just wanted to go through, What is Indigenous? What is decolonization? Then when we put one of those words next to research, what is Indigenous research? What is decolonizing research? Next slide, please.

When we talk about Indigenous, the way that it's often defined is that it's about originating from a particular place. For people, it's inhabiting the land before there's colonists there before colonization. We have a long history to that land. We have a relationship with the land. Within our teachings and our language, we hear the land is the source of that language. We understand that the cultural practices emerge from relationship to that land. Even our word for education has land in it, and it's what the land teaches us, how the land guides us. The land and our relationship to it fosters this really rich culture, a deep association with all living things from that territory and that land and our language. The culture really is about how do we ensure our collective survival? How do all the beings in that area continue to live in a good way comes out of cultural teachings that enable us to continue to live well. To pass on the means of surviving in that place results in teachings, it results in our knowledge, which we would call Indigenous knowledge. It results in our stories that are shared in our form of knowledge sharing and a repository of the knowledge that our cultures put together over a long relationship with that land. Through all of those things, values. To me, one of the things that really distinguishes one Indigenous or one First Nations culture from another are the expression of the values that are shared within that culture. The values typically are about ensuring a good life. In Anishinabe ways, that's known as Minobimaatiswin. There are different words for it in different cultures. But essentially, we're looking at teachings, knowledge, stories, and values that all are contributing to the good life and continuous regenerativity, and that's a goal is not just to leave things as they are, but to continuously contribute to the ongoing regeneration of life in those places. Next slide, please.

If we ask what is decolonization, decolonization has, if you break down the word, it's like moving away from colonization, that D in decolonization is a moving away from. That can be used in a way that's political, where you're talking about the restoration of jurisdiction or independence over decision-making, restoration of our education ways or our governance, and so on. In the same way a state leaves a colony and it becomes independent, and that's a form of decolonization, which is often on the broad political scale. There's also that meaning, which is much more individualized where we free ourselves from the effects of colonization. To be colonized, to have a colonized mind is to think in a certain way. And the experiences with things like residential schools, which were attempts to take that language and culture away and replace it with another way of thinking and being, ways of doing. When we talk about

decolonization, we could talk about moving away from those things, those effects of colonization that we carry with us in our minds and in our hearts. Colonization is an attempt to replace those Indigenous expressions of teachings and knowledge and stories and values with alternate teachings, knowledge, stories, and values. Decolonization is trying to restore those Indigenous ways of thinking, doing, and seeing and so on. Restoring our original instructions, and our knowledge is a form of decolonizing. What does that mean when we do? I've just got a message that my internet connection is unstable. Hopefully you guys can still see me.

GWEN:

Yeah. It was frozen a little bit for some of us because I saw the message, but now you're good. Yeah.

JEAN-PAUL:

Okay. So we'll hopefully be able to move to the next slide.

There we go. When we talk about research, research at its very core for just simplifying things. It's a systematic investigation or inquiry. So we have a process that we follow in order to ask a question about something and find out about it. We put research next to Indigenous or decolonizing, then we are essentially inquiring in a systematic way to come to a way of knowing about reality, whether we are using those Indigenous values, Indigenous knowledge approaches, storying, and so on, that is then our way into discovering more about how to know something about the world. Or if we do it in a decolonizing way, which is to move away from colonizing forms of doing that knowledge production. Next slide.

If we put research next to either of these words, like I was saying, Indigenous research is a way that represents and it embodies those Indigenous values, ways of being, knowing, of coming to know. I put a medicine wheel here because that was an approach we took with our Access Study to Post-Secondary Education. What we decided was, there are a plethora of studies and we did this, I think it was 2007 to 2010. There were so many studies already done on Indigenous students and why or why not they're in universities or colleges. And we thought, why replicate this? But all of those looks at Indigenous participation in post-secondary education, looked at just one element, really, which was the material. Why are these bodies here or not here? What are financial issues, and so on and so forth? We put all those under body. One of the teachings of this medicine wheel is that we are four aspects of being. We are bodies, we are minds, we are hearts, we are spirit. And having all of those elements and having them in balance is what makes us whole, and it's a striving that we're always trying to achieve that wholeness, that balance, which is why that middle point is so important because that's where they all come together. Striving to reach that balance point is what we do. We thought let's organize our research in this way. Let's try to understand how Indigenous spirit is supported or not in post-secondary education, how are emotions supported or not in post-secondary education. And minds and bodies. That's covered quite often, but we'll ask it in our own way. As we did our surveys and we did our interviews with questions that asked about these aspects of being, we were discovering new things, like having a strong spiritual

