Indigenous Health Research Methods – Select Journal Articles

Compiled by Janice Linton, Indigenous Health Librarian & Liaison Librarian for Community Health Sciences

janice.linton@umanitoba.ca

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Note: this list contains 165 articles; 30 are Open Access (freely available at the link provided)

Ferrazzi, P., Christie, P., Jalovcic, D., Tagalik, S., Grogan, A.
Reciprocal Inuit and Western research training: facilitating research capacity and community agency in Arctic research partnerships
Open Access
https://www.tandfonline.com/doi/full/10.1080/22423982.2018.1425581
DOI: 10.1080/22423982.2018.1425581

ABSTRACT: Engaging community partners to work as co-researchers and research assistants for research involving Inuit communities or regions helps to ensure the equitable recognition of community and researcher priorities, mutual trust and respect, participation by local participants, inclusion of local knowledge and local uptake of research findings. However, research knowledge still in development among community members has been described as a barrier to effective Arctic community research partnerships. This paper describes two 3-day, cross-cultural research training workshops held in the Nunavut communities of Arviat and Iqaluit during Spring 2017. The purpose was to encourage reciprocity as a basis for research training that incorporates both Western and Inuit approaches and that emphasises relationship building to benefit both Inuit and non-Inuit research communities. A review of participant responses to the workshops suggests value in using an integrated Western-Inuit framework of educational objectives to guide the training. Responses suggest the workshops helped improve understanding of research practices and ethics rooted in different traditions for participants interested in assisting with or conducting research in Canada's Arctic communities.

AUTHOR KEYWORDS: Arctic; community agency; Indigenous and Western ethics; Inuit and Western ethics; Inuit Qaujimajatuqangit; research capacity; research methods; research partnerships; Research training

DOCUMENT TYPE: Article

SOURCE: Scopus

Nash, D., Memmott, P., Reser, J., Suliman, S.
We’re the same as the Inuit!: Exploring Australian Aboriginal perceptions of climate change in a multidisciplinary mixed methods study

DOI: 10.1016/j.erss.2018.06.027

ABSTRACT: Significant research attention has been given to understanding the entanglements of culture and climate change in Indigenous communities for global and Australian contexts. Although there is a growing body of knowledge on the threats and vulnerabilities posed by climate change to Indigenous peoples and cultures, there is only modest substantive research on the ways that Australian Aboriginal people in remote, arid-zone communities observe, understand, experience, and act upon the changing climate. This paper emphasises the importance of place-based research methods for understanding local social and cultural processes in a research project which investigated Aboriginal understandings and responses to climate change in the interior, arid Upper Georgina River Basin (UGRB) in North West Queensland, Australia. The study used a multidisciplinary and mixed-method approach, including a modified
national climate change survey. Based on this survey methodology, a distinctive geographic and Indigenous focus shaped the study on public risk perceptions, understandings, and responses to climate change. This study recognises the crucial importance of identifying, measuring and documenting important changes and impacts taking place in the human landscape as only this kind of attention will insure that remote regional communities are coping with the environmental stressors and challenges of the Anthropocene. © 2018 Elsevier Ltd

Pace, J., Gabel, C.
Using Photovoice to Understand Barriers and Enablers to Southern Labrador Inuit Intergenerational Interaction: Research

DOI: 10.1080/15350770.2018.1500506
ABSTRACT: In Indigenous communities, strong intergenerational relationships have been identified as valuable due to the ways they contribute to cultural continuity and community wellness. This project uses Photovoice, a qualitative, participatory research method in which participants take photographs to examine Southern Inuit older adult and youth representations of intergenerational relationships in Labrador, Canada. Photovoice proved to be useful in accessing elder and youth perspectives on intergenerational engagement in this community, while bringing diverse generations together in a shared, meaningful activity. Our findings suggest that family, community, and the transmission of cultural knowledge are hubs of intergenerational engagement. © 2018, © 2018 Taylor & Francis.

Windchief, S., Polacek, C., Munson, M., Ulrich, M., Cummins, J.D.
In Reciprocity: Responses to Critiques of Indigenous Methodologies

DOI: 10.1177/1077800417743527
ABSTRACT: This article will examine and respond to significant critiques of Indigenous research methodologies as part of an Indigenous Methodologies in Educational Research course at a midsized public university in the intermountain west. The authors will present their perspectives in response to critiques of Indigenous research methodologies as presented at the American Indigenous Research Association’s annual meeting in October of 2014. This collection of responses is offered in an effort to facilitate an interactive dialogue with scholars who use Indigenous research methodologies applicable to multiple fields of study, support scholarship that is responsive to the needs of Indigenous communities, and ultimately center relevant research design and findings within Indigenous paradigms. © The Author(s) 2017.

Exley, B., Whatman, S., Singh, P.
Postcolonial, decolonial research dilemmas: fieldwork in Australian Indigenous contexts

DOI: 10.1177/1468794118778611
ABSTRACT: We come to this article as non-Indigenous teacher educators working as qualitative researchers in postcolonial/decolonial (Mignolo, 2000) times. We explore matters related to schooling in remote Australian Indigenous communities. In this article, we respond to Delamont’s invitation for qualitative researchers to revisit (Delamont and Hamilton, 1984) and think reflectively (Delamont, 2009) about our field work research methods. In doing so, attention is drawn to research processes involved with observing, narrating and writing lives and experiences. We highlight matters related to sequencing dilemmas (Delamont, 2009), the need to locate the self-as-researcher in the social (Delamont, 2007), and calling out ethical tensions associated with the ‘catch 22’ of confidentiality and acknowledgement (Delamont, 2007). Two separate researcher recounts of field notes are used to render visible our reflexive thinking as we attempt to negotiate Western educational research ethics policies and procedures and ways of knowing and being in Indigenous contexts. © The Author(s) 2018.
Rhodes, P., Langtiw, C.

**Why Clinical Psychology Needs to Engage in Community-Based Approaches to Mental Health**


DOI: 10.1111/ap.12347

**ABSTRACT:** The aim of this article is to advocate for clinical psychology to engage with community-based approaches to mental health. This engagement will be challenging given community work is antithetical to the individualism that defines much of clinical psychology. It would also result in a direct challenge to the core tenets of our profession, including an emphasis on individualism, psychopathology, and expert-driven intervention. We need clinical psychology, however, to decolonise itself to respond to the needs of Aboriginal communities and those from non-Western collectivist cultures. We also need clinical psychology to consider the sociopoltics of human distress and lend itself to social action for complex problems. Specific examples of community-based practices will be provided, focusing specifically on those that relate to mental health. Implication for the reform of research methodologies and classroom pedagogies will also be discussed. © 2018 The Australian Psychological Society

AUTHOR KEYWORDS: community psychology; critical psychology; cultural responsiveness

SOURCE: Scopus


'Telling our story. Creating our own history': Caregivers' reasons for participating in an Australian longitudinal study of Indigenous children

11 Medical and Health Sciences 1117 Public Health and Health Services

(2018) International Journal for Equity in Health, 17 (1), art. no. 143,


DOI: 10.1186/s12939-018-0858-1

**ABSTRACT:** Background: Improving the wellbeing of Indigenous populations is an international priority. Robust research conducted with Aboriginal and Torres Strait Islander peoples is key to developing programs and policies to improve health and wellbeing. This paper aims to quantify the extent of participation in a national longitudinal study of Aboriginal and Torres Strait Islander (Indigenous Australian) children, and to understand the reasons why caregivers participate in the study. Methods: This mixed methods study uses data from Wave 6 of Footprints in Time, the Longitudinal Study of Indigenous Children. We conducted descriptive analysis of quantitative variables to characterise the sample and retention rates. We applied conventional content analysis to 160 caregivers' open-ended responses to the question, 'Why do you stay in the study?', identifying themes and overarching meta-themes. Results: The study has maintained a high retention rate, with 70.4% (n = 1239/1671) of the baseline sample participating in the study's 6th wave. We identified seven themes related to why participants stay in the study: telling our story, community benefit, satisfaction, tracking Study Child's progress, study processes, receiving study gifts, and valuing what the study stands for. These related to two meta-themes: reciprocity, and trust and connection. Caregivers reported that participation was associated with benefits for their family and community as well as for the study. They identified specific features of the Footprints in Time study design that built and maintained trust and connection between participants and the study. Conclusions: Our findings support the assertion that Aboriginal and Torres Strait Islander people want to be involved in research when it is done 'the right way'. Footprints in Time has successfully recruited and retained the current-largest cohort of Aboriginal and Torres Strait Islander children in Australia through the use of participatory research methodologies, suggesting effective study implementation and processes. Participants indicated ongoing commitment to the study resulting from perceptions of reciprocity and development of trust in the study. Footprints in Time can serve as a successful model of Aboriginal and Torres Strait Islander health research, to promote good research practice and provides lessons for research with other Indigenous populations. © 2018 The Author(s).

AUTHOR KEYWORDS: Ethics; Indigenous population; Longitudinal studies; Motivation; Research design; Trust

INDEX KEYWORDS: article; assertiveness; Australia; caregiver; child; cohort analysis; content analysis; controlled study; ethics; female; health science; human; Indigenous Australian; longitudinal study; major clinical study; male; medical research; motivation; participatory research; perception; public health; quantitative analysis; satisfaction; Torres Strait Islander; trust

DOCUMENT TYPE: Article
Hammond, C., Gifford, W., Thomas, R., Rabaa, S., Thomas, O., Domecq, M.-C.

Arts-based research methods with indigenous peoples: an international scoping review

DOI: 10.1177/1177180118796870

ABSTRACT: Research with indigenous peoples worldwide carries long histories of exploitation, distorted representation, and theft. New “indigenizing” methodologies centre the production of knowledge around the processes and knowledges of indigenous communities. Creative research methods involving artistic practices—such as photovoice, journaling, digital storytelling, dance, and theatre—may have a place within these new approaches, but their applications have yet to be systematically explored. We conducted a scoping review of 36 international research studies literature on arts-based research with indigenous peoples. The majority of studies used photovoice and were conducted in Canada, USA, Australia, or New Zealand. We identify five primary fields in which arts-based methods may offer benefit to an indigenous research agenda: (a) participant engagement, (b) relationship building, (c) indigenous knowledge creation, (d) capacity building, and (e) community action. We propose several opportunities to further explore arts-based methods with indigenous peoples. © The Author(s) 2018.

AUTHOR KEYWORDS: arts-based methods; community engagement; indigenizing methodologies; scoping review; visual arts

DOCUMENT TYPE: Article
SOURCE: Scopus

McGregor, H.E., Marker, M.

Reciprocity in Indigenous Educational Research: Beyond Compensation, Towards Decolonizing

DOI: 10.1111/aeq.12249

ABSTRACT: With questions about what it means to conduct educational research in Indigenous contexts based on reciprocal relationships, we review key contributions to the literature from Indigenous and qualitative methodologists. We identify four dimensions of reciprocity, extending the notion of reciprocity as transaction or compensation. To design research that fulfills decolonizing commitments, we find resonance with the conceptualization of reciprocity as a “stance” (Trainor and Bouchard), rather than being achieved through any particular method. © 2018 by the American Anthropological Association

AUTHOR KEYWORDS: Decolonizing; Indigenous education; reciprocity; research methodologies

DOCUMENT TYPE: Article
SOURCE: Scopus

Marker, M.

There is no place of nature; there is only the nature of place: animate landscapes as methodology for inquiry in the Coast Salish territory

DOI: 10.1080/09518398.2018.1430391

ABSTRACT: Indigenist scholars have been attending to the research process in ways that highlight the move toward inquiry, the beginnings of the research journey. The energies that animate imagination and inquiry need to be respected and accounted for. If we recognize that place and the consciousness of landscape contain the primordial elements for the Indigenous mind, then it follows that respectful Indigenous research methods should engage with the landscape as the beginning point for inquiry. Centering place and place-ness as containing the ontological meaning of Indigenous methodology is also a way to excavate the specific effects of colonization on Indigenous landscapes and communities. Much Indigenous thought radiates from an invocation of a sentient topography, a land that is aware of human presence. This writing considers what a methodology of place, specifically in the Coast Salish territory, might consist of. © 2018 Informa UK Limited, trading as Taylor & Francis Group.

AUTHOR KEYWORDS: Coast Salish cosmology; ecological consciousness; Indigenous epistemologies; Indigenous methodology; landscape as ontology; place-based pedagogy

DOCUMENT TYPE: Article
SOURCE: Scopus
Gone, J.P.

**Considering Indigenous Research Methodologies: Critical Reflections by an Indigenous Knower**


DOI: 10.1177/107780418787545

**ABSTRACT:** Within the domain of academic inquiry by Indigenous scholars, it is increasingly common to encounter enthusiasm surrounding Indigenous Research Methodologies (IRMs). IRMs are designated approaches and procedures for conducting research that are said to reflect long-subjugated Indigenous epistemologies (or ways of knowing). A common claim within this nascent movement is that IRMs express logics that are unique and distinctive from academic knowledge production in “Western” university settings, and that IRMs can result in innovative contributions to knowledge if and when they are appreciated in their own right and on their own terms. The purpose of this article is to stimulate exchange and dialogue about the present and future prospects of IRMs relative to university-based academic knowledge production. To that end, I enter a critical voice to an ongoing conversation about these matters that is still taking shape within Indigenous studies circles. © 2018, The Author(s) 2018.

**AUTHOR KEYWORDS:** academic knowledge production; alternative research methodologies; American Indians; Indigenous knowledge; marginalized epistemologies; orality and literacy

**DOCUMENT TYPE:** Article in Press

**SOURCE:** Scopus

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Grennell-Hawke, N., Tudor, K.

**Being māori and pākehā: Methodology and method in exploring cultural hybridity**

(2018) Qualitative Report, 23 (7), art. no. 2, pp. 1530-1546.

