COURSE DESCRIPTION AND OBJECTIVES
The academic-industrial complex, which includes the university system and the research practices associated with it, is contentious ground for Indigenous nations and peoples. Amidst this colonial system, how do we honor our sacred relationships (family/clan/community stories, knowledge, experiences, values, homelands, ceremonial lives etc.) and engage in research that is relevant, respectful, reciprocal, responsible, as well as promoting healthy relationships, and representing Indigenous communities on their own terms? And how/when can research contribute to Indigenous resurgence and decolonization? This course presents students with the prevalent, multi-disciplinary literature and philosophical/applied frameworks of Indigenous research methods. The overarching goal of the seminar is to provide some basic tools and methods for conducting applied research in Indigenous communities, and to consider existing practical, ethical, and political issues when engaging in research with Indigenous communities. Depending on the format and objectives, research can be viewed as a tool of the colonizer or a strategy for decolonization and resurgence. Overall, this graduate seminar is designed to be highly interactive and one's contributions are valued as an integral component of the classroom-learning environment. If you choose to make a commitment to this course, read the assigned material voraciously and come to each class prepared to listen as well as engage in meaningful discussions with your colleagues.

STUDENT EVALUATION AND GRADING
Students will be evaluated on the substance of their overall contributions to the seminar and on the quality of their written submissions. The specific course requirements are detailed below:
1. **Seminar participation** (20% of final grade): Students should be prepared to discuss all of the assigned readings for each class session. Beginning on September 22, students should submit two discussion questions based on the readings for that week. Questions should be typed and are due at the beginning of each class (will submit questions for 7 class sessions total, which along with your oral participation in each class, is worth 10% of the overall participation grade). Additionally, as part of the participation grade, each of you will lead one class discussion for 30 minutes (worth 10% of the overall participation grade and assessed on the basis of clarity, depth of critical inquiry, and facilitation of discussion).

2. **Self-location paper** (20% of final grade): Students will situate themselves in their research projects and discuss their own histories, motivations and approaches to Indigenous research. When writing this paper, students should discuss the colonial context and how decolonization/resurgence can be applied to the research process. The paper should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due in class on September 29 (late papers will be penalized with a 5% grade reduction for each day that passes after the due date)**.

3. **Accountability paper** (20% of final grade): Students will be asked to discuss their own sources and principles of accountability (at individual, family, community levels etc.) and how that influences their research. How can accountability and relationships be honored throughout the research process? The paper should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due in class on October 20 (late papers will be penalized with a 5% grade reduction for each day that passes after the due date)**.

4. **Evaluation of research article** (10% of final grade): Each student will identify a scholarly journal article based on their own research interests and critique it based on its methodology, validity of findings, and overall contribution to the field of Indigenous governance. The evaluation should be typed in 12-point font, double-spaced, and 4-5 pages in length; it is **due on Friday, November 6 by 4pm (late papers will be penalized with a 5% grade reduction for each day that passes after the due date)**.

5. **Oral Exam** (30% of final grade): Each student will be required to complete a half-hour integrated oral exam during which she/he will be tested on their knowledge of the readings and be expected to comment on key issues covered during the semester and in mentorship discussions. The exam will be administered by Professor Corntassel, and students will be assigned an exam time prior to the oral exam held on December 1. Further details, including the grading scheme and policy on recording the oral exam, will be provided in class.
FINAL GRADE BREAKDOWN
Seminar participation ............................................................ 20%
Self-location paper (due September 29) .................................... 20%
Accountability paper (due October 20) ................................. 20%
Evaluation of research article (due November 6) ................. 10%
Oral exam (December 1) ....................................................... 30%

GRADING SCALE
For your reference in this course, the following is a link to the official grading system
used by the Faculty of Graduate Studies at the University of Victoria:
http://web.uvic.ca/calendar2015-09/GRAD/FARe/Grad.html Please note that in accordance with
the University of Victoria’s policy, failure to complete course
requirements by the end of term or session will result in a grade of “N” (incomplete) for
the course. An “N” is considered a failing grade.