foundation actually was linked to greater success, greater retention, greater completion of programs. So I was a bit surprised because I'd often seen how pursuing a Western education was seen as in some way, taking people away from communities, making people less Indigenous. But actually, if they went in with a strong spiritual foundation and they knew who they were, they did well in school. It was an interesting finding. We also analyzed our data that way. We use those values about the balance between mind, body, spirit, and emotion to look at the stories that were being shared, and then that led to a different understanding of the knowledge that we were seeking. Not only were we asking different questions that might not be asked if you didn't have an Indigenous research perspective, we also had a different way of analyzing the responses. That's just one example of how we can do Indigenous research, and it comes out a little bit different than if you did it in a standard Western approach. Next slide, please.

This is the SSHRC definition of Indigenous research. I was on the circle that helped to define that with a team of scholars from across Turtle Island, well, what's now known as Canada, and we worked on that. Just want to show how it's difficult to define, and we struggled over every one of these words. But I won't dwell on that. Let's move on to next slide.

Decolonizing research. Now, this is where you might get folks who don't feel comfortable doing Indigenous research, either because they're not Indigenous or they are still young in their journey to understanding Indigenous ways, values, approaches, and so on. I count myself in that sometimes. I'm like, I don't know, I know enough to do this, but you can still do things in a decolonizing way where you can move away from this power relation that one culture, one state, one people has over another, and you can start to question that, and you can do things like validate Indigenous knowledge. You can believe what Indigenous people are saying, and that leads you down a path where your research becomes decolonizing. You can centre the concerns of Indigenous people and individuals. Oftentimes Indigenous people are seen in relation to some norm or some way that's assumed to be the norm. And so centring Indigenous realities. It lets us look at things in a different way. Then it challenges those Eurocentric norms that we have about knowing and coming to know. Then we can also oppose that power over process by changing our designs, making different choices in our research questions, and we'll ultimately have different outcomes, which hopefully, if we're doing decolonizing research right, we end up being aware of challenging and changing the disparities and inequities in society and in knowledge production. The point is not just to observe, but also to change the way that relations are for the better. Next slide.

Indigenizing research, this is another distinction. Is there something different between Indigenous research and Indigenizing research? Well, I don't know. We could get into the semantics of that. This is a picture of us doing our First Nations Schools Principals course. This is the pilot group. They were wearing two hats. They were all principals or people in leadership positions in band-operated schools who were going to be taking this course to learn more about being a leader in a First Nation school. But they were also wearing the hat of researching how the course was going. That's me at the front of the room there in the middle of the

horseshoe. And I'm talking and everyone just got their tablet, so they're totally ignoring me. But we were talking about how we were going to make this research serve the communities that we were in, and how were we going to make it respectful and responsive and reciprocal? The idea of applying the five Rs to a research framework for me, this was my first test of it was with this group. You've probably heard that saying, "Nothing about us without us." We were trying to ensure Indigenous voice was centred in this project even as half of this group or maybe a little less than half were non-Indigenous folks, but our advisory was Indigenous. Next slide, please.