**Open Access**

[Link](https://nsuworks.nova.edu/tqr/vol23/iss7/3/)

**ABSTRACT:** This article addresses the first author’s experience of identifying as both Māori and Pākehā in Aotearoa New Zealand. Based on her own research using both kaupapa research theory and heuristic research method, and supervised by the second author, the article describes her negotiation of the experience of being a hybrid cultural subject and object, of belonging and not belonging. The article extends the practice and understanding of cross-cultural research on a number of levels: the intrapsychic (i.e., within the principal investigator herself), the interpersonal (i.e., between the researcher and supervisor), and the methodological (i.e., between an indigenous and a Western theory). © 2018: Niki Grennell-Hawke, Keith Tudor, and Nova Southeastern University.

**AUTHOR KEYWORDS:** Aotearoa new zealand; Cultural hybridity; Heuristic research method; Kaupapa research theory; Māori; Pākehā

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus

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**Encompassing Cultural Contexts Within Scientific Research Methodologies in the Development of Health Promotion Interventions**


**Open Access**

[Link](https://link.springer.com/article/10.1007%2Fs11121-018-0926-1)

**DOI:** 10.1007/s11121-018-0926-1

**ABSTRACT:** American Indians/Alaska Natives/Native Hawaiians (AI/AN/NHs) disproportionately experience higher rates of various health conditions. Developing culturally centered interventions targeting health conditions is a strategy to decrease the burden of health conditions among this population. This study analyzes characteristics from 21 studies currently funded under the Interventions for Health Promotion and Disease Prevention in Native American (NA) Populations program among investigators currently funded under this grant mechanism. Four broad challenges were revealed as critical to address when scientifically establishing culturally centered interventions for Native populations. These challenges were (a) their ability to harness culture-centered knowledge and perspectives from communities; (b) their utilization of Indigenous-based theories and knowledge systems with Western-based intervention paradigms and theories; (c) their use of Western-based methodologies; and (d) their cultural adaptation, if based on an evidence-based treatment. Findings revealed that qualitative methodologies and community-based participatory research (CBPR) approaches were very commonly used to finalize the development of interventions. Various Indigenous-based theories and knowledge systems and Western-based theories were used in the methodologies employed. Cultural adaptations
were made that often used formative mixed qualitative and quantitative methods. Illustrative examples of strategies used and suggestions for future research are provided. Findings underscored the importance of CBPR methods to improve the efficacy of interventions for AI/AN/NH communities by integrating Indigenous-based theories and knowledge systems with Western science approaches to improve health. © 2018 Society for Prevention Research

AUTHOR KEYWORDS: Alaska Natives; American Indians; Culture; Interventions; Native Americans; Native Hawaiians

DOCUMENT TYPE: Article in Press

SOURCE: Scopus

Vaughan, L., Schubert, L., Mavoa, H., Fa’avale, N.

DOI: 10.1007/s40615-017-0406-5

ABSTRACT: Objective: We present the results of one component of an external evaluation of Good Start Program (GSP), a community-based program for the prevention of chronic disease among Maori and Pacific Island (MPI) communities living in the state of Queensland, Australia. Design: An evaluation of the GSP was undertaken using a mixed methods approach. This paper reports on the qualitative component where interview and focus group data was collected, using Talanoa, a culturally tailored research methodology. Respondents included school students, community groups, teachers and parents, as well as the Good Start implementation team. Result(s): The five broad themes that emerged from this evaluation related to (i) components of cultural-competence and (ii) perceived impact of the program. The views of all participants reinforced the importance of culturally appropriate programs and highlighted how the multicultural health workers (MHWs) contributed to the program’s perceived success. The challenges in understanding restrictions of the mainstream health service framework were noted indicating the need for it to be flexible in incorporating culturally appropriate components if a program was to be embraced. Conclusion: The qualitative evaluation of the GSP suggests that culturally tailored programs, delivered by MHWs, have the potential to impact positively on community-level behavioural changes that improve health. These findings, supported by studies from other countries, contribute to the evidence that cultural-tailoring of programs is critical for ensuring that culturally appropriate initiatives are embedded in health care systems that support multicultural communities. Embedding includes the development of culturally appropriate policies, a culturally competent workforce and long-term funding to support culturally competent initiatives. © 2017, W. Montague Cobb-NMA Health Institute.

AUTHOR KEYWORDS: Community; Culturally competent; Evaluation; Māori; Pacific Islander; Strength-based approaches

DOCUMENT TYPE: Article

SOURCE: Scopus

Pidgeon, M.

DOI: 10.1177/1468794118781380

ABSTRACT: There has been a paradigm shift amongst Indigenous peoples and researchers about how research with Indigenous peoples is conceived, implemented, and articulated. The result has been referred to as the Indigenous research paradigm (Wilson, 2003) and has taken the shape of Indigenous research methodologies and processes. The purpose of this article is to discuss the tenets of the Indigenous research paradigm in relation to its practical application within two research projects conducted in higher education settings in British Columbia, Canada. In sharing how these principles are lived during the research process, it discusses how each project embodied Indigenous research processes by being respectful, relevant, responsible, and reciprocal. © 2018, The Author(s) 2018.

AUTHOR KEYWORDS: Canada; ethics; higher education; Indigenous methodology; Indigenous research paradigm

DOCUMENT TYPE: Article in Press

SOURCE: Scopus


DOI: 10.1177/1049732318756056
ABSTRACT: Community-based participatory research (CBPR) provides the opportunity to engage communities for sustainable change. We share a journey to transformation in our work with eight Manitoba First Nations seeking to improve the health of their communities and discuss lessons learned. The study used community-based participatory research approach for the conceptualization of the study, data collection, analysis, and knowledge translation. It was accomplished through a variety of methods, including qualitative interviews, administrative health data analyses, surveys, and case studies. Research relationships built on strong ethics and protocols to enhance mutual commitment to support community-driven transformation. Collaborative and respectful relationships are platforms for defining and strengthening community health care priorities. We further discuss how partnerships were forged to own and sustain innovations. This article contributes a blueprint for respectful CBPR. The outcome is a community-owned, widely recognized process that is sustainable while fulfilling researcher and funding obligations. © 2018, © The Author(s) 2018.

AUTHOR KEYWORDS: collaboration; community-based participatory research; innovation; Manitoba First Nations; qualitative research methods; transformation

DOCUMENT TYPE: Article

SOURCE: Scopus


DOI: 10.1177/1049732317750862

ABSTRACT: In this article, we describe and evaluate body mapping as (a) an arts-based activity within Fostering Open eXpression Among Youth (FOXY), an educational intervention targeting Northwest Territories (NWT) youth, and (b) a research data collection tool. Data included individual interviews with 41 female participants (aged 13–17 years) who attended FOXY body mapping workshops in six communities in 2013, field notes taken by the researcher during the workshops and interviews, and written reflections from seven FOXY facilitators on the body mapping process (from 2013 to 2016). Thematic analysis explored the utility of body mapping using a developmental evaluation methodology. The results show body mapping is an intervention tool that supports and encourages participant self-reflection, introspection, personal connectedness, and processing difficult emotions. Body mapping is also a data collection catalyst that enables trust and youth voice in research, reduces verbal communication barriers, and facilitates the collection of rich data regarding personal experiences. © 2018, © The Author(s) 2018.

AUTHOR KEYWORDS: arts-based research methods; body mapping; developmental evaluation; Indigenous populations; intervention research; Northwest Territories; qualitative methods; sexual health; youth

DOCUMENT TYPE: Article

SOURCE: Scopus


Open Access https://www.mdpi.com/1660-4601/15/5/942

DOI: 10.3390/ijerph15050942

ABSTRACT: Indigenous Australians experience a substantially higher cancer mortality rate than non-Indigenous Australians. While cancer outcomes are improving for non-Indigenous Australians, they are worsening for Indigenous Australians. Reducing this disparity requires evidence-based and culturally-appropriate guidance. The purpose of this paper is to describe an initiative by Cancer Australia and Menzies School of Health Research (Menzies) to develop Australia’s first National Aboriginal and Torres Strait Islander Cancer Framework using a process of co-design with relevant stakeholders. The initiative was guided by three core principles: achieving policy-relevant evidence-based outcomes; engaging and maintaining trust with Indigenous Australians at every phase; and employing best-practice and appropriate research methods. Four components of research comprised the Framework development: evidence review; multifaceted stakeholder consultation and input; triangulation of findings; and direct stakeholder input in drafting and refining the Framework. The evidence review confirmed the increasing burden of cancer on Indigenous Australians, while stakeholder consultations facilitated comprehensive input from those with lived experience. The consultations revealed...
issues not identified in existing literature, and gave different emphases of priority, thus reinforcing the value of including stakeholder perspectives. This paper focuses primarily on documenting the methods used; findings are presented only in order to illustrate the results of the process. The published Framework is available at www.canceraustralia.gov.au; further description and analyses of findings from the consultations will be published elsewhere. The logistics inherent in large-scale consultation are considerable. However, the quality of data and the foundation for sustained partnership with stakeholders and knowledge translation vastly outweighed the challenges. The process of wide-ranging stakeholder consultation described in this paper offers a model for other areas of national and international Indigenous priority setting and policy and practice development that meets the needs of those most affected. The Framework, through the establishment of an agreed, shared and evidence-based agenda, provides guidance for jurisdictional cancer plans, optimal care pathways, and program and service planning for the multiple players across all levels of the health system. © 2018 by the authors. Licensee MDPI, Basel, Switzerland.

AUTHOR KEYWORDS: Cancer; Collaboration; Consultation; Framework; Indigenous health; Research translation
INDEX KEYWORDS: cancer; health policy; health services; indigenous population; mortality; research program; stakeholder, article; Australia; consultation; evidence based practice center; human; Indigenous Australian; personal experience; school health service; Torres Strait Islander; trust, Australia

DOCUMENT TYPE: Article
SOURCE: Scopus


Open Access https://journals.sagepub.com/doi/abs/10.1177/1747016117733296

DOI: 10.1177/1747016117733296

ABSTRACT: How does one decolonize and reclaim the meanings of research and researcher, particularly in the context of Western research? Indigenous communities have long experienced oppression by Western researchers. Is it possible to build a collaborative research knowledge that is culturally appropriate, respectful, honoring, and careful of the Indigenous community? What are the challenges in Western research, researchers, and Western university methodology research training? How have ‘studies’ – critical anti-racist theory and practice, cross-cultural research methodology, critical perspectives on environmental justice, and land-based education – been incorporated into the university to disallow dissent? What can be done against this disallowance? According to Eve Tuck and K Wayne Yang’s (2012) suggestion, this article did not use the concept of decolonization as a substitute for ‘human rights’ or ‘social justice’, but as a demand of an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty and Indigenous ways of thinking. This article discusses why both research and researcher increasingly require decolonization so that research can create a positive impact on the participants’ community, and conduct research ethically. This article is my personal decolonization and reclaiming story from 15 years of teaching, research and service activities with various Indigenous communities in various parts of the world. It presents a number of case studies of an intervention research project to exemplify the challenges in Western research training, and how decolonizing research training attempts to not only reclaim participants’ rights in the research but also to empower the researcher. I conclude by arguing that decolonizing research training creates more empathetic educators and researchers, transforming us for participants, and demonstrating how we can take responsibility for our research. © The Author(s) 2017.

AUTHOR KEYWORDS: decolonization; Indigenous research; researcher responsibilities; Western research

DOCUMENT TYPE: Article
SOURCE: Scopus


DOI: 10.21037/apm.2018.03.06

ABSTRACT: Background: The Indigenous people of Canada include First Nations, Inuit and Metis. This research focused on four diverse First Nations communities located in Ontario and Manitoba. First Nations communities have well-established culturally-based social processes for supporting their community members experiencing dying, loss, grief and bereavement. However, communities do not have formalized local palliative care (PC) programs and have limited access to medical services, especially pain and symptom management. Methods: Researchers conducted participatory action research (PAR) in partnership with four First Nations communities to create local PC programs. A conceptual framework
for community capacity development (Kelley model) and an integrative framework for PC research with First Nations communities guided the research over 6 years. Based on a community assessment, Elders and Knowledge Carriers, community leaders and First Nations health care providers created PC programs grounded in the unique social, spiritual and cultural practices of each community, and integrated them into local health services. Maintaining local control, community members engaged external health care organizations to address gaps in health services. Strategies such as journey mapping clarified roles and strengthened partnerships between community and external health care providers. Finally, community members advocated for needed funding, medication and equipment to provide palliative home care. The research team provided mentorship, facilitation, support, education and resources to the community leaders and documented and evaluated their capacity development process. Results: Our findings contribute to PC practice, policy and research. Four unique PC programs were created that offered First Nations people the choice to receive PC at home, supported by family, community and culture. A workbook of culturally relevant resources was developed for use by interested First Nations communities across Canada, including resources for program development, direct care, education, and engaging external partners. Policy recommendations and a policy framework to guide PC program development in First Nations communities were created. All research outcomes were published on a website and disseminated nationally and internationally. Our work also contributes to furthering discussions of research methods that can advance public health and PC initiatives. We demonstrated the achievements of PAR methods in strengthening community action, developing the personal skills of community health care providers and creating more supportive environments for First Nations people who wish to die at home. The Kelley model was adapted for use by First Nations communities. We also identified keys to success for capacity development. Conclusions: This research provides a Canadian example of implementing a public health approach to PC in an Indigenous context using PAR. It provides evidence of the effectiveness of a community capacity development as a strategy and illustrates how to implement it. This approach, fully grounded in local culture and context, has potential to be adapted to Indigenous communities elsewhere in Canada and internationally. © Annals of Palliative Medicine. All rights reserved.