REQUIRED TEXTS
- Jo-ann Archibald, Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit
  (UBC Press, 2008);
- Vine Deloria, Jr. The World We Used to Live in (Fulcrum Publishing, 2006);
- Ngugi wa Thiongo, Decolonising the Mind: The Politics of Language in African Literature
  (Heinemann, 1986);
- Linda Tuhiwai Smith, Decolonizing Methodologies: Research and Indigenous Peoples
  (Zed Books, 2nd edition, 2012);
- Shawn Wilson, Research Is Ceremony: Indigenous Research Methods (Fernwood
  Publishing Co., Ltd., 2009);
- Selected readings available online.

IGOV 530 COURSE OVERVIEW:

Week 1 (September 15): Power and Politics of Knowledge Construction
** Week 2 (September 22): Relevance of Research **

** Week 3 (September 29): Politics of Representation **
  ** Self-location paper (due in class: September 29) **

** Week 4 (October 6): Relational Accountability **
  Film: *Cry Rock (2010)*

  ** Hunting Break: October 12-16 **

** Week 5 (October 20): Respecting our Relationships **
  ** Accountability paper (due in class: October 20) **

** Week 6 (October 27): Indigenous Recovery and Reciprocity **

** Week 7 (November 3): Responsible Research and Decolonizing Research Agendas **
  ** Evaluation of research article (due on Friday, November 6 by 4pm in ČELÁNEN Centre, HSD A260) **

  ** Reading Break: November 9-11 **

** Week 8 (November 17): Towards Indigenous Resurgence and Community-Centered Research **

** Week 9 (November 24): ליתית (Digadatsele’i) “We belong to each other” **

  ** Oral exams will be conducted December 1 in the ČELÁNEN Centre, HSD A260 **
COURSE SCHEDULE AND READINGS:

Week 1 (September 15): Power and Politics of Knowledge Construction
Discussions of Western science and research rarely include an in-depth examination of the destructive impacts that Euro-centric knowledge and scientific inquiry have had on Indigenous communities. Since colonial invasion, “research” has served to further justify and extend colonial agendas. How has this happened historically and how does it continue to happen? What impact has Western knowledge had on Indigenous ways of knowing? On Indigenous nationhood?
READ:
- Thrush, “Vancouver the Cannibal” (available online);
- Tuck and Yang, “Decolonization is not a Metaphor” (available online);
- Schnarch, “Ownership, Control, Access, and Possession (OCAP) or Self-Determination Applied to Research (available online);
- Corntassel, “An Activist Posing as an Academic?” (available online).

SUPPLEMENT:
Elliott, Dave. 1983. Saltwater People. School District 63 (Saanich);

Week 2 (September 22): Relevance of Research
Dominant research paradigms often construct knowledge in ways that marginalize Indigenous peoples and nations. To what degree are paradigms useful ways of setting out a field of study, such as Indigenous governance? How is research being made relatable to Indigenous communities? Whose knowledge has power?
READ:
- Smith, Decolonizing Methodologies;
- Gehl, “The Ally Bill of Responsibilities” (available online);
- Scow, Recentering Chem: Researching for our Mirrors (available online).

SUPPLEMENT:
Absolon, Kathleen E. 2011. Kaandossiwin: How we come to know (Fernwood Publishing, 2011);

Week 3 (September 29): Politics of Representation
Research (broadly defined) can also be a tool for decolonization and regeneration of Indigenous communities. How can research be decolonized within the academic-industrial complex? As several Indigenous researchers/leaders have begun rearticulating Indigenous values and wisdom, how are Indigenous peoples reasserting their way ways of knowing within university
contexts? Within Indigenous communities? What does it mean to represent ourselves on our own terms?

READ:
- Deloria, Jr., *The World We Used to Live in*;
- Bang et al, “Muskrait theories” (available online);
- Tomkins, *Filling up the Land with Pilalt* (available online);

SUPPLEMENT:

**Week 4 (October 6): Relational Accountability**
Research methods, such as Community-Based Research (CBR), claim to recognize a need to establish research partnerships with Indigenous communities. CBR and other forms of participatory research are said to establish meaningful relationships between researchers and Indigenous nations. When using CBR and other methods, how do we understand our roles and responsibilities as researchers? How do we maintain accountability while engaging in research? And what does an Indigenous research agenda look like?