If we're going to decolonize our research, then we want to bring these various principles into the research that we do that should frame and inform and improve the research that we do. If we approach it with the five Rs, which come from well, the four Rs come out of a Kirkness and Barnhardt article, and those are respect, responsibility, relevance, and reciprocity. Barnhardt and Kirkness, we're talking about how to improve post-secondary education for Indigenous people and they were saying, we've got to look at the four Rs, and if we're doing those things, then it'll improve the experience for those people. I felt like those four Rs are wrapped around relationship. That if you don't have a good relationship, whether you're a school, with the local community, or teachers, with individual students, and so on. How do you enact respect, responsibility, relevance, and reciprocity? They're just abstract concepts unless we have this relationship with one another that we're constantly negotiating and trying to improve and trying to understand one another. Those to me are the five Rs. There were additional Rs that have been mentioned in relation to Indigenous research, reverence, refusal, and responsive. I'll talk about those too. In terms of values and ethics that you approach your research with, I've always looked at our seven teachings, sometimes they're called the grandfather teachings, sometimes they're the seven sacred teachings, so we're not gendering them, but they are represented here on the slide too of wisdom, love, respect, honesty, bravery, humility, and truth. If we approach our process in those ways, I feel like we can't help but create something good. And we could get philosophical improve that you can have good intentions and still end up with a bad outcome. But there's something to be said about coming with those values that changes the way in which the relationships and the research happen. I'm aware if I'm going to have questions, I'm going to have to burn through the next little bit. Let's go to the next slide, please and talk about the four Rs one at a time.

Respect is having respect for the communities. That means you respect the knowledge, you respect the values that are from that place. You respect processes. What I mean by that is anyone who's done research with Indigenous communities knows that there's a different timeline that things operate under. You have to be prepared to slow down. Certain things take priority over your research. Even if it's a really participatory project and the community is behind it, there will still be certain things that interrupt and say, Okay, you know what? We have to take time to see to this family's well-being or the funeral stops everything that's happening in the community. We're not doing this research right now. Being prepared for those things are just some of the implications. "All stories are true" is something that a number of my partners have told me is that they come into conflict with Western knowledge in the sense that

their stories are treated as quaint or not that they are true stories that we should learn from. That's another implication. There's an expectation around visiting, gifting, ceremony, and it's different for every community. You have to know what are the traditions in the local and be prepared to work in that way or work with someone who can explain them to you if you don't know them. It can take time to learn those things before you're ready to do the work. Sometimes the relationship-building comes out of great respect for the community. You have to build the relationship before you can start to do the work. Next slide, please.

Relevance means ensuring the work is important to Indigenous people and communities seems pretty straightforward, but you can imagine there's a lot of research questions and processes that move forward with Indigenous people saying, Why is this happening? It's good to have the relevance whether that's including key people in the community from the beginning. We can't always do this, but if they can be involved in the design of the research and the setting of the questions and telling us what's needed, that's always a good thing. Sometimes it's important to use the methods that the community wants to use. I remember being part of this project where I was so excited about all the different kinds of participatory approaches we could use. We could use video, we could use basically all these alternative storytelling, visual storytelling methods, and the person on the advisory kept talking about questionnaires, questionnaires, questionnaires. I was thinking of all the limits of questionnaires and yet she said, that's what my community knows and is comfortable with, and they will take the time to do that. So do questionnaires. I'm like, Okay, you have to be prepared to listen to what you're told and do the thing that's relevant to the community. I also mentioned here reporting outcomes in ways that make sense to the community. Peer-reviewed journal articles are not interesting to community members, for the most part, they would like something in plain language. We've done different kinds of dissemination, whether it's a play, radio shows, very short reports with high-level outcome sharing. It's being mindful of people's time and being mindful of the way people talk. A lot of people don't use all the 50-cent jargon words we use in academia. It's important to speak plainly and use reports that do the same. Next slide, please.

Responsibility. I saw in Kirkness and Barnhardt's article that they were really talking about how non-Indigenous people have a role to play when working with Indigenous people, and they have a responsibility to change the social inequities that exist. The way that I've defined this in the last 10 years or so is that resurgence is Indigenous people's work and reconciliation is non-Indigenous people's work. It leaves different kinds of projects that we should be working on. I did a conscious reference here to Linda Smith's *25 Projects in the Decolonizing Methodologies* book that came out in 1999, I think, and has been in subsequent editions, revised editions since then. But the 25 Projects chapter, I like to recommend that to folks to see that these lay out what Indigenous people tend to want to work on as their resurgence projects. It's things like reclamation of names and history, restoration of control over education and things like that. You can check out those 25 Projects and see what would be the responsible thing a lot of Indigenous people are doing. Then allies have a role to play in supporting those projects, but they can also use their privilege to support Indigenous aspirations and work on making places better where Indigenous people have not felt welcome before, whether that's changing the

way schools are or court rooms are, and so on. We have to address those social challenges. Next slide, please.