AUTHOR KEYWORDS: Community capacity development; Indigenous; Palliative care (PC); Participatory action research (PAR); Public health
INDEX KEYWORDS: Canada; community care; human; indigenous health care; organization and management; palliative therapy; public health; Canada; Community Health Services; Health Services, Indigenous; Humans; Palliative Care; Public Health
DOCUMENT TYPE: Article
SOURCE: Scopus

Cartwright, K., Gray, D., Fewings, E.
Demonstrating impact: Lessons learned from the queensland aboriginal and islander health council’s aod-our-way program
Open Access
https://healthinfonet.ecu.edu.au/key-resources/publications/34474/?title=Demonstrating%20impact%20lessons%20learned%20from%20the%20Queensland%20Aboriginal%20and%20Islander%20Health%20Council%20Ours%20Way%20program

DOI: 10.3390/ijerph15030450
ABSTRACT: In this paper, we describe the innovative way in which the Queensland Aboriginal and Islander Health Council uses “clicker technology” to gather data to report on the key performance indicators of its “AOD-our-way” program, and how, with the subsequent combination of those data with other performance measures, it was possible to go beyond the initial evaluation. The paper also illustrates how the application of survey research methods could further enable enhanced reporting of program outcomes and impacts in an Indigenous context where Indigenous community controlled organisations want to build the evidence base for the issues they care about and ultimately drive their own research agendas. © 2018 by the authors. Licensee MDPI, Basel, Switzerland.

AUTHOR KEYWORDS: Aboriginal community organisations; Clicker technology; Evaluation methodology; Research capacity building
INDEX KEYWORDS: capacity building; community organization; indigenous population; performance assessment; research method; survey method, article; capacity building; community; human; indigenous people; Queensland, Australia; Queensland
DOCUMENT TYPE: Article
SOURCE: Scopus
A consultation journey: developing a Kaupapa Māori research methodology to explore Māori whānau experiences of harm and loss around birth

DOI: 10.1177/1177180117744612
ABSTRACT: Kaupapa Māori (by Māori, for Māori, with Māori) researchers have provided a space to undertake research that is culturally responsive, ensures the voices of Māori (Indigenous peoples of Aotearoa New Zealand) are heard, and challenges structural barriers to Māori health and wellbeing. This article describes my journey to develop a Kaupapa Māori methodology appropriate for exploring whānau (families) experiences following the harm or loss of their infant around birth. Guidance from key informants was sought and a Kaupapa Māori methodology was then developed based on their wisdom, expertise, and experience. The five components of this methodology are designed to keep all involved in this research safe: whānau (family), wāhi haumaru (providing a safe space), whakaaro (engaging in Māori philosophies), kaitiaki (being empathetic), and hononga (building and maintaining relationships). Researchers undertaking Kaupapa Māori research are invited to use this methodology, or follow a similar process to develop their own expert-informed methodology. © 2017, © The Author(s) 2017.

AUTHOR KEYWORDS: Consultation; health care systems; maternal and infant care; Māori health research; sensitive research

Engaged witnessing: Researching with the more-than-human

Open Access

DOI: 10.1111/area.12346
ABSTRACT: Despite increased recognition of the need to explore the ways in which non-humans are entangled with the social world, the practicalities of how to use research methods to engage with non-human actors are often overlooked. This paper explores methodologies for researching with and writing about the non-human and contributes to literature focusing on the co-fabricated nature of research. Drawing on empirical research conducted in Ku-ring-gai Chase National Park, Australia, we develop the concept of engaged witnessing as a way of attending to the performative and creative nature of encounters with non-humans. We argue that learning to witness and be affected by surroundings and non-human actors in order to glimpse the web of human and non-human performances enlivens research engagements with non-human actors. We show how this “learning” can occur, firstly through following the movements and impacts of animals and secondly through practising the Indigenous concept of Dadirri with trees, in order to research with the more-than-human. The information, practices and views in this article are those of the author(s) and do not necessarily reflect the opinion of the Royal Geographical Society (with IBG). © 2017 Royal Geographical Society (with the Institute of British Geographers).

AUTHOR KEYWORDS: Australia; Dadirri; methods; more-than-human; movements; witnessing
INDEX KEYWORDS: empirical analysis; Indigenous knowledge; learning; literature review; research work, Australia; Ku-ring-gai Chase National Park; New South Wales, Animalia

Spaces of hope? Youth perspectives on health and wellness in indigenous communities

DOI: 10.1016/j.healthplace.2018.01.010
ABSTRACT: This article addresses an apparent paradox between academic and policy depictions of American Indian reservations as “broken” and “unhealthy” places, and Indigenous youth perceptions of reservations as spaces of “health” and “wellness.” Public health literature often frames reservations as damaged, health-denying places, chronicling the extraordinarily high rates of suicide, substance abuse, as well as vast health disparities. Despite these dire statistics, our research with Native youth in San Diego County found that young people chose to primarily emphasize their positive experiences with, and attachments to, their reservations. In this article, we share strength- and desire-based narratives to explore how reservations can serve as spaces of wellness for Indigenous youth, despite ongoing settler colonial harm. We seek to expand the discussion on the unintended consequences of deficit-centered scholarship by arguing that healthy
research should also engage with the narratives of hope and desire that are reflective of the way many Native youth feel about their communities. In this article, we urge scholars and practitioners to rethink how we conduct health research to include methodologies that listen to the narratives and experiences of those who, day in and day out, navigate settler colonial landscapes, while continuing to create spaces of hope and healing. © 2018 Elsevier Ltd

AUTHOR KEYWORDS: American Indian reservations; Health and well-being; Indigenous peoples; Research methods; Youth
INDEX KEYWORDS: health education; indigenous knowledge; perception; public health; research method; young population, American Indian; Article; attitude to health; colonialism; health; hope; human; indigenous health care; indigenous people; juvenile; medical research; methodology; priority journal; public health; social behavior; social environment; social support; United States; wellbeing, California; San Diego County; United States

DOCUMENT TYPE: Article
SOURCE: Scopus

Datta, R.

Traditional storytelling: an effective Indigenous research methodology and its implications for environmental research

DOI: 10.1177/1177180117741351

ABSTRACT: Using traditional Western research methods to explore Indigenous perspectives has often been felt by the Indigenous people themselves to be inappropriate and ineffective in gathering information and promoting discussion. On the contrary, using traditional storytelling as a research method links Indigenous worldviews, shaping the approach of the research; the theoretical and conceptual frameworks; and the epistemology, methodology, and ethics. The aims of this article are to (a) explore the essential elements and the value of traditional storytelling for culturally appropriate Indigenous research; (b) develop a model of a collaborative community and university research alliance, looking at how to address community concerns and gather data that will inform decision-making and help the community prepare for the future; (c) build up and strengthen research capacity among Indigenous communities in collaboration with Indigenous Elders and Knowledge-holders; and (d) discuss how to more fully engage Indigenous people in the research process. In two case studies with Indigenous and immigrant communities in Canada and Bangladesh that are grounded in the relational ways of participatory action research, the author found that traditional storytelling as a research method could lead to culturally appropriate research, build trust between participants and researcher, build a bridge between Western and Indigenous research, and deconstruct meanings of research. The article ends with a discussion of the implications of using traditional storytelling in empowering both research participants and researcher. © 2017, © The Author(s) 2017.

AUTHOR KEYWORDS: Indigenous; practice; research methodology; traditional story sharing

DOCUMENT TYPE: Article
SOURCE: Scopus

Whitesell, N.R., Sarche, M., Keane, E., Mousseau, A.C., Kaufman, C.E.

Advancing Scientific Methods in Community and Cultural Context to Promote Health Equity: Lessons From Intervention Outcomes Research With American Indian and Alaska Native Communities

DOI: 10.1177/1098214017726872

ABSTRACT: Evidence-based interventions hold promise for reducing gaps in health equity across diverse populations, but evidence about effectiveness within these populations lags behind the mainstream, often leaving opportunities to fulfill this promise unrealized. Mismatch between standard intervention outcomes research methods and the cultural and community contexts of populations at greatest risk presents additional challenges in designing and implementing rigorous studies; these challenges too often impede efforts to generate needed evidence. We draw on experiences with American Indian and Alaska Native communities to illustrate how consideration of culture and context can constructively shape intervention research and improve the quality of evidence produced. Case examples from a partnership with one American Indian community highlight opportunities for increasing alignment in intervention development, research design, and study implementation to maximize both validity and feasibility. We suggest that responsively tailoring intervention outcomes research to cultural and community contexts is fundamental to supporting health equity. © 2017, © The Author(s) 2017.

AUTHOR KEYWORDS: Indigenous peoples; intervention; public health; research design

DOCUMENT TYPE: Article
SOURCE: Scopus
Higgins, M., Kim, E.-J.A.  
**De/colonizing methodologies in science education: rebraiding research theory–practice–ethics with Indigenous theories and theorists**  
DOI: 10.1007/s11422-018-9862-4  
ABSTRACT: The purpose of this article is to differentially engage in the work of thinking with Indigenous theorists and theories with decolonizing science education research methodologies in mind. As a rejoinder to Tracey McMahon, Emily Griese, and DenYelle Baete Kenyon’s Cultivating Native American scientists: An application of an Indigenous model to an undergraduate research experience, we extend the notion of educationally centering Indigenous processes, pedagogies, and protocols by considering methodology a site in which (neo-)colonial logics often linger. We suggest that (re)designing methodology with Indigenous theorists and theories is an important act of resistance, refusal, and resignification; we demonstrate this significance through braiding together narratives of our engagement in this task and provide insights as to what is produced or producible. © 2018 Springer Science+Business Media B.V., part of Springer Nature  
AUTHOR KEYWORDS: Decolonizing research methodologies;  Decolonizing science education;  Relationality;  Research design;  Thinking with theory  
DOCUMENT TYPE: Article in Press  
SOURCE: Scopus

Arsenault, R., Diver, S., McGregor, D., Witham, A., Bourassa, C.  
**Shifting the framework of Canadian water governance through Indigenous research methods: Acknowledging the past with an eye on the future**  
(2018) Water (Switzerland), 10 (1), art. no. 49, .  
Open Access  
[https://www.mdpi.com/2073-4441/10/1/49](https://www.mdpi.com/2073-4441/10/1/49)  
DOI: 10.3390/w10010049  
ABSTRACT: First Nations communities in Canada are disproportionately affected by poor water quality. As one example, many communities have been living under boil water advisories for decades, but government interventions to date have had limited impact. This paper examines the importance of using Indigenous research methodologies to address current water issues affecting First Nations. The work is part of larger project applying decolonizing methodologies to Indigenous water governance. Because Indigenous epistemologies are a central component of Indigenous research methods, our analysis begins with presenting a theoretical framework for understanding Indigenous water relations. We then consider three cases of innovative Indigenous research initiatives that demonstrate how water research and policy initiatives can adopt a more Indigenous-centered approach in practice. Cases include (1) an Indigenous Community-Based Health Research Lab that follows a two-eyed seeing philosophy (Saskatchewan); (2) water policy research that uses collective knowledge sharing frameworks to facilitate respectful, non-extractive conversations among Elders and traditional knowledge holders (Ontario); and (3) a long-term community-based research initiative on decolonizing water that is practicing reciprocal learning methodologies (British Columbia, Alberta). By establishing new water governance frameworks informed by Indigenous research methods, the authors hope to promote innovative, adaptable solutions, rooted in Indigenous epistemologies. © 2018 by the authors.  
AUTHOR KEYWORDS: Boil water advisories;  Canada;  Community-based research;  Environmental justice;  First Nations;  Indigenous knowledge systems;  Indigenous research methods;  Indigenous water relations;  Reciprocal learning;  water governance  
INDEX KEYWORDS: Water management; Water quality, Boil water advisories; Canada; Community based research; Environmental justice; First nations; Indigenous knowledge; Indigenous research methods; Reciprocal learning; Water governance; Water relations, Knowledge based systems, environmental justice; environmental policy; governance approach; indigenous knowledge; learning; local participation; philosophy; policy development; research method; traditional knowledge; water relations, Alberta; British Columbia; Canada; Mildred Lake [Alberta]; Ontario [Canada]; Saskatchewan  
DOCUMENT TYPE: Article  
SOURCE: Scopus

Gilroy, J., Dew, A., Lincoln, M., Ryall, L., Jensen, H., Taylor, K., Barton, R., McRae, K., Flood, V.  
**Indigenous persons with disability in remote Australia: research methodology and Indigenous community control**  
DOI: 10.1080/09687599.2018.1478802
ABSTRACT: Decolonisation aims to deconstruct the hegemonic traditional Western academic practices and values that oppress Indigenous peoples. Decolonising research methodologies is a relatively new practice in disability research in colonised nations. This paper details the Indigenous community-controlled research methodology that underpinned a disability research project with the Anangu and Yankunytjatjara of Central Australia, ‘Walykumunu Nyinaratjaku: To Live a Good Life’. The project aimed to identify and explore how to support Indigenous people with a disability in the Ngaanyatjarra Pitjantjatjara Yankunytjatjara (NPY) Lands to live a good life. The research was structured on a decolonising methodology to situate the control and governance of the research with the Indigenous peoples. Our experience could assist other disability researchers working with Indigenous peoples in remote communities. © 2018 Informa UK Limited, trading as Taylor & Francis Group.

AUTHOR KEYWORDS: Human rights; indigenous; Methodology; People with disability

DOCUMENT TYPE: Article in Press

SOURCE: Scopus


Incorporating indigenous knowledge in health services: a consumer partnership framework


DOI: 10.1016/j.puhe.2018.08.009

ABSTRACT: Objectives: Healthcare policy and planning should be informed by a partnership between healthcare services and healthcare users. This is critical for people who access care frequently such as indigenous Australians who have a high burden of chronic kidney disease. This study aimed to explore the most appropriate ways of enhancing services by incorporating renal patients’ expectations and satisfaction of care in Australia’s Northern Territory. Study design: This is a participatory action research. Methods: Six aboriginal health users with end-stage kidney disease were recruited to form an Indigenous Reference Group. This group met bimonthly between April and November 2017 and meetings took the same structure as a focus group. Findings from these meetings were presented to health policy and planners in a feedback loop implemented by the study. Results: This framework enabled indigenous knowledge to guide the project, indigenous priorities to be identified in this context and timely feedback of information to inform the strengths and priorities of the health service. Changes were recognised and addressed immediately. Conclusions: This qualitative research framework is a useful mechanism for providing local data to inform patient-centred health system change as expressed by health users. We recommend this consumer partnership framework be embedded into existing operational structures to support the ongoing sustainability of this group. © 2018

AUTHOR KEYWORDS: Chronic kidney disease; Consumer partnership; Health system change; Indigenous knowledge; Indigenous reference group; Participatory action research

DOCUMENT TYPE: Article in Press

SOURCE: Scopus

Morales, S.

