

Indigenous Research Through an Indigenous Worldview

AIHEC Behavioral Health institute – 2018

June 17, 2018

University of Washington

Sweeney Windchief, Ed.D.

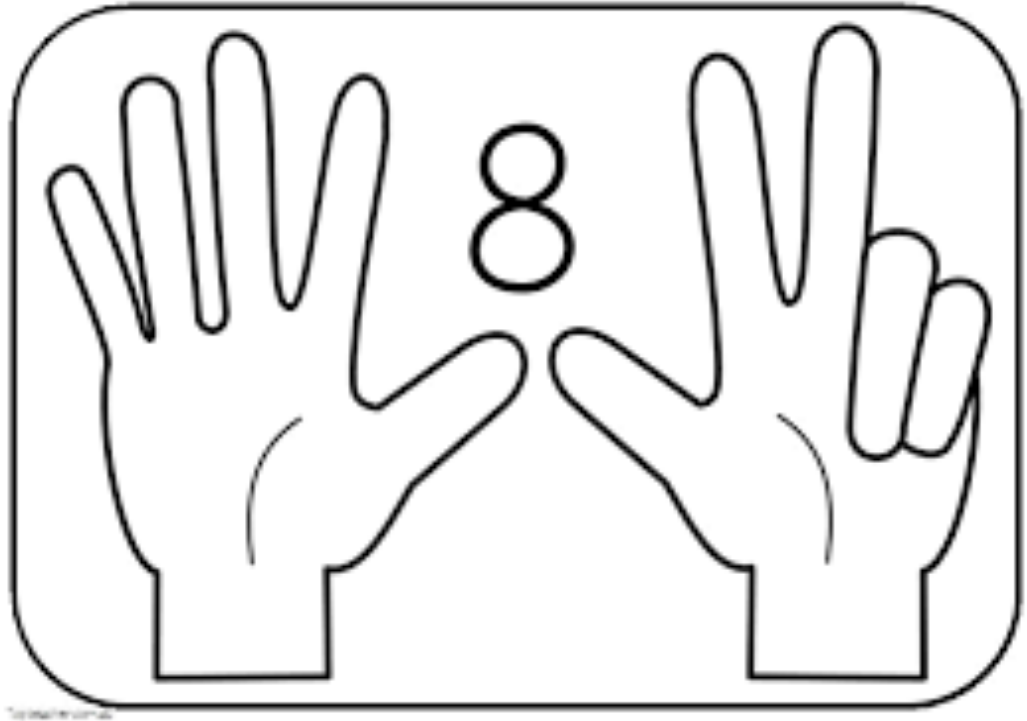
sweeney.windchief@montana.edu

Protocol

- Nakòn Eyabé
 - TCU
 - Convo w/ Dr. Keene
- Recognition of the Tangata Whenua
- Recognition of Itanchanabi
- Don't show up empty handed

Quick hands

- Observations
- Holographic Epistemologies
- Have a plan
- No wrong answers



Outline

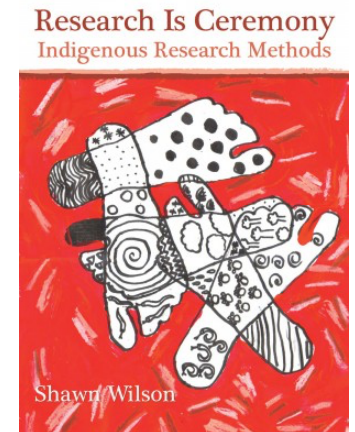
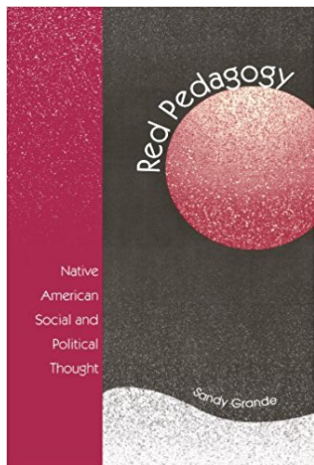
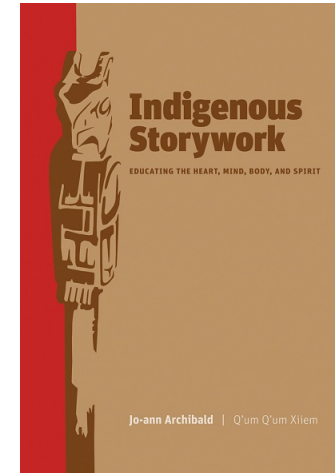
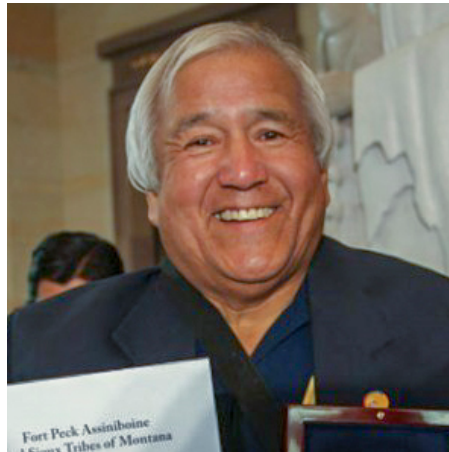
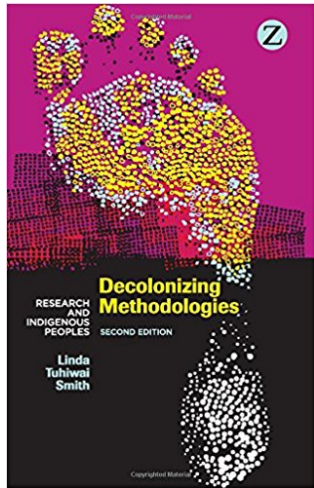
Indigenous methodologies