Reciprocity. The simplest way to think about it is, how is the community benefiting? A lot of research goes and extracts knowledge and data and ideas from communities without giving anything in return. We want to be sure that knowledge resources are given back to community in some way. It's more than just like payment for here. Let me pay you for this knowledge, but that something is given to the community and they benefit in some way during the research, but after the research as well. For the relationship that you know sometimes when you go and do this work, that it's going to last beyond the visit. Being aware of that when you start. Next slide, please. Relationship. That idea that everything is related, everyone and everything is related. Our knowledge is relational too, we enter into a relationship with knowledge. Shawn Wilson in *Research Is Ceremony* talks well about relational accountability, and the way in which we relate to knowledge. It's not something that we own or have or can take or give, but rather we relate to. We enter into a relationship with this knowledge. Then we have a responsibility to treat this knowledge as we would any other relation, we would want to be in a good relationship with this person and not exploit and not cause harm to this knowledge. If we enter with the relationship to land, life, and spirit as we're doing this work, it changes the nature of the research. In that same way that it's relational, it's also dynamic and evolving. It's always changing as we do this work. Next slide, please.

Reverence, responsiveness. I often find those they've been written about by other scholars. But I feel like they can be collapsed. Reverence can be collapsed into respect, responsiveness can be collapsed into relevance. But refusal is an important one to think about, that Indigenous people have the right to refuse to do research. They can say that is not something we're going to participate in. We do not want to be part of this. You have to as a researcher respect that. There's certain questions that some communities don't want to ask and they don't want to engage in, and if you as a researcher think, well, we just have a right to know, I think we have to think about the community's right to refuse to look into some things. They just don't think that's a priority and they should be respected when they say that. Next slide.

Because we want to get to questions, I'm going to just handle this Indigenous research thing on the next slide.

I just want to say, if you're coming at this, you're not an Indigenous researcher, but you want to do research in an Indigenous way or respecting Indigenous processes, then these are some of the things you need to have, and it comes out of Shawn Wilson and his co-authors in that article. But It's about critical reflexivity, being able to put your own views and look at them from outside of them. It's hard to do that, but being really critically reflexive about how are you seeing this? How might others be seeing this? You need to be able to demonstrate accountability to relations in the community. This is something I really want to make sure I shared at some point is that I've been talking about the community all through this as though it's some monolithic thing that "the community" is all united in one shared perspective or voice.

But what you find when you work in community-based research or community settings is that there's a multiplicity of perspectives and voices and ways of seeing and doing things and trying to allow all those voices to be shared in some way as you do the work and figure out what you do share in common or what can we agree upon enough to proceed and consensus-building and that sort of thing is a really sticky, thorny, and time-consuming part of doing this work. That means patience. Patience is here amongst these qualities that you need to have as an Indigenous researcher. Being able to listen to all those voices and work at the pace of the community. Make sure that you're disseminating in the preferences of the community, whether they like that the more simple voice and wording and so on. Next slide. Yeah.

Just to wrap up, I wanted to share this quote from the RCAP hearings in the 1990s. At one point, someone said I think it was Marlene Brant-Castellano. They said to her, "Indigenous peoples have been researched to death. It's time to start researching ourselves to life again." I like that idea. I think we can do it. If we do decolonize our research, then we will do these things on the side of this slide. We will produce knowledge that's of benefit. We'll disrupt the power relations. We'll create and centre Indigenous ways of knowing, being, and doing and we'll lead to better life for everyone. I think we should have time for questions now. Next slide, please.

Yeah, just some wrapping up things, but we'll leave this slide up as we take questions. Gwen, maybe you've been monitoring the chat and can see what people are wanting to know about.