READ:
- Wilson, *Research is Ceremony*;
- Tuck, “Re-visioning Action” (available online);
- Corntassel and Gaudry, “Insurgent Education” (available online);
- Claxton, *The Douglas Treaty and WSÁNEC traditional fisheries* (available online).

FILM:

SUPPLEMENT:

**Hunting Break: October 12-16**
Week 5 (October 20): Respecting our Relationships
Oral histories, narratives, and storytelling all refer to ways of knowing that are well established by Indigenous peoples. As these methods increase in popularity/usage within Western scholarship and are seemingly recognized by the Canadian legal system (Delgamuukw, William v. British Columbia etc.), can Indigenous oral histories ever really achieve legitimacy within Western scholarly or legal institutions? Is this even desirable? And how should Indigenous oral histories and stories be conveyed within a research context?

READ:
- Archibald, Indigenous Storywork;
- Corntassel, Chaw-win-is, T’lakwadzi, “Indigenous Storytelling, Truth-telling, and Community Approaches to reconciliation” (available online);
- Hale, “Activist Research v. Culture Critique”; 
- Gilpin, “WJOLELP garden project”.

SUPPLEMENT:

Week 6 (October 27): Indigenous Recovery and Reciprocity
The recovery and regeneration of Indigenous knowledge is a vital part of the decolonization process. What are some of the issues that arise when one seeks to revitalize traditional cultural practices? What does reciprocity look like within research and community settings? And what are some of the methodological challenges of conducting research within your own community?

READ:
- Thiongo, Decolonising the Mind;
- Anderson, Aboriginal Women, Water & Health (available online);
- TRC of Canada: Calls to Action (available online);
- Whetung, Bidaaban: The Aim is Liberation (available online).

SUPPLEMENT:

Week 7 (November 3): Indigenous Recovery and Reciprocity
Understanding the political, economic and social contexts that research operates within is as important as understanding the research process itself. What are some ethical considerations...
that arise during the research process? How do family, clan and community protocols get put into practice in research projects? When does research become cultural appropriation?

READ:
- Mi’kmaq Research Principles & Protocols (available online);
- IGOV, Protocols & Principles for Conducting Research in an Indigenous Context (available online);
- Mosby, “Administering Colonial Science” (available online);
- TallBear, “Standing With and Speaking As Faith” (available online);
- Ross, Deyenz Lhuy Belh Nandlagh: A Story of Transformations (available online);
- Yerxa, Gii-kaapizigemin Manoomin Neyaashing: A Resurgence of Anishinaabeg Nationhood (available online).

SUPPLEMENT:


Who Owns Native Culture? http://www.williams.edu/go/native/

** Reading Break: November 9-11 **

Week 8 (November 17): Towards Indigenous Resurgence and Community-Centered Research

How does research move from symbolic/performance to everyday practices of resurgence? How should we deal with cultural and intellectual tourism by researchers?

READ:
- Deloria, Vine, Jr. n.d. “The Speculations of Krech: A Review of the Ecological Indian” (available online);
- Simpson, “Anti-colonial strategies” (available online);
- Keepness, “Sustainable Livelihood on Muscowpetung First Nation” (available online);

SUPPLEMENT:


Week 9 (November 24): ᏣᏑᏣᏤᏔᏐ (Digadatsele‘i) “We belong to each other”
As students and scholars we operate within the realities and expectations of academic and community contexts. Given the long history of colonial research agendas and practices of knowledge/resource extraction, can university research objectives and Indigenous ways of knowing ever be reconciled? What is your role in this?

READ:
• Alfred, “Warrior Scholarship” (available online);
• Tuck and McKenzie, “Relational Validity and the “Where” of Inquiry” (available online);
• Macleod, Swimming Upstream: Cheam, DFO, and the fight for indigenous fisheries (available online);

SUPPLEMENT:

** Oral exams will be conducted on December 1 in the ČELÁNEN Centre, HSD A260 **

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