



# Indigenizing Research for the Future

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CRKN 2021, October 15, 2021

Ashley Edwards, Indigenous Initiatives and Instruction  
Librarian with SFU

Rachel Chong, Indigenous Engagement and Subject  
Liaison Librarian with KPU



# Agenda

Situating ourselves in our work

Indigenous Information Literacy at KPU

Indigenous Curriculum Resource Centre at SFU



## Situating ourselves

- Ashley Edwards - Indigenous Initiatives and Instruction Librarian
- Rachel Chong – Indigenous Engagement and Subject Liaison Librarian



# Indigenous Information Literacy

Kwantlen Polytechnic University

# Indigenous Information Literacy

1

- Indigenous Foundations

2

- Evaluating Indigenous Sources for Credibility

3

- Finding Indigenous Voices

4

- TCPS2 & Indigenous Research Done in a Good Way

5

- Elders & Respectful Research

6

- Elder Citation (APA, MLA, Chicago)



# Evaluating Indigenous Sources for Credibility - Author

Diagram by R. Chong

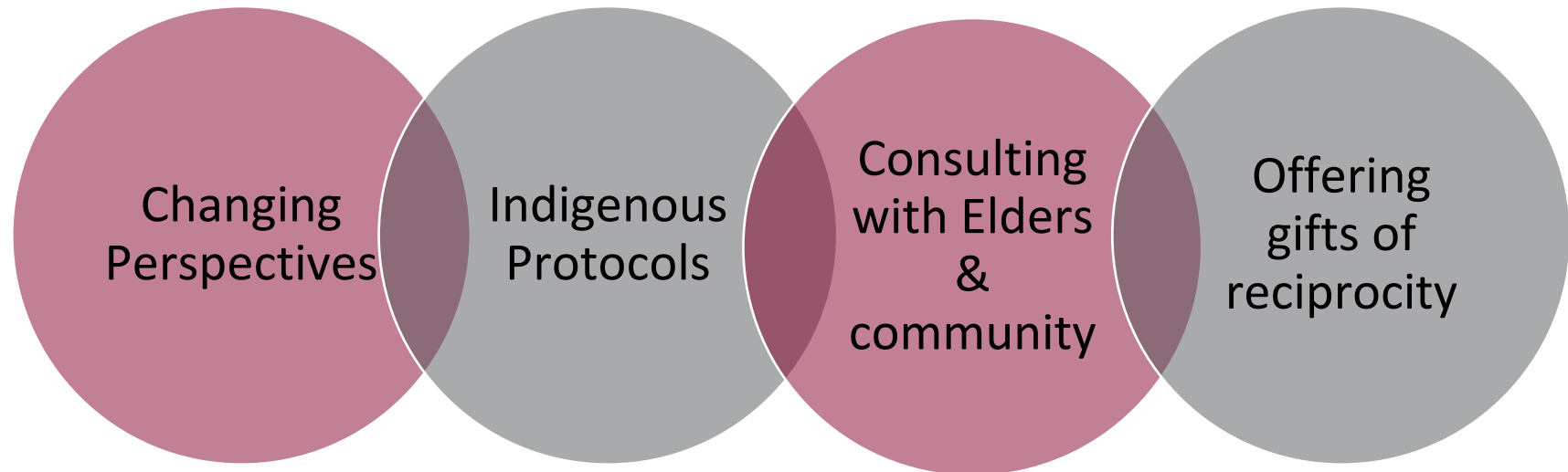
# Evaluating Indigenous Sources for Credibility - Research Practice



# Research Practice Example

Diagram by R. Chong

From Tobacco Ties:  
The Relationship of  
the Sacred to  
Research by  
Anishinaabe  
(Ojibwe)  
researchers Debby  
Danard Wilson and  
Jean-Paul Restoule  
in the *Journal of  
Native Education*



We were never able to get to these big questions; we realized we had to slow right down to the first step: respecting tobacco. We had agreed that when approaching Elders, tobacco would be offered. As we engaged in conversation, much of the Elders' teaching centred on the use of tobacco as a protocol. The present article reflects this change of focus.