GWEN:

Thanks very much, Jean-Paul. Yeah. So we have seven more minutes to the end of the session.

JEAN-PAUL: Sorry, wish we had more.

GWEN: No. No problem. Yeah. It's wonderful. Yeah. I've been learning a lot, too. Angie popped in the chat, what the question, What was the slip that was skipped over? What..

JEAN-PAUL: The slide that I skipped?

GWEN: The slide that was skipped over.

JEAN-PAUL:

Not sure which one that was, but it would have been done in the interest of time.

GWEN: And the slides will be shared with the recording at the end of the session too, Angie.

JEAN-PAUL:

Yeah, and I'm willing to take questions too. If you look at the slides after this presentation and you say, What do you mean by that? Please write to me jpr@uvic.ca, and I can try and answer your questions.

GWEN:

There's one question from Val in the chat: "Jean-Paul, thank you. What are your perspective on compassion kindness as part of the principles?"

JEAN-PAUL:

Well, I think kindness is one of the key teachings, at least in the Anishinabe ways. They always say be kind. Be kind. The Elders are always saying that. I would say that's a really important principle when doing Indigenous research is approaching things in a kind way. I always think it's interesting to find the little paradoxes and where Trickster is working when we do this work is pointing out paradoxes. You may be doing work, especially if it's decolonizing work, and you're encountering resistance to Indigenous ways of being, doing, knowing, seeing, and well, let's just name it. There's a lot of racism. It's hard to be kind when you're encountering racism. But I think that you push things when you're kind. I think of one of my Elders who used to say, Do you ever notice when I'm in these meetings with those and he doesn't use terrible words to describe people as with those people who are so slow and thick-minded or whatever. He says, I just smile and they take what I'm saying in a kind way because they smiled as I said it to them. He would say the most cutting, critical things, but he smiled, and they just loved his smile, and I think that kind way of sharing difficult truths goes a long way. Thank you, Val, for asking about kindness and compassion too, I agree if you're doing these things with kindness, the process is respected by the people you're being kind to and with. It just makes everything go better.

GWEN:

There's not a question, but there's a VIU viewing party, and they said that they have a little group here at Vancouver Island University, and they want to say "Thank you to you, as well as BCcampus for sharing and building on this conversation. This has been a wonderful approachable and accessible introduction to this idea of history and experiences." Yeah.

JEAN-PAUL: Thank you. Kasha has a question. "What book are you reading?"

JEAN-PAUL:

Oh, my God. I have a stack of books that I should be reading and not necessarily able to get to. But let me see. Fiction wise. I've been liking Katherina Vermette's work. So I'm looking forward to reading *Real Ones* at some point. I've just become aware of some articles that challenge the way lit reviews are done, and so I'm looking forward to reading those a little bit more closely. No books per se, but things on how to decolonize lit reviews. So I'm interested in that.

GWEN: Yeah. There's a lot of thank you's in the chat.

JEAN-PAUL:

Well, thank you, all of you who are being so kind in the chat and for coming and sharing time with me today. I really appreciate it.

GWEN:

Thank you. We are at 11:57. I'm wondering if there's any final questions or comments that you have. But I see here like another waterfall jump off with a lot of thanks. As everybody, I've been learning a lot through you said that, let's get to the basic, but I think those fundamental and thoughtful sharings are very important for us, especially for myself as a non-Indigenous researcher who hope to find ways to adopt Indigenous approach to research and try to look at things from different ways and transform a little bit every day in our approach. So I will be sharing the last slide and promote the next session. Yeah. If you have any last comment or question in the chat, please put it in the chat, Kelsey will help me with popping the survey link in the chat so please help us with some feedback so that we can plan, you know, further series or any other professional development events for our audience.

Yes, please help us with the feedback for our session today. Our last session on December 10 will be on Creating Community of Care for Academic Spaces. Please join us and check out our winter series from January to March 2025 as well. Other than that, thank you for a wonderful session, Jean-Paul. And I hope you all have a great afternoon for the rest of the day wherever you join us from.

JEAN-PAUL: Miigwec. Thank you.