Locating oneself in one’s research: Learning and engaging with law in the Coast Salish world


DOI: 10.3138/cjwl.30.1.144

ABSTRACT: Recently, there has been an increasing awareness of Indigenous legal traditions. Spurred in part by the work of Indigenous and non-Indigenous academics researching in this field of law and the Final Report of the Truth and Reconciliation Commission, which speaks to the importance of recognizing, teaching, and operationalizing Indigenous legal traditions in many of their calls to action, such as Call to Action no. 27, 28, 42, and 50. As a result, Indigenous legal traditions are informing aspects of law school curricula and are being discussed and explored in professional legal training seminars. However, many questions remain as to the most appropriate manner in which to carry out this important work, lest it become yet another avenue of colonizing Indigenous peoples and their legal traditions. In this article, I hope to examine some of these issues with respect to Coast Salish laws and methodology—in particular, the legal tradition of the Hul'qumi'num Mustimuhw, the Island Hul'qum'num' people of Vancouver Island, British Columbia. By exploring my own research journey, as a Hul'qumi'num Mustimuhw ("Hul'qumi'num person"), I demonstrate how methodology is the necessary starting point for any individual wishing to understand more fully how to engage in and with the Indigenous legal traditions. It provides an introduction to the worldview, legal institutions, skills and theories of Indigenous peoples, like the Island Hul'qum'num People. Each legal tradition—Indigenous and non-Indigenous—is complex and must be learned and practised within its proper context over many life times to facilitate social order. One of the goals of the Truth and Reconciliation Commission is to bring about a greater recognition of Indigenous legal traditions and engage with Indigenous laws, according to their own research methodologies; it is one of the first steps forward. Native scholars and
writers are demonstrating that "voice" can be, must be, used within academic studies not only as an expression of cultural integrity but also as an attempt to begin to balance the legacy of dehumanization and bias entrenched in Canadian studies about Native peoples.-Emma LaRocque, "The Colonization of a Native Woman Scholar"1. © 2018 University of Toronto Press Inc. All rights reserved.

Wilson, D.
Supervision of Indigenous research students: considerations for cross-cultural supervisors

DOI: 10.1177/1177180117729771
ABSTRACT: Essential to Indigenous research students' development is their preparation to undertake Indigenous research with an appropriate Indigenous approach. Preparing Indigenous students to conduct research with Indigenous communities requires their adequate and proper preparation, although this does not always happen. Getting the research story right is key to better understanding the persistent, complex and multidimensional inequities in the access, use and quality of health services Indigenous peoples face. Successful preparation of Indigenous students is contingent on quality student–supervisor relationships. The literature indicates that Indigenous student supervision undertaken by non-Indigenous supervisors can be hindered. Two vignettes demonstrate problems with cross-cultural supervision of Indigenous research students’ experiences. An examination of cross-cultural supervision practices highlights the need to prepare Indigenous students in Indigenous research methodologies to optimise outcomes to reflect Indigenous peoples’ realities. Following an overview of approaches to undertake research with Indigenous people, strategies to support cross-cultural supervision are suggested. © 2017, © The Author(s) 2017.
AUTHOR KEYWORDS: cross-cultural supervision; Indigenous; Indigenous research methodology; research design; research supervisors’ cultural competency

Gone, J.P.
“IT FELT LIKE VIOLENCE” : Indigenous Knowledge Traditions and the Postcolonial Ethics of Academic Inquiry and Community Engagement

DOI: 10.1002/ajcp.12183
ABSTRACT: In a 2014 presentation at an academic conference featuring an American Indian community audience, I critically engaged the assumptions and commitments of Indigenous Research Methodologies. These methodologies have been described as approaches and procedures for conducting research that stem from long-subjugated Indigenous epistemologies (or "ways of knowing"). In my presentation, I described a Crow Indian religious tradition known as a skull medicine as an example of an indigenous way of knowing, referring to a historical photograph of a skull medicine bundle depicted on an accompanying slide. This occasioned consternation among many in attendance, some of whom later asserted that it was unethical for me to have presented this information because of Indigenous cultural proscriptions against publicizing sacred knowledge and photographing sacred objects. This ethical challenge depends on enduring religious sensibilities in Northern Plains Indian communities, as embedded within a postcolonial political critique concerning the accession of sacred objects by Euro-American collectors during the early 20th century. I complicate these ethical claims by considering competing goods that are valued by community psychologists, ultimately acknowledging that the associated ethical challenge resists resolution in terms that would be acceptable to diverse constituencies. © Society for Community Research and Action 2017
AUTHOR KEYWORDS: Alternative methodologies; American Indians; Community psychology; Ethical challenges; Indigenous knowledge
INDEX KEYWORDS: American Indian; epistemology; ethics; human; medicine; photography; psychologist; psychology; sensibility; skull; violence; community participation; interpersonal communication; knowledge; psychology; research ethics; violence, Community Participation; Disclosure; Ethics, Research; Humans; Indians, North American; Knowledge; Psychology; Violence

DOCUMENT TYPE: Article
SOURCE: Scopus
**Mackey, H.J.**

*The ESSA in Indian Country: Problematizing Self-Determination Through the Relationships Between Federal, State, and Tribal Governments*


DOI: 10.1177/0013161X17735870

**ABSTRACT:** Purpose: The purpose of this article is to (a) analyze the potential effects of the new relationship between state and federal governments on tribal sovereignty and self-determination and (b) problematize the devolution of power back to the states as they are entrusted to use the guiding frameworks of Every Student Succeeds Act (ESSA) to ensure educational equity for American Indian and Alaska Native students. Research Methods/Approach: The primary data source is the ESSA supplemented by public reports and resolutions, and recent press releases collected online. The ESSA policy was analyzed through a postcolonial interpretive policy analysis framework informed by Tribal Critical Race Theory. Findings: ESSA amendments improve opportunities in several areas, including State Tribal Education Partnerships and Cooperative Agreements, tribal consultation, Impact Aid, Native language immersion, the Bureau of Indian Education, and Alaska Native education, but these are limited by the lack of tribal self-determination as the law is written. States’ interests are prioritized over tribes’ interests, and the federal role has been diminished; therefore, fewer safeguards are in place to protect Indian education programs. Implications for Research and Practice: These amendments provide opportunities to conduct policy implementation studies to determine whether or not states are engaging with tribes to strengthen tribal education programs and study leadership perceptions of tribal autonomy and self-determination. © 2017, © The Author(s) 2017.

**AUTHOR KEYWORDS:** American Indian Education; equity in education; Every Student Succeeds Act; Indian education policy; self-determination

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus

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**Kent, A., Loppie, C., Carriere, J., Macdonald, M., Pauly, B.**

*Xpey’ relational environments: An analytic framework for conceptualizing indigenous health equity*


**Open Access**

[https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5765816/](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5765816/)

DOI: 10.24095/hpcdp.37.12.01

**ABSTRACT:** Introduction: Both health equity research and Indigenous health research are driven by the goal of promoting equitable health outcomes among marginalized and underserved populations. However, the two fields often operate independently, without collaboration. As a result, Indigenous populations are underrepresented in health equity research relative to the disproportionate burden of health inequities they experience. In this methodological article, we present Xpey’ Relational Environments, an analytic framework that maps some of the barriers and facilitators to health equity for Indigenous peoples. Methods: Health equity research needs to include a focus on Indigenous populations and Indigenized methodologies, a shift that could fill gaps in knowledge with the potential to contribute to ‘closing the gap’ in Indigenous health. With this in mind, the Equity Lens in Public Health (ELPH) research program adopted the Xpey’ Relational Environments framework to add a focus on Indigenous populations to our research on the prioritization and implementation of health equity. The analytic framework introduced an Indigenized health equity lens to our methodology, which facilitated the identification of social, structural and systemic determinants of Indigenous health. To test the framework, we conducted a pilot case study of one of British Columbia’s regional health authorities, which included a review of core policies and plans as well as interviews and focus groups with frontline staff, managers and senior executives. Conclusion: ELPH’s application of Xpey’ Relational Environments serves as an example of the analytic framework’s utility for exploring and conceptualizing Indigenous health equity in BC’s public health system. Future applications of the framework should be embedded in Indigenous research methodologies. © 2017, Public Health Agency of Canada. All rights reserved.

**AUTHOR KEYWORDS:** Health equity; Health services accessibility; Indigenous populations; Public health; Research methodology

**INDEX KEYWORDS:** British Columbia; epidemiology; ethnology; health care disparity; health equity; human; indigenous health care; methodology; organization and management; procedures; public health; vulnerable population, British Columbia; Health Equity; Health Services, Indigenous; Healthcare Disparities; Humans; Public Health; Research Design; Vulnerable Populations

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus

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**Priest, N., Thompson, L., Mackean, T., Baker, A., Waters, E.**
‘Yarning up with Koori kids’–hearing the voices of Australian urban Indigenous children about their health and well-being

DOI: 10.1080/135578858.2016.1246418
ABSTRACT: Objective: Australian Indigenous children experience some of the most substantial health inequalities globally. In this context, research regarding their health and well-being has overemphasised physical illnesses with limited exploration of a diverse range of dimensions and determinants, particularly those based on Indigenous holistic understandings of health and well-being. This deficit-based approach has thus missed many strengths and assets of Indigenous children. This research aimed to gain insight into the perspectives of Indigenous children about their health and well-being in an urban setting in Australia. It joins a limited international literature examining views and experiences of non-majority children. Design: Participatory and qualitative child-friendly research methods were utilised. The project was developed in partnership with Indigenous community organisations and members. Photo-elicitation activities and focus groups were conducted with 31 Indigenous children aged 8–12 years. Qualitative data were analysed thematically, combining focus group and interview data. Results: It was evident an urban Indigenous child perspective of health and well-being includes rich understandings of the interconnectedness of physical, social-emotional and cultural dimensions of holism, as well as the integral importance of family and community relationships. The study also found that specific worries regarding loss of loved ones and racism were highly salient in Indigenous children’s lives. Conclusion: The overwhelming conclusion to be drawn from this research is that Indigenous children in urban areas need ongoing recognition of both their agency and resilience in the face of adversity, within a wider context of historical and contemporary racialisation and racism. © 2016 Informa UK Limited, trading as Taylor & Francis Group.

AUTHOR KEYWORDS: Aboriginal; children; qualitative; racism; resilience; urban; visual methods
INDEX KEYWORDS: child health; disease incidence; indigenous population; numerical method; public health; qualitative analysis; racism; urban area; urban region; welfare reform, Australia; child; clinical article; community; family; hearing; human; indigenous people; information processing; interview; racism; recognition; school child; urban area; voice; wellbeing; child welfare; female; health disparity; indigenous health care; male; Oceanic ancestry group; participatory research; photography; procedures; psychology; qualitative research; racism; urban population, Australia, Australia; Child; Child Welfare; Community-Based Participatory Research; Female; Focus Groups; Health Services, Indigenous; Health Status Disparities; Humans; Male; Oceanic Ancestry Group; Photography; Qualitative Research; Racism; Urban Population
DOCUMENT TYPE: Article
SOURCE: Scopus

MacDonald, K.

My experiences with Indigenist methodologies

DOI: 10.1111/1745-5871.12241
ABSTRACT: Traditionally, geographic research and engagement with Indigenous communities have largely been developed within a western research paradigm and have historically been linked to colonial practices such as extraction and/or domination. The consequences of these research practices and paradigms have been the further marginalisation of Indigenous people globally. However, geographers are increasingly being influenced by a range of Indigenous scholars from both within and beyond the discipline who highlight the colonial foundations of geographic knowledge and the ongoing production of colonial relations, and who are calling for a decolonisation of knowledge through the use of Indigenist methodologies. After exploring this shift, this paper moves to a discussion of my engagement with research in Indigenous communities using Indigenist methodologies, including the emotions and thought processes that emerged during my own research journey, which led me to southern Guyana and the Makushi and Wapishana peoples who reside in the northern savannah environments of the Amazon basin. I conclude by sharing how I am continuing that journey using Indigenist approaches in my work in the Madre de Dios region of Peru, and by encouraging future scholars to challenge traditional geographic research methods. © 2017 Institute of Australian Geographers

AUTHOR KEYWORDS: decolonizing knowledges; Indigenous epistemologies; Indigenous methodologies; research relationships
INDEX KEYWORDS: geographical knowledge; geographical research; indigenous population; marginalization; research method, Amazon Basin; Guyana; Madre de Dios; Peru
DOCUMENT TYPE: Article
SOURCE: Scopus
Carlson, E.

Anti-colonial methodologies and practices for settler colonial studies

DOI: 10.1080/2201473X.2016.1241213

ABSTRACT: Indigenous scholars have called on settler people to engage in processes of decolonization. To investigate how white settler individuals living on Indigenous lands occupied by the Canadian state are responding to that call, it was necessary to articulate a comprehensive research approach that centralizes Indigenous sovereignty and disrupts colonial research dynamics. This article focuses on the articulation, grounding, and deployment of an anti-colonial research methodology by a white settler scholar. Though developed in the context of a specific project, this approach has much wider relevance and application possibilities. I demonstrate the values and practices of the anti-colonial research methodology to academia generally and settler colonial studies specifically. © 2016 Informa UK Limited, trading as Taylor & Francis Group.