It was agreed that tobacco ties would be offered to each Elder and/or Traditional person and permission would be sought to ask questions relating to research, as outlined in the Project's Ethics Protocol (2006):



# TCPS2 & Indigenous Research Done in a Good Way



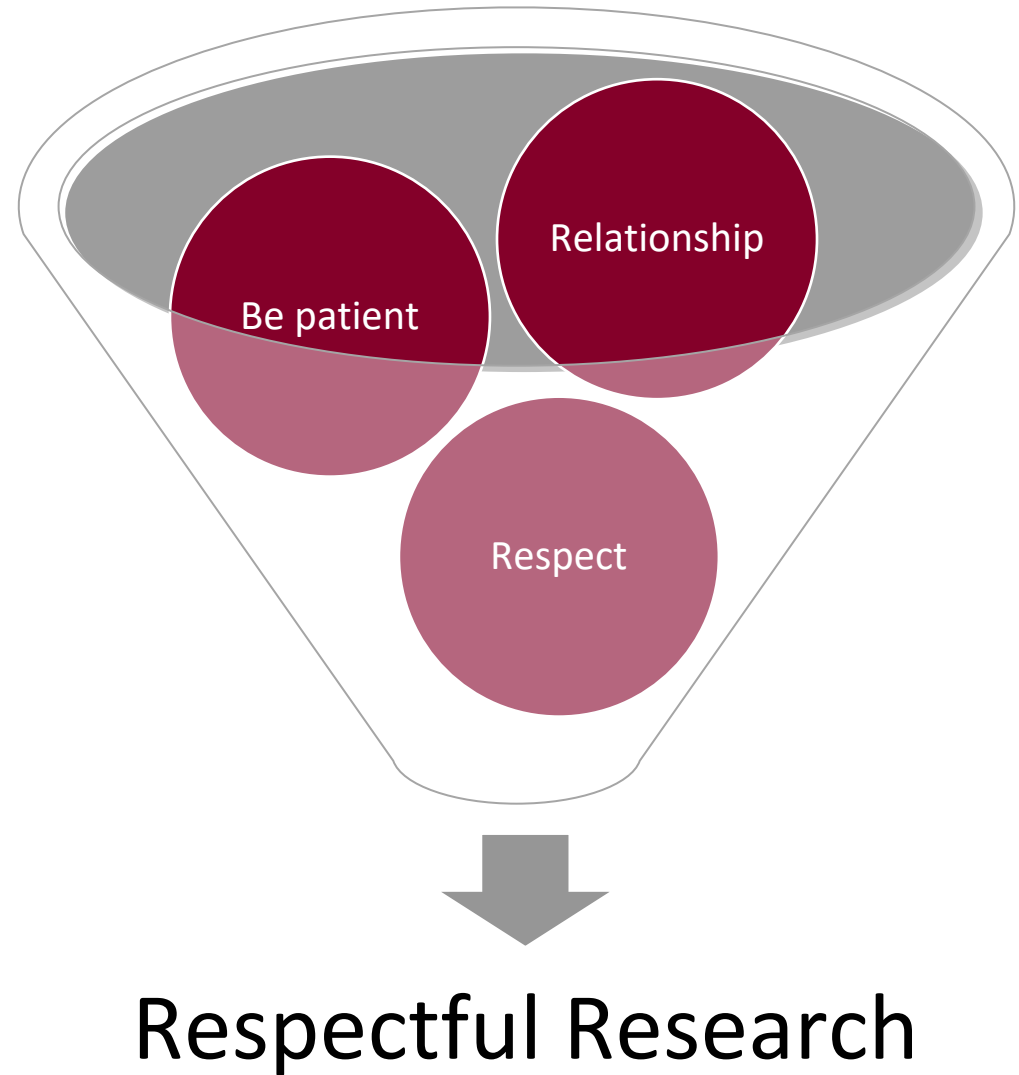
Highlights from Tri-Council Policy Statement:  
Ethical Conduct for Research Involving Humans-  
TCPS 2 (2018)

Chapter 9: Research Involving the First Nations,  
Inuit and Métis Peoples of Canada

Diagram by R. Chong

# Elders & Respectful Research: Elder & Knowledge Keeper Protocols

(Wichitowin Conference Committee, 2017)