- Definition
- Overview
- Connection (and lack of) to CBPR

Facilitate: Small groups (Talonoa)

- Questions for discourse

How does one know?



What are Indigenous Methodologies in Research

- Indigenous Research (IRM, IMR)
 - Any and all research: The good, bad, and ugly.
- Methodology
 - Why do you choose the specific method that you do?
 - “How can this be indigenous research if you are using surveys?” (Dr. Ignacio Hernandez personal communication, 2015)
- Common Methods
 - Indigenous Storywork, (Archibald, 2008), Conversational Method (Kovach, 2010) Biopic communication (Wilson, 2008), Dialogic Spiral (San Pedro, 2015).

IMR

- Community objective/purpose
 - Not limited to a contribution to an academic field
- Homegrown theoretical framework (Lambert)
- Community generated research questions
- Researchers from the Indigenous community
- Indigenous methodology
 - A community specific method
- Appropriate data sources
- Results presented in a useful way
- Recognition of importance to community needs as opposed to “scholarly significance”



Community Based Participatory Research - Commendations

- Recognition of cultural nuance
 - Tribal Affiliation is often asked
- Community Advisory Liaison/Committee
 - Often leads meetings/Data Gathering
- Community co-researchers
 - Sometimes moved to the primary author
- Develops Community research capacity
 - Train community members to do the research

Community Based Participatory Research - Recommendations

- Often centered in a deficit model discourse
 - Too often problem centered (Often study the symptoms of colonization)
 - Often bound in a dialogue of conflict (curriculum)
- Largely assumptive that the researcher is non-native
 - A roadmap for non-indigenous extraction of community held knowledge?
 - Who gets to tell our stories?
- Cultural competence as opposed to culture humility?
 - Skillset for researcher rather than community accountability
- Community liaison/advisory board critique
 - How were they selected?
 - Relationship?
 - Expertise?
 - Both?

“Hey bro...what does the transmission of knowledge look like at home?” (Narsimulu, 2009)

- An Example of
 - Community Accountability
 - Contemporary Indigenous Collaboration
 - Reification of relationships in the research process
 - Entering cautiously into shared spaces of indigeneity

Indigenous Identity Continuum



For all of our learning... “Tolanoa”

- What does the responsible transmission of knowledge look like within your Indigenous context(s)?
- Who is a knowledge keeper?
- What are the responsibilities of Indigenous researchers?
- What are the responsibilities of non-Indigenous researchers?
- Does cultural protocol have a place in academic/behavioral health research?
- How can we keep Indigenous knowledges from being co-opted/mis-appropriated?
- Why is there a need for Indigenous perspectives?

...to gather and share

- What does the responsible transmission of knowledge look like within your Indigenous context(s)?
- Who is a knowledge keeper?
- What are the responsibilities of Indigenous researchers?
- What are the responsibilities of non-Indigenous researchers?
- Does cultural protocol have a place in academic/behavioral health research?
- How can we keep Indigenous knowledges from being co-opted/mis-appropriated?
- Why is there a need for Indigenous perspectives?

Pinamiya