AUTHOR KEYWORDS: anti-colonial practice; Anti-colonial research; Indigenous sovereignty; relational accountability; research community

DOCUMENT TYPE: Article

SOURCE: Scopus


Can digital stories go where palliative care research has never gone before? A descriptive qualitative study exploring the application of an emerging public health research method in an indigenous palliative care context
(2017) BMC Palliative Care, 16 (1), art. no. 46, .

Open Access
https://bmcpalliatcare.biomedcentral.com/articles/10.1186/s12904-017-0216-x

DOI: 10.1186/s12904-017-0216-x

ABSTRACT: Background: The World Health Organization (WHO) has called for global approaches to palliative care development. Yet it is questionable whether one-size-fits-all solutions can accommodate international disparities in palliative care need. More flexible research methods are called for in order to understand diverse priorities at local levels. This is especially imperative for Indigenous populations and other groups underrepresented in the palliative care evidence-base. Digital storytelling (DST) offers the potential to be one such method. Digital stories are short first-person videos that tell a story of great significance to the creator. The method has already found a place within public health research and has been described as a useful, emergent method for community-based participatory research. Methods: The aim of this study was to explore Maori participants' views on DST's usefulness, from an Indigenous perspective, as a research method within the discipline of palliative care. The digital storytelling method was adapted to include Maori cultural protocols. Data capturing participant experience of the study were collected using participant observation and anonymous questionnaires. Eight participants, seven women and one man, took part. Field notes and questionnaire data were analysed using critical thematic analysis. Results: Two main themes were identified during analyses: 1) issues that facilitated digital storytelling's usefulness as a research method for Maori reporting on end of life caregiving; and 2) issues that hindered this process. All subthemes identified: recruitment, the powhiri process, (Maori formal welcome of visitors) and technology, related to both main themes and are presented in this way. Conclusion: Digital storytelling is an emerging method useful for exploring Indigenous palliative care issues. In line with a Health Promoting Palliative Care approach that centres research in communities, it helps meet the need for diverse approaches to involve underrepresented groups. © 2017 The Author(s).

AUTHOR KEYWORDS: Digital storytelling; End of life care; Indigenous palliative care; Kaupapa Maori; Maori; Palliative care; Research methods

INDEX KEYWORDS: adult; clinical article; female; human; male; Maori (people); palliative therapy; participatory research; public health; qualitative research; questionnaire; storytelling; terminal care; thematic analysis; videorecording; aged; cultural competence; methodology; middle aged; palliative therapy; population group; procedures; psychology; public health; qualitative research; standards; verbal communication, Adult; Aged; Cultural Competency; Female; Humans; Male; Middle Aged; Narration; Palliative Care; Population Groups; Public Health; Qualitative Research; Research Design; Surveys and Questionnaires

DOCUMENT TYPE: Article

SOURCE: Scopus
American Indian elders share personal stories of alcohol use with younger tribal members


Open Access
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6088812/

DOI: 10.1080/15332640.2016.1196633

ABSTRACT: In this Great Lakes Indian reservation qualitative study we utilized focus groups in the form of talking circles to elicit tribal members’ views of alcohol use. We report on how the elder participants utilized the talking circles to inform the youth of the deleterious effects of alcohol use and abuse. Indigenous research methods were utilized so elder tribal members were consulted about the study; an elder was hired as a research associate; youth were hired as note takers/observers; and the 2-hour groups were led by a tribal community member. Demographic data were gathered, and a semistructured guide with substance use questions was utilized. Tribal members, 30 females and 19 males, age 12 to 78 participated in 8 talking circles (N = 49). Tribal elders unexpectedly utilized the format as an opportunity for cross-generational storytelling to convey their own oral histories of the harmful effects of alcohol use for the younger participants. They shared personal pathways to quitting or to a reduction in drinking with messages aimed at preventing the youth from initiating drinking. A shortage of American Indian (AI) substance abuse treatment programs that are culturally relevant exists. The widespread and renewed use of cross-generational talking circles could serve as an inexpensive substance abuse prevention and intervention treatment modality for AI youth. The elders’ stories highlight the need to rejuvenate traditional methods of healing among AIs to reduce the initiation and/or harmful effects of overuse of alcohol among AI youth. © 2017 Taylor & Francis.

AUTHOR KEYWORDS: alcohol; American Indians; elders; intergenerational; prevention

INDEX KEYWORDS: adolescent; adult; aged; alcohol abuse; alcohol consumption; American Indian; Article; avoidance behavior; cultural value; drinking behavior; family; female; human; indigenous people; information processing; information seeking; introspection; male; motivation; personal experience; priority journal; responsibility; self concept; sibling; social network; social support; storytelling; substance abuse; American Indian; child; ethnology; human relation; literature; middle aged; United States; young adult, Adolescent; Adult; Aged; Alcohol Drinking; Child; Female; Great Lakes Region; Humans; Indians, North American; Intergenerational Relations; Male; Middle Aged; Personal Narratives as Topic; Young Adult

DOCUMENT TYPE: Article

SOURCE: Scopus

The Yerin Dilly Bag Model of Indigenist Health Research


DOI: 10.1177/1049732317700125

ABSTRACT: In this article, we discuss indigenist approaches to health research, including indigenist knowledges, cultural proficiency, and core values. We also highlight the importance of conducting Indigenous research in ways that are congruent with the needs and interests of Indigenous peoples. The discussion includes consideration of how indigenist approaches can be utilized to generate new Indigenous knowledges, in culturally appropriate ways. We then introduce the Yerin Dilly Bag Model for indigenist health research, an approach that allows for indigenist knowledges to be employed and created by the research/er/ed within an Indigenous framework. Use of the Yerin Dilly Bag Model enables research/er/ed concordance, together with the privileging of Indigenous voices. This is achieved by guiding researchers to align their research with the core values of the researched, with the Yerin Dilly Bag a metaphor for the holder of these core values. © The Author(s) 2017.

AUTHOR KEYWORDS: Aboriginal Australians; Australia; culture; health care; indigenist research; Indigenous peoples; qualitative; research methods

INDEX KEYWORDS: Australia; cooperation; cultural competence; health disparity; health education; human; indigenous health care; Oceanic ancestry group; organization and management; participatory research; procedures, Australia; Community-Based Participatory Research; Cooperative Behavior; Cultural Competency; Health Education; Health Services, Indigenous; Health Status Disparities; Humans; Oceanic Ancestry Group

DOCUMENT TYPE: Article

SOURCE: Scopus

Perspectives of water and health using Photovoice with youths living on reserve

ABSTRACT: In Canada, inequities persist in the provision of safe drinking water on First Nation reserves. First Nation reserve communities are creating opportunities and initiating various strategies for youth to connect with others to learn and share knowledge of water resource management, protection and stewardship, and community water issues. Community-based research projects facilitate opportunities for youths' voices to be heard and cultural resilience to be enhanced. This project facilitated the sharing of youth perspectives on values associated with water and health on their reserve as a part of a larger research program. Modified Photovoice, herein called Postervoice, and sharing circles occurred with 19 Junior Rangers. Connections between their knowledge of water and perceptions about how water pertains to overall health were shared. Youth valued the aesthetics of on-reserve water assets, were averse to polluted waters and the risk of losing opportunities to undertake traditional activities, and exhibited pride for their water treatment plant. Implications for community leaders, policy makers, and researchers are discussed. © 2016 Canadian Association of Geographers / L'Association canadienne des géographes

AUTHOR KEYWORDS: First Nation; Photovoice; Postervoice; water; youth
INDEX KEYWORDS: drinking water; indigenous population; perception; public health; research method; water management; water resource; water treatment plant; young population, Canada
DOCUMENT TYPE: Article
SOURCE: Scopus

de Leeuw, S., Parkes, M.W., Morgan, V.S., Christensen, J., Lindsay, N., Mitchell-Foster, K., Russell Jozkow, J.

Going unscripted: A call to critically engage storytelling methods and methodologies in geography and the medical-health sciences

ABSTRACT: Geography and the medical-health sciences have long histories of engaging the humanities. The last decade has seen for both disciplines a significant growth in theoretical frameworks, pedagogic strategies, and research methods that draw upon visual and literary arts, critical self-reflection, creative tools and expressions, and even direct engagement or partnership with artists, curators, authors, theatre-practitioners, and other professionals in the arts. Both geographers and medical-health professionals, then, are increasingly (re)making and understanding various worlds through the humanities. In this paper we explore the histories of humanities in both geography and the medical-health sciences, especially medicine: we argue the two disciplines have much to learn from each other's engagement and work with the humanities. Focusing on the increasing use of narrative and storytelling in both disciplines, we argue that deployment of humanities-based frameworks and impulses must not be taken up without careful and critical analytical reflection. Finally, we ground our theoretical explorations with empirical examples from recent community-based work about the risks and benefits of storytelling and visual arts when looking at the health geographies of Indigenous and settler peoples in Northern British Columbia. © 2016 The Authors. The Canadian Geographer / Le Géographe canadien Published by Wiley Periodicals, Inc.

AUTHOR KEYWORDS: criticality; geography; health and medicine; humanities; storytelling
INDEX KEYWORDS: critical analysis; health geography; indigenous population; medicine; research method, British Columbia; Canada
DOCUMENT TYPE: Article
SOURCE: Scopus

Guimont Marceau, S., Gaudet, J.C., Audet, V., Parent, M.-J., Lumsden, M., Abitbol, J.

Urban Indigenous cultural productions in Quebec: vital connections to cultural reconstruction

ABSTRACT: This article aims to address a gap in research regarding the dynamics that underpin Indigenous cultural productions in urban areas in Quebec (Canada), to gain an understanding of conditions, practices and relationships surrounding urban Indigenous cultural productions, and to examine their role in cultural reconstruction. The research findings point to how urban Indigenous cultural productions are vital to the survival and reconstruction of Indigenous cultures and identities. Interviews and sharing circles with cultural producers stressed that cultural productions are much more than products. They are a way of life and a way of thinking and being. The research was conducted from August 2015 to April 2016 by an urban Indigenous organization, DestiNATIONS: Carrefour International of Indigenous Arts and Cultures. It involved an intercultural and interdisciplinary research team guided by an Indigenous research methodology. We drew inspiration from the wisdom of close to a 100 cultural producers concerning their cultural productions. © 2017, © The Author(s) 2017.
Coled, P.

An Indigenous Research Narrative: Ethics and Protocols Over Time and Space

DOI: 10.1177/1077800416659083

ABSTRACT: This narrative begins in 1950, a conversation between Sam Jim, an Indigenous Elder in British Columbia (BC), and a university professor researching Sam's community. Sam troubles the privileging of Western thinking, knowledge, values, and practices. The story fast-forwards to a contemporary research partnership between an Indigenous researcher, the same BC Indigenous community and an Indigenous community in Peru. Each community faces different struggles in protecting their lands from resource extraction and in regenerating traditional ecological knowledges for future generations. They meet these challenges by reviving their traditional knowledges and practices, including human and more-than-human interrelationships and interdependencies. The communities have different cosmologies, histories, geographies, languages, economies, and socio-political contexts. This requires research methodologies and methods that acknowledge the challenges and opportunities of working across different contexts toward more complex, culturally inclusive possibilities for living together on a shared planet. © 2016, © The Author(s) 2016.

Hart, M.A., Straka, S., Rowe, G.

Working Across Contexts: Practical Considerations of Doing Indigenist/Anti-Colonial Research

DOI: 10.1177/1077800416659084

ABSTRACT: Although Indigenous scholars have been documenting Indigenous research methodologies, little has been written on the practical considerations of doing research across Indigenous/Settler contexts. As a small social work research team (two Cree researchers and one Settler) exploring Indigenous aging, our work crossed several contexts: academic and community, social locations within the team, and epistemes. Centering the research on an Indigenist, anti-colonial framework allowed us to highlight and correct for colonial power dynamics throughout the project. By enacting Indigenism together, we found that Indigenous and Settler researchers can create a space of deep learning and knowledge co-creation with communities. However, this work was challenging, risky, and at times difficult. Learning to navigate some of these complexities required ongoing attention to our relational accountabilities. We detail lessons learned from each of our perspectives, concluding with implications, community obligations, and directions for future research. © 2016, © The Author(s) 2016.

San Pedro, T., Carlos, E., Mburu, J.

Critical Listening and Storying: Fostering Respect for Difference and Action Within and Beyond a Native American Literature Classroom

DOI: 10.1177/0042085915623346

ABSTRACT: Relying on the intersections of Indigenous Research Methodologies and Humanizing Research, the authors of this article argue that by re-centering relationships through critical listening and storying, we are better suited to co-construct our shared truths and realities in the space between the telling and hearing of stories. As we do so, we move beyond the sometimes dehumanizing "slash" of researcher/participant and professor/student and into more fertile spaces where our collective desires for educational, political, and social change are forged because of our commitment to
sustaining meaningful relationships as well as our refusal to ignore our impact on each other. © 2016, © The Author(s) 2016.

AUTHOR KEYWORDS: critical theory; ethnography; humanizing research; Indigenous Research Methodology; Native American urban education; social activism

DOCUMENT TYPE: Article

SOURCE: Scopus

Wikaire, E., Curtis, E., Cormack, D., Jiang, Y., McMillan, L., Loto, R., Reid, P. 