W.A.C. BENNETT LIBRARY

LIBRARY

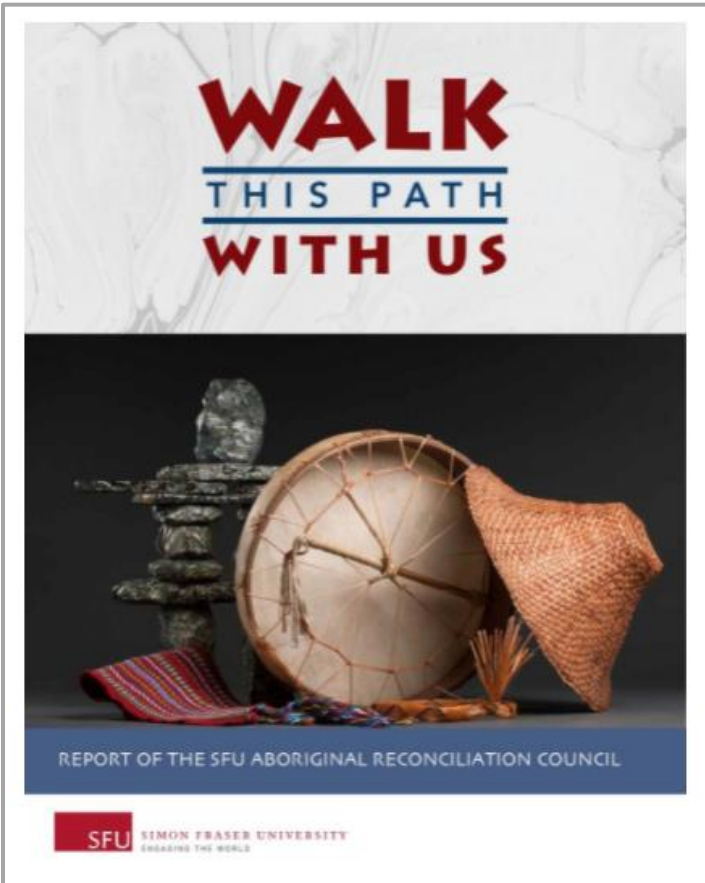
EVERY ORANGE CHILD MATTERS DAY



# Indigenous Curriculum Resource Centre

Simon Fraser University

# Indigenous Curriculum Resource Centre (ICRC)



## Indigenous Curriculum Resource Centre: Home



The eagle flies the highest in the sky, and in a Coast Salish story people would seek guidance from the eagle to gain knowledge of faraway places. This representational eagle wing relief was created to bring the knowledge to students as they seek guidance in their studies.

**Marissa Nahanee - Maykw Cha7em**  
**Squamish & Nisga'a Nations, Eagle Clan**

Contact [Ashley Edwards](#), Indigenous Initiatives and Instruction Librarian, with any questions.

Taanishi, ey swayel, waytk, yawč, nú, hello.

Welcome to the Indigenous Curriculum Resource Centre (ICRC).

# ICRC Collection

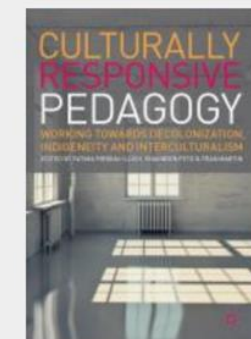
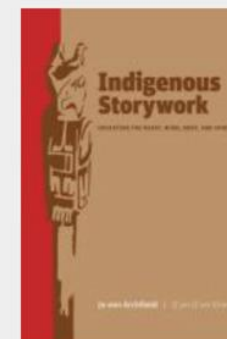
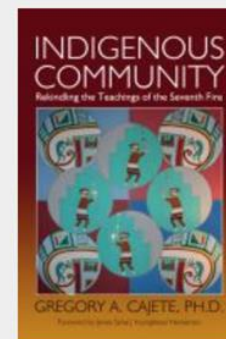
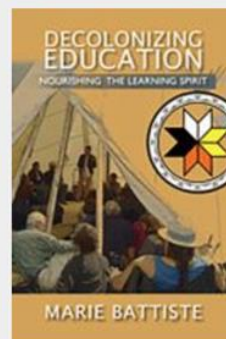
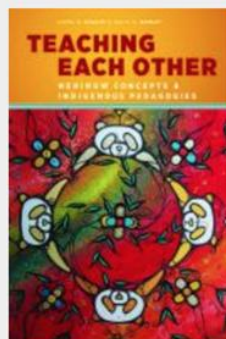