Predictors of academic success for Māori, Pacific and non-Māori non-Pacific students in health professional education: a quantitative analysis


Open Access

https://link.springer.com/article/10.1007%2Fs10459-017-9763-4

DOI: 10.1007/s10459-017-9763-4

ABSTRACT: Tertiary institutions internationally aim to increase student diversity, however are struggling to achieve equitable academic outcomes for indigenous and ethnic minority students and detailed exploration of factors that impact on success is required. This study explored the predictive effect of admission variables on academic outcomes for health professional students by ethnic grouping. Kaupapa Māori and Pacific research methodologies were used to conduct a quantitative analysis using data for 2686 health professional students [150 Māori, 257 Pacific, 2279, non-Māori non-Pacific (nMnP)]. The predictive effect of admission variables: school decile; attending school in Auckland; type of admission; bridging programme; and first-year bachelor results on academic outcomes: year 2–4 grade point average (GPA); graduating; graduating in the minimum time; and optimal completion for the three ethnic groupings and the full cohort was explored using multiple regression analyses. After adjusting for admission variables, for every point increase in first year bachelor GPA: year 2–4 GPA increased by an average of 0.46 points for Māori (p = 0.0002, 95% CI 0.22, 0.69), 0.70 points for Pacific (p < 0.0001, CI 0.52, 0.87), and 0.55 points for nMnP (p < 0.0001, CI 0.51, 0.58) students. For the total cohort, ethnic grouping was consistently the most significant predictor of academic outcomes. This study demonstrated clear differences in academic outcomes between both Māori and Pacific students when compared to nMnP students. Some (but not all) of the disparities between ethnic groupings could be explained by controlling for admission variables. © 2017, The Author(s).

AUTHOR KEYWORDS: Academic success; Ethnic disparities; Health professional; Indigenous; Inequity; Māori; Pacific

INDEX KEYWORDS: controlled study; education; health practitioner; human; major clinical study; multiple regression; quantitative analysis; student; achievement; ethnic group; female; health care personnel; male; New Zealand; Oceanic ancestry group; statistics and numerical data; time factor, Achievement; Educational Measurement; Ethnic Groups; Female; Health Personnel; Humans; Male; New Zealand; Oceanic Ancestry Group; School Admission Criteria; Time Factors

DOCUMENT TYPE: Article

SOURCE: Scopus

Walls, M.L., Whitesell, N.R., Barlow, A., Sarche, M. 

Research with American Indian and Alaska Native populations: Measurement matters


DOI: 10.1080/15332640.2017.1310640

ABSTRACT: Research is an important tool in addressing myriad American Indian and Alaska Native (AIAN) health disparities; however, tensions exist between common empirical measurement approaches that facilitate cross-cultural comparisons and measurement specificity that may be more valid locally and/or culturally appropriate. The tremendous diversity of AIAN communities, small population sizes of distinct AIAN cultural groups, and varying cultural contexts and worldviews should influence measurement decisions in health research. We provide a framework for guiding measurement in collaboration with AIAN communities using examples from substance abuse research for illustration. Our goal is to build upon ongoing efforts to advance measurement validity for AIAN research by engaging community–researcher partnerships and critical thinking in the selection, adaptation, creation, and implementation of measures. © 2017 Taylor & Francis

AUTHOR KEYWORDS: American Indian; culture; measurement; Native American; research methods

DOCUMENT TYPE: Article in Press

SOURCE: Scopus

San Pedro, T., Kinloch, V.

DOI: 10.3102/0002831216671210
ABSTRACT: In this article, we argue that co-construing knowledge, co-creating relationships, and exchanging stories are central to educational research. Relying on humanizing and Indigenous research methods to locate relational interactions in educational research allows us to engage in transformative praxis and storytelling, or Projects in Humanization (PiH). We contend that PiH focus on the creation and sustenance of relationships; the human capacity to listen to, story with, and care about each other; and the establishment of more inclusive, interconnected, and decolonizing methodologies that disrupt systemic inequalities found in Western constructs of educational research. More specifically, in this article, we rely on research vignettes to argue for a necessary commitment that researchers must have to sustain, extend, and revitalize the richness of the languages, literacies, histories, cultures, and stories of and by those with whom they work. © 2017, © 2017 AERA.

AUTHOR KEYWORDS: critical Indigenous research methodologies; dialogic relationships; equity and justice; humanizing methodologies; youth language and literacy practices
SOURCE: Scopus

Guenther, J., Osborne, S., Arnott, A., McRae-Williams, E.
Hearing the voice of remote Aboriginal and Torres Strait Islander training stakeholders using research methodologies and theoretical frames of reference (2017) Race Ethnicity and Education, 20 (2), pp. 197-208. Cited 1 time.

Open Access
https://www.researchgate.net/publication/286313695_Hearing_the_voice_of_remote_Aboriginal_and_Torres_Strait_Islander_training_stakeholders_using_research_methodologies_and_theoretical_frames_of_reference
DOI: 10.1080/13613324.2015.1110294
ABSTRACT: Researchers in remote Aboriginal and Torres Strait Islander contexts within Australia are frequently faced with the challenges of working in an intercultural space where channels of communication are garbled with interference created by the complexities of misunderstood worldviews, languages, values and expectations. A concern of many researchers in these contexts is to ensure that the voices of research participants in remote communities are not only accurately represented, but are allowed to transcend the noise of dominant paradigms, policies and practices. This article brings together the experiences of four non-indigenous researchers in the space of remote vocational education and training. The authors present two vignettes from research in the context of health, employment and education. These vignettes highlight some of the conundrums for researchers as they attempt to harmonize the aims of research with the expectations of organizations involved. The purpose of the article is to explore the utility of Critical Race Theory (CRT), Indigenist methodologies, culturally responsive methodologies and those positioned at the ‘cultural interface’ (Nakata 2007). In so doing this article makes some assessments about the fit of CRT methodologies for such contexts. © 2015 Ninti One Limited.

AUTHOR KEYWORDS: Critical Race Theory (CRT); intercultural approaches; methodologies; Remote Australia
INDEX KEYWORDS: indigenous population; race; stakeholder; theoretical study; training; vocational education, Australia
SOURCE: Scopus

Hogarth, M.

DOI: 10.1007/s13384-017-0228-9
ABSTRACT: The educational attainment of Aboriginal and Torres Strait Islander students is often presented within a deficit view. The need for Aboriginal and Torres Strait Islander researchers to challenge the societal norms is necessary to contribute to the struggle for self-determination. This paper presents a theoretical and methodological approach that has enabled one researcher to speak back to the deficit discourses. Exemplification of how Indigenous Critical Discourse Analysis (in: Hogarth, Addressing the rights of Indigenous peoples’ in education: A critical analysis of Indigenous education policy, Queensland University of Technology, Brisbane, 2016) identifies the power of language to maintain the inequitable positioning of Aboriginal and Torres Strait Islander peoples within Australian society is provided. Particular focus is placed on the Aboriginal and Torres Strait Islander Education Action Plan 2010–2014 (in: MCEECDYA, Aboriginal and Torres Strait Islander Education Action Plan (2010–2014), 2011) and how policy discourses ignore the historical, political, cultural and social factors that influence the engagement and participation of Indigenous peoples in education today. The paper argues for the need to personalise methodological approaches to present the standpoint of the
researcher and, in turn, deepens their advocacy for addressing the phenomenon. In turn, the paper presents the need to build on existing Indigenous research frameworks to continue advocating for the position of Indigenous research methodologies within the Western institution. © 2017, The Australian Association for Research in Education, Inc.

AUTHOR KEYWORDS: Aboriginal and Torres Strait Islander education; Deficit discourses; Indigenous education policy

DOCUMENT TYPE: Article

SOURCE: Scopus

Singh, M., Major, J.

Conducting Indigenous research in Western knowledge spaces: aligning theory and methodology

Open Access

https://www.researchgate.net/publication/313739906_Conducting_Indigenous_research_in_Western_knowledge_spaces_aligning_theory_and_methodology/download

DOI: 10.1007/s13384-017-0233-z

ABSTRACT: Walking simultaneously in two worlds as an Indigenous researcher, navigating Indigenous and Western epistemologies/methodologies can have its challenges. Indigenous methodologies have become an important element of qualitative research and have been increasingly taken up by both Indigenous and non-Indigenous researchers. Indigenous methodologies seek to ensure that the research is culturally safe and culturally respectful through recognition of Indigenous worldviews, respect, and accountability. It is no longer research on or about Indigenous people, rather it is becoming research for and with Indigenous people. In this paper, we reflect on the experiences of an Indigenous researcher working with a non-Indigenous supervisor within an overarching Western theoretical framework of poststructuralism while also using Indigenous methodologies. We discuss the tensions and points of connection that emerged in the research design process. We suggest that Indigenous and Western epistemologies/methodologies do not have to be used to the exclusion of each other; they can be used effectively to complement and support each other. © 2017, The Australian Association for Research in Education, Inc.

AUTHOR KEYWORDS: Indigenous epistemologies; Indigenous research methodologies; Poststructuralism; Western theory

DOCUMENT TYPE: Article

SOURCE: Scopus

Thieme, K., Makmillen, S.

A principled uncertainty: Writing studies methods in contexts of indigeneity

Open Access


ABSTRACT: This article uses rhetorical genre theory to discuss methods for writing studies research in light of increasing participation of Indigenous scholars and students in disciplines throughout the academy. Like genres, research methods are embedded in systems of interaction that create subject positions and social relations. Using rhetorical genre theory to understand methods as the cultural tools of research communities, we argue that methods can be enacted as flexible resources in the interest of advancing ethical knowledge. In the context of Indigenous epistemological activism, researchers can then take a contingent stance toward method, a stance we name “principled uncertainty.”. © 2017 by the National Council of Teachers of English. All rights reserved.

DOCUMENT TYPE: Article

SOURCE: Scopus

Lourie, M., Rata, E.

Using a realist research methodology in policy analysis

DOI: 10.1080/00131857.2016.1167655

ABSTRACT: The article describes the usefulness of a realist methodology in linking sociological theory to empirically obtained data through the development of a methodological device. Three layers of analysis were integrated: 1. the findings from a case study about Māori language education in New Zealand; 2. the identification and analysis of contradictions and vagueness in language education policy; and, 3. the explanation of these contradictions in terms deeper ideological forces underpinning bicultural politics in New Zealand. The paper makes two contributions to the literature. It demonstrates how a realist methodology can link theory and data, specifically in the discussion of the
methodological device. It also generalises the findings in terms of how ideologies of ‘culture’ (i.e. ‘culturalism’) inform the inclusion of culture in education in New Zealand and internationally. © 2016 Philosophy of Education Society of Australasia.

AUTHOR KEYWORDS: biculturalism; conceptual tools; education policy; ideology; methodological device; Māori language; Realist methodology; symbolic policy

DOCUMENT TYPE: Article
SOURCE: Scopus

Mark, G., Boulton, A.
Indigenising photovoice: Putting māori cultural values into a research method

Open Access
http://www.qualitative-research.net/index.php/fqs/article/view/2827

DOI: 10.17169/fqs-18.3.2827

ABSTRACT: In this article, we discuss Indigenous epistemology that ensures research is inclusive of Māori cultural values, such as collectivity and storytelling. We explain an adapted photovoice methodology used in research investigating Māori (the Indigenous peoples of Aotearoa/New Zealand) patient’s perspectives on rongoā Māori (traditional Māori healing) and primary health care. Traditional photovoice theoretical frameworks and methodology were modified to allow Māori participants to document and communicate their experiences of health and the health services they utilised. Moreover, we describe the necessity for cultural adaptation of the theoretical framework and methodology of photovoice to highlight culturally appropriate research practice for Māori. © 2017, Inst. fur Klinische Psychologie und Gemeindepsychologie. All rights reserved.

AUTHOR KEYWORDS: Māori research methodologies; Māori-voice; Photovoice

DOCUMENT TYPE: Article
SOURCE: Scopus

Jones, L., Jacklin, K., O'Connell, M.E.
Development and use of health-related technologies in Indigenous communities: Critical review
(2017) Journal of Medical Internet Research, 19 (7), art. no. e256,. Cited 1 time.

Open Access
https://www.jmir.org/2017/7/e256/

DOI: 10.2196/jmir.7520

ABSTRACT: Background: Older Indigenous adults encounter multiple challenges as their age intersects with health inequities. Research suggests that a majority of older Indigenous adults prefer to age in place, and they will need culturally safe assistive technologies to do so. Objective: The aim of this critical review was to examine literature concerning use, adaptation, and development of assistive technologies for health purposes by Indigenous peoples. Methods: Working within Indigenous research methodologies and from a decolonizing approach, searches of peer-reviewed academic and gray literature dated to February 2016 were conducted using keywords related to assistive technology and Indigenous peoples. Sources were reviewed and coded thematically. Results: Of the 34 sources captured, only 2 concerned technology specifically for older Indigenous adults. Studies detailing technology with Indigenous populations of all ages originated primarily from Canada (n=12), Australia (n=10), and the United States (n=9) and were coded to four themes: Meaningful user involvement and community-based processes in development, the digital divide, Indigenous innovation in technology, and health technology needs as holistic and interdependent. Conclusions: A key finding is the necessity of meaningful user involvement in technology development, especially in communities struggling with the digital divide. In spite of, or perhaps because of this divide, Indigenous communities are enthusiastically adapting mobile technologies to suit their needs in creative, culturally specific ways. This enthusiasm and creativity, coupled with the extensive experience many Indigenous communities have with telehealth technologies, presents opportunity for meaningful, culturally safe development processes.

AUTHOR KEYWORDS: Aging; Canada; Indians, North American; Needs assessment; Self-help devices; Telemmedicine

INDEX KEYWORDS: aged; Canada; education; human; medical technology; methodology; needs assessment; population group; procedures; telemedicine; trends; utilization; very elderly, Aged; Aged, 80 and over; Biomedical Technology; Canada; Humans; Needs Assessment; Population Groups; Research Design; Telemedicine

DOCUMENT TYPE: Article
SOURCE: Scopus
Drawson, A.S., Toombs, E., Mushquash, C.J.

**Indigenous research methods: A systematic review**

**Open Access**
[https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1339&context=iipj](https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1339&context=iipj)

DOI: 10.18584/iipj.2017.8.2.5

**ABSTRACT:** Indigenous communities and federal funding agencies in Canada have developed policy for ethical research with Indigenous Peoples. Indigenous scholars and communities have begun to expand the body of research regarding their peoples, and novel and innovative methods have begun to appear in the published literature. This review attempts to catalogue the wide array of Indigenous research methods in the peer-reviewed literature and describe commonalities among methods in order to guide researchers and communities in future method development. A total of 64 articles met inclusionary criteria and five themes emerged: General Indigenous Frameworks, Western Methods in an Indigenous Context, Community-Based Participatory Research, Storytelling, and Culture-Specific Methods. © 2017, Western University.

**AUTHOR KEYWORDS:** Indigenous methods; Indigenous research; Indigenous research methods

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus

Mao, L., Mian Akram, A., Chovanec, D., Underwood, M.L.

**Embracing the Spiral: Researcher Reflexivity in Diverse Critical Methodologies**

**Open Access**

DOI: 10.1177/1609406916681005

**ABSTRACT:** Critical research demands that we interrogate our own positionality and social location. Critical reflexivity is a form of researcher critical consciousness that is constant and dynamic in a complex spiral-like process starting within our own experiences as racialized, gendered, and classed beings embedded in particular sociopolitical contexts. Across diverse critical methodologies, a group of graduate students and their supervisor explored their own conceptualization of the reflexivity spiral by reflecting on how their research motivations and methodologies emerged from their racializing, colonizing, language-learning, parenting, and identity negotiating experiences. In this article, they present a spiral model of the critical reflexivity process, review the literature on reflexivity, and conclude with a description of critical reflexivity as a social practice within a supportive and collaborative graduate school experience. © 2016, © The Author(s) 2016.

**AUTHOR KEYWORDS:** critical research methodologies; graduate supervision; reflexivity; researcher positionality; researcher subjectivity

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus


**Guiding principles for indigenous research practices**

DOI: 10.1177/1476750315622542

**ABSTRACT:** Based upon expansions of indigenous research methodologies in the literature, researchers are encouraged to understand indigenous research conceptualization and implementation within various communities. The purpose of this review is to outline six tenets or principles that are intended to engage researchers in practices that privilege the voices and goals of indigenous populations: indigenous identity development; indigenous paradigmatic lens; reflexivity and power sharing; critical immersion; participation and accountability; and methodological flexibility. Future research directions for expanding and operationalizing principles of indigenous research practices are also provided. © 2015, © The Author(s) 2015.

**AUTHOR KEYWORDS:** best practices; guidelines; Indigenous research; qualitative research

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus
Curtis, E.
Indigenous positioning in health research: The importance of Kaupapa Maori theory-informed practice
DOI: 10.20507/AlterNative.2016.12.4.5
ABSTRACT: Understanding how to undertake Kaupapa Maori research can be a challenge for emerging health researchers. Unless emerging researchers have exposure to Kaupapa Maori theory or senior Maori health research expertise, the challenge of undertaking Kaupapa Maori research within health research contexts can seem daunting, and for some, too difficult to attempt. This article summarizes what an Indigenous positioning means to me as a health researcher, medical practitioner, academic and Maori community member, and why it is more than just a methodological approach. The theoretical basis of Kaupapa Maori—what it is, how it emerged and what it means for my own research practice—is explored. How Kaupapa Maori interacts with Pacific research methodologies, particularly when health research involves both Maori and Pacific participants, is discussed. It is hoped that this article will assist emerging researchers (both Indigenous and non-Indigenous) to embrace Indigenous-appropriate research approaches within their own work.
Copyright © 2016 Ngā Pae O Te Māramatanga.
AUTHOR KEYWORDS: Health; Indigenous; Kaupapa maori theory and research practice; Matauranga maori; Pacific methodologies; Social justice
DOCUMENT TYPE: Article
SOURCE: Scopus

Hiha, A.A.
Kaupapa Māori methodology: Trusting the methodology through thick and thin
Open Access
https://www.researchgate.net/publication/284798535_Kaupapa_Maori_Methodology_Trusting_the_Methodology_Through _Thick_and_Thin
DOI: 10.1017/jie.2015.30
ABSTRACT: Kaupapa Māori is thoroughly theorised in academia in Aotearoa and those wishing to use it as their research methodology can find support through the writing of a number of Māori academics. What is not so well articulated, is the experiential voice of those who have used Kaupapa Māori as research methodology. My identity as a Māori woman researching with Māori Women's became integral to my methodology and approach to the research. The highs and lows of my research experiences with Kaupapa Māori methodology are examined in this article. The discussion contends that Kaupapa Māori research methodology can be a framework, guide and support for research within a Māori context and adds an experiential aspect to understanding the wider field of Indigenous research methodology. My hope is that through my experience with Kaupapa Māori methodology other Māori and Indigenous researchers will be eager to embrace their own research methodologies. © The Author(s) 2015.
AUTHOR KEYWORDS: Kaupapa Māori; methodology; reflective journal; research experience
DOCUMENT TYPE: Article
SOURCE: Scopus

Wright, A.L., Wahoush, O., Ballantyne, M., Gabel, C., Jack, S.M.
Qualitative health research involving indigenous peoples: Culturally appropriate data collection methods
Open Access
https://nsuworks.nova.edu/tqr/vol21/iss12/5/
ABSTRACT: Historically, health research involving Indigenous peoples has been fraught with problems, including researchers not addressing Indigenous research priorities and then subsequently often failing to utilize culturally appropriate methods. Given this historical precedence, some Indigenous populations may be reluctant to participate in research projects. In response to these concerns, the Government of Canada has developed the Tri-Council Policy Statement (TCPS2): Research Involving the First Nations, Inuit and Métis Peoples of Canada, which stipulates the requirements for research collaborations with Indigenous communities. Utilizing this policy as an ethical standard for research practices, this paper describes, critiques and synthesizes the literature on culturally appropriate oral-data collection methods, excluding interviews and focus groups, for use with Indigenous people in Canada. Results suggest that photovoice, symbol-based reflection, circles and story-telling can be methodologically rigorous and culturally appropriate methods of collecting data with this population. Suggestions are made for researchers wishing to use these methods to promote respectful and collaborative research partnerships with Indigenous peoples in Canada. © 2016, Amy L. Wright, Olive Wahoush, Marilyn Ballantyne, Chelsea Gabel, Susan M. Jack, and Nova Southeastern University.
Winstanley, A., Ahuriri-Driscoll, A., Hepi, M., Baker, V., Foote, J.
Understanding the impact of democratic logics on participatory resource decision-making in New Zealand

DOI: 10.1080/13549839.2015.1127218
ABSTRACT: This paper claims that participatory approaches to water resource management in New Zealand are highly influenced by how institutional and community actors understand and practise democracy, including indigenous Māori rights under the Treaty of Waitangi. Drawing on case study analysis from a six-year research programme in which the aim was to evaluate existing and new methods for participatory decision-making, we highlight how different but co-existing democratic beliefs and practices, referred to as democratic logics can shape relationships between governance/decision-making bodies and affected communities. One particular case is examined in detail to illustrate how the various “logics” were strengthened, extended and challenged through participatory research methodologies. Our key message is that revealing and articulating existing democratic logics for participation can help promote and facilitate new participatory approaches, as well as increase robustness and community buy-in to local government decision-making. © 2016 ESR.

INDEX KEYWORDS: action plan; decision making; democracy; governance approach; institutional framework; local government; participatory approach; water management, New Zealand

Comino, E.J., Knight, J., Grace, R., Kemp, L., Wright, D.C.
The Gudaga Research Program: A Case Study in Undertaking Research with an Urban Aboriginal Community

DOI: 10.1080/0312407X.2015.1131842
ABSTRACT: This paper presents the Gudaga Research Program as a case study describing the practice principles used to implement a successful research partnership with an urban Aboriginal community in south-western Sydney. This is one of few papers that address research issues unique to working with urban Aboriginal communities, in which the Aboriginal culture of the community is not homogenous. The authors argue that the relationships between the researchers and key community members and research participants underpin the research success. Throughout, the authors show that ongoing processes to nurture and reaffirm these relationships are important and require ongoing investment. A proposed practice framework demonstrates the relationship between knowledge and understanding of Aboriginal history and culture, the underpinning values including trust, respect, and reciprocity, and shared skills and communication. Examples of how these were built into the research are provided. These are important skills that have application beyond the research process. © 2016 Australian Association of Social Workers.

INDEX KEYWORDS: Children; Community Work; Indigenous Research Methods; Longitudinal Studies; Urban Aboriginal Communities

Sanduliak, A.
Researching the self: The ethics of autoethnography and an aboriginal research methodology

DOI: 10.1177/0008429816657990
ABSTRACT: This paper considers the ethical implications of autoethnography as a research method by examining the process of reclaiming a Métis identity suppressed for multiple generations. This examination uses the three ethical concerns identified by Carolyn Ellis (2007) as its framework. The paper argues for the use of auto-ethnography as a research tool as it provides space for first-hand narratives and is more in line with an Aboriginal worldview than traditional scholarly methods. © The Canadian Corporation for Studies in Religion.

INDEX KEYWORDS: Aboriginal; auto-ethnography; ethics; identity; Indigenous; Métis; resilience; self-identification; shame

AUTHOR KEYWORDS: Data collection methods; Indigenous; Qualitative research; Research methodology
DOCUMENT TYPE: Article
SOURCE: Scopus
Brophey, A., Raptis, H.
**Preparing to be allies: Narratives of non-indigenous researchers working in indigenous contexts**

**ABSTRACT:** In-sensitive research approaches have resulted in damaged relationships between non-Indigenous researchers and Indigenous communities, prompting scholars and funding agencies to call for more culturally compatible research methods. This paper addresses the qualities, skills and knowledge developed by six non-Indigenous researchers as they build and continue to maintain respectful research relationships with Indigenous communities. Also discussed are the important formative experiences that have shaped the six researchers in their ongoing work. Findings presented in this paper are synthesized from a larger research project undertaken using narrative approaches to data collection and analysis. © 2016 The Governors of the University of Alberta.

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus

Feir, D., Hancock, R.L.A.
**Answering the call: A guide to reconciliation for quantitative social scientists**

**DOI:** 10.3138/cpp.2016-018

**ABSTRACT:** In the summer of 2015, the Truth and Reconciliation Commission of Canada (TRC) delivered a summary of its final report on the history and legacy of Indian residential schools. The commissioners argue that all Canadians have a role to play in the project of reconciliation. We suggest that economists and other similar quantitative social scientists are in a unique position to contribute to this project, and we offer some thoughts on the role they can play, summarize the current data available, and discuss how new data may be created. We then discuss what challenges economists and others may face when working with Indigenous data and how these might be navigated. © Canadian Public Policy / Analyse de politiques, September / septembre 2016.

**AUTHOR KEYWORDS:** Data; Engagement; Indigenous peoples; Public policy; Quantitative social science; Reconciliation; Research methods; Truth and Reconciliation Commission of Canada

**INDEX KEYWORDS:** cultural relations; dispute resolution; education policy; indigenous population; policy approach; welfare provision, Canada

**DOCUMENT TYPE:** Review

**SOURCE:** Scopus

Yap, M., Yu, E.
**Operationalising the capability approach: developing culturally relevant indicators of indigenous wellbeing – an Australian example**

**DOI:** 10.1080/13600818.2016.1178223

**ABSTRACT:** The tension that exists between the worldviews of Indigenous peoples and government reporting frameworks is what Taylor has termed ‘the recognition or translation space’. The meaningful operation of the ‘recognition space’ hinges on four key points – firstly, why measure wellbeing, secondly, how wellbeing is conceptualised, thirdly, by what process the wellbeing measures are decided, and finally, who makes those decisions. Sen’s capability approach is concerned with development as a process of expanding people’s freedoms to live the life they have reason to value. It is in this spirit of freedom that Sen has not prescribed a fixed list of functioning and capabilities. The open-ended nature of this approach, in letting the identification of important capabilities be dependent on specific contexts and people’s own values, aligns with the United Nations Declaration on the Rights of Indigenous peoples which asserts that Indigenous people must be agents of their own development. This paper contributes to the understanding of what a good life means by augmenting the capability approach to incorporate Indigenous worldviews. Through participatory research methodologies we define and select indicators of wellbeing which are grounded in the lived experiences of the Yawuru people in Broome, Western Australia. © 2016 Oxford Department of International Development.

**INDEX KEYWORDS:** ethnic group; governance approach; human rights; indigenous population; United Nations, Australia; Broome; Western Australia

**DOCUMENT TYPE:** Article

**SOURCE:** Scopus
McNaughton, D., Morrison, M., Schill, C.

‘My Country is like my Mother…’: respect, care, interaction and closeness as principles for undertaking cultural heritage assessments

DOI: 10.1080/13527258.2016.1165277

ABSTRACT: Investigation of social values is essential to understanding relationships between people and place, particularly in Indigenous cultural heritage management. The value of long-term ethnographic studies is well recognised, however, such approaches are generally not possible in many heritage studies due to time or other constraints. Qualitative research methods have considerable potential in this space, yet few have systematically applied them to understanding Indigenous peoples’ relationships with place. This paper reports on a qualitative study with Alngith people from north-eastern Australia. It begins by exploring the embodied, experiential nature of Alngith peoples’ conception of Country and their emphasis on four interrelated themes: Respect, Care, Interaction and Closeness when describing relationships to Country. We suggest that Alngith people-to-place relationships are underwritten by these ideals and are central to local expectations for respectful, inclusive heritage practices. The results also reveal new perspectives and pathways for Aboriginal communities, and heritage managers dissatisfied with the constraints of ‘traditional’ cultural heritage assessment frameworks that emphasise archaeological methods and values. The paper further demonstrates how qualitative research methodologies can assist heritage managers to move beyond the limitations of surveys and quantitative studies and develop a deeper understanding of Indigenous values, concepts and aspirations (social values).

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AUTHOR KEYWORDS: Alngith people; Cape York Peninsula; Country; Indigenous cultural heritage; qualitative research

SOURCE: Scopus

Ritchie, J.

Diverse complexities, complex diversities: Resisting 'normal science' in pedagogical and research methodologies. A perspective from Aotearoa (New Zealand)

Open Access
https://content.sciendo.com/view/journals/jped/7/1/article-p25.xml

DOI: 10.1515/jped-2016-0002

ABSTRACT: This paper offers an overview of complexities of the contexts for education in Aotearoa, which include the need to recognise and include Māori (Indigenous) perspectives, but also to extend this inclusion to the context of increasing ethnic diversity. These complexities include the situation of worsening disparities between rich and poor which disproportionately position Māori and those from Pacific Island backgrounds in situations of poverty. It then offers a brief critique of government policies before providing some examples of models that resist ‘normal science’ categorisations. These include: the Māori values underpinning the effective teachers’ profile of the Kotahitanga project and of the Māori assessment model for early childhood education; the dispositions identified in a Samoan model for assessing young children’s learning; and the approach developed for assessing Māori children’s literacy and numeracy within schools where Māori language is the medium of instruction. These models all position learning within culturally relevant frames that are grounded in non-Western onto-epistemologies which include spiritual, cultural, and collective aspirations.

AUTHOR KEYWORDS: New Zealand; pedagogical resistance; schoolification; spiritual wellbeing; superdiversity

SOURCE: Scopus


Partnership with the Confederated Salish and Kootenai Tribes: Establishing an advisory committee for pharmacogenetic research

Open Access

DOI: 10.1353/cpr.2016.0035

ABSTRACT: Background: Inclusion of American Indian and Alaska Native (AI/AN) populations in pharmacogenetic research is key if the benefits of pharmacogenetic testing are to reach these communities. Community-based participatory research (CBPR) offers a model to engage these communities in pharmacogenetics. Objectives: An academic–
Implementing participatory research with an urban American Indian community: Lessons learned

ABSTRACT: Objective: Participatory research has proven an effective method for improving health equity among American Indians/Alaska Natives (AI/ANs) by addressing power imbalances between communities and researchers, incorporating community knowledge and theory, ensuring mutual benefit and improving community capacity and programme sustainability. However, few studies have examined the implementation of these methods with urban Indian (UI) communities, a growing population currently comprising 71% of AI/ANs. This paper describes the experiences of two academic researchers (one a Native doctoral student and another a White assistant professor) who sought to engage in participatory research with an UI community in Maryland. Method: The methodology employed was a literature review of Indigenous participatory research methods that aimed to inform the work of a youth-led project, and a reflexive case-study analysis. Results: Researchers discuss the social, structural and political inequalities that challenged their ability to engage in this process and identify three lessons learned associated with conducting participatory research with this population: logistics and recruitment, identifying the constraints and/or competing priorities of the community, and the importance of reflexivity and communication throughout the process. In an epilogue, the researchers highlight and reflect upon how they have since applied these lessons to strengthen their relationship with the community, yielding new and mutually beneficial participatory research projects. Conclusion: The findings presented advance research on participatory methodologies with UI communities and call for increased economic and political support of and long-term commitment to UI organisations to address the structural inequalities underpinning existing health inequities. © Health Education Journal.

AUTHOR KEYWORDS: Academic partnerships; American Indians; health inequity; participatory research
INDEX KEYWORDS: American Indian; Article; economic aspect; geographic distribution; health care organization; health care quality; indigenous health care; methodology; participatory research; political system; priority journal; social aspect; United States; urban population

DOI: 10.1177/0017896915570395

Ancestral knowledge systems: A conceptual framework for decolonizing research in social science

ABSTRACT: Ancestral knowledge systems are an integral part of human behaviour and understanding of the world and are foundational to Indigenous ways of knowing. This paper presents a conceptual framework for decolonizing research in social science with Indigenous peoples, which is based on the Ancestral Knowledge Systems (AKS) model and is comprised of three main components: (i) cultural competence; (ii) the Ancestral Knowledge System, and; (iii) the participatory research process. The framework provides a basis for the development of participatory research methodologies with Indigenous knowledge and community partners, which is critical for addressing the inequities faced by Indigenous peoples in the current research landscape. © 2016 The Johns Hopkins University Press.

AUTHOR KEYWORDS: Academic partnerships; American Indians; health inequity; participatory research
INDEX KEYWORDS: Advisory Committee; Alaska Native; American Indian; consensus development; cultural competence; decision making; human; interview; learning; participatory research; pharmacogenetics; pharmacogenomics; population model; positive feedback; scientist; self evaluation; trust; advisory committee; aged; Alaska; American Indian; female; male; middle aged; Montana; pharmacogenetics; public relations, Advisory Committees; Aged; Alaska; Community-Based Participatory Research; Community-Institutional Relations; Female; Humans; Indians, North American; Male; Middle Aged; Montana; Pharmacogenetics

DOI: 10.20507/AlterNative.2016.12.1.2
ABSTRACT: Building on the seminal work of Linda T. Smith in decolonizing research methodologies, this paper introduces Ancestral Knowledge Systems (AKS) as a conceptual framework for social science research methodologies. We use autoethnography and critical self-reflection throughout the article to make visible the components of AKS. First, we lay out the context in which AKS was re-created after a doctoral course on decolonizing research methodologies. We unpack internalized colonization to address the need to go beyond identity politics and towards AKS thinking as an approach to promote a multiplicity of knowledge systems. Next, we discuss family epistemologies and collective memories as methods for reconnecting accountability systems to ancestral homeland(s). Finally, we discuss our visions for AKS across learning ecologies. The scholarly significance of our research is twofold: (1) it develops a framework for critical introspection and connectivity for decolonizing research, and (2) it promotes a multiplicity of knowledge systems in the academy.

AUTHOR KEYWORDS: Ancestral knowledge systems; Decolonizing research; Family epistemology; Indigenous methodologies; Internalized colonization; Multiplicity of knowledge systems

SOURCE: Scopus


Open Access
https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-016-2762-1

DOI: 10.1186/s12889-016-2762-1

ABSTRACT: Background: The proposed study was developed in response to increased suicide risk identified in Aboriginal and Torres Strait Islander students who are compelled to attend boarding schools across Queensland when there is no secondary schooling provision in their remote home communities. It will investigate the impact of a multicomponent mentoring intervention to increase levels of psychosocial resilience. We aim to test the null hypothesis that students' resilience is not positively influenced by the intervention. The 5-year project was funded by the Australian National Health and Medical Research Council from December 2014. Methods/Design: An integrated mixed methods approach will be adopted; each component iteratively informing the other. Using an interrupted time series design, the primary research methods are quantitative: 1) assessment of change in students' resilience, educational outcomes and suicide risk; and 2) calculation of costs of the intervention. Secondary methods are qualitative: 3) a grounded theoretical model of the process of enhancing students' psychosocial resilience to protect against suicide. Additionally, there is a tertiary focus on capacity development: more experienced researchers in the team will provide research mentorship to less experienced researchers through regular meetings; while Indigenous team members provide cultural mentorship in research practices to non-Indigenous members. Discussion: Australia's suicide prevention policy is progressive but a strong service delivery model is lacking, particularly for Indigenous peoples. The proposed research will potentially improve students' levels of resilience to mitigate against suicide risk. Additionally, it could reduce the economic and social costs of Indigenous youth suicide by obtaining agreement on what is good suicide prevention practice for remote Indigenous students who transition to boarding schools for education, and identifying the benefits-costs of an evidence-based multi-component mentoring intervention to improve resilience. © 2016 McCalman et al.

AUTHOR KEYWORDS: Aboriginal; Boarding school; Mentoring; Remote; Resilience; School students; Suicide prevention; Torres Strait Islander; Wellbeing

INDEX KEYWORDS: adolescent; adolescent behavior; epidemiology; human; indigenous health care; male; needs assessment; Oceanic ancestry group; organization and management; primary prevention; psychological resilience; psychology; Queensland; statistics and numerical data; student; suicide, Adolescent; Adolescent Behavior; Health Services, Indigenous; Humans; Male; Needs Assessment; Oceanic Ancestry Group; Primary Prevention; Queensland; Resilience, Psychological; Students; Suicide

SOURCE: Scopus

Guillemin, M., Gillam, L., Barnard, E., Stewart, P., Walker, H., Rosenthal, D. "we're checking them out": Indigenous and non-Indigenous research participants' accounts of deciding to be involved in research

Open Access

DOI: 10.1186/s12939-016-0301-4
ABSTRACT: Background: It is important for researchers to understand the motivations and decision-making processes of participants who take part in their research. This enables robust informed consent and promotes research that meets the needs and expectations of the community. It is particularly vital when working with Indigenous communities, where there is a history of exploitative research practices. In this paper, we examine the accounts of Australian Indigenous and non-Indigenous research participants in terms of how and why they agree to take part in research. Methods: A qualitative research approach was employed to undertake individual interviews with 36 research participants in Victoria, Australia. Eight participants identified as Indigenous and 28 were non-Indigenous. Thematic analysis was used to interpret the data. Results: There were stark differences between Indigenous and non-Indigenous research participants in terms of why and how they decided to participate in research. For Indigenous participants, taking part in research was primarily to benefit their communities rather than for personal interests. Indigenous participants often started from a position of caution, and showed a considered and deliberate process of decision making. In weighing up their decision to participate, some Indigenous participants clearly articulated what was valued in conducting research with Indigenous communities, for example, honesty, reciprocity, and respect; these values were explicitly used to assist their decision whether or not to participate. This was in contrast to non-Indigenous participants who took researchers' claims on face value, and for whom deciding to participate in research was relatively straightforward. The motivations to participate of non-Indigenous participants were due to personal interests, a desire to help others, or trust in the medical practitioner who recruited them for the research project. Conclusion: Understanding research participants’ motivations about taking part in research is important. This is particularly relevant for Indigenous communities where there is a reported history of research abuse leading to mistrust. This understanding can lead to research practice that is more respectful and responsive to the needs of Indigenous communities and abides by the values of Indigenous communities. Moreover it can lead to more ethical and respectful research practice for all. © 2016 Guillemin et al.

AUTHOR KEYWORDS: Indigenous research; Participants’ motivations and decision making; Research ethics; Research practice

INDEX KEYWORDS: data interpretation; decision making; ethics; exploitation; human behavior; indigenous knowledge; indigenous population; participatory approach; questionnaire survey; research method, Article; Australia; controlled study; decision making; female; human; human relation; Indigenous Australian; male; medical research; motivation; priority journal; qualitative research; thematic analysis; ethnology; informed consent; patient participation; population group; psychology; research subject; Victoria, Australia; Victoria [Australia], Decision Making; Humans; Informed Consent; Patient Participation; Population Groups; Qualitative Research; Research Subjects; Victoria

SOURCE: Scopus

Deckert, A.


DOI: 10.1080/01924036.2015.1044017

ABSTRACT: A recent quantitative evaluation of mainstream criminological research found that there is a dearth of research on "Indigenous peoples in the criminal justice context" conducted in Australia, Canada, New Zealand, and the United States and published in elite criminology journals while these nations continue to incarcerate Indigenous peoples at markedly disproportionate rates. Although the silence prohibits public attention to this social issue, counter-colonial critics have mostly focused on criminologists who deliberately marginalize Indigenous peoples through use of inappropriate research methods. This study is a first attempt to quantify the use of “silencing research methods” in contemporary mainstream criminology. It involves a comprehensive review of research published in elite criminology journals over the past decade (2001–2010). The findings reveal that although mainstream criminologists generally prefer non-silencing research tools, they primarily employ silencing research methods when studying Indigenous peoples. Also, studies that focus on Native American peoples use silencing research tools more often than studies on other disproportionately incarcerated social groups, i.e., African and Hispanic Americans. The study concludes that by using “silencing research methods,” elite mainstream criminology has contributed to the marginalization of Indigenous peoples to varying degrees in all four countries over the past decade. © 2015 School of Criminal Justice, Michigan State University.

AUTHOR KEYWORDS: counter-colonial criminology; Indigenous peoples; research methods; social exclusion

SOURCE: Scopus
Smith, L.T., Maxwell, T.K., Puke, H., Temara, P.

Indigenous knowledge, methodology and mayhem: What is the role of methodology in producing indigenous insights? A discussion from mātauranga maori
Open Access.
https://researchcommons.waikato.ac.nz/handle/10289/11493

ABSTRACT: The emergence of an academic discourse called Indigenous knowledge internationally, and mātauranga Maori in Aotearoa New Zealand, presents some substantive challenges to concepts of knowing and being, of knowledge creation, knowledge work and the making of meaning. These challenges engage us across philosophical, disciplinary, institutional, inter-generational, territorial and community boundaries, presenting an opportunity to imagine this field anew, and the theories and methodologies that inform contemporary Maori or Indigenous Studies. This article raises some discussion about 'research methodologies' being used when discussing mātauranga Maori and Indigenous knowledge (hereafter referred to as IK mātauranga). Research methodologies are often associated with specific disciplines of knowledge and viewed as the primary if not singular way in which knowledge is generated. Arguably, IK mātauranga occupies a different knowledge space from traditional academic disciplines, including their transdisciplinary interstices. This article speaks to a gnawing sense that mayhem is at play, as the academic work around IK mātauranga begins to consolidate and become institutionalised away from its indigenous communities and contexts, where it began and where it still informs identities, ways of living and being. © 2016 by the Contemporary Science Association, New York.

AUTHOR KEYWORDS: Aboriginal studies; Indigenous knowledge; Native epistemologies; Traditional ecological knowledge; Traditional knowledge

DOCUMENT TYPE: Article
SOURCE: Scopus


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https://www.researchgate.net/publication/287646954_Teaching_Indigenous_methodology_and_an_Inupiaq_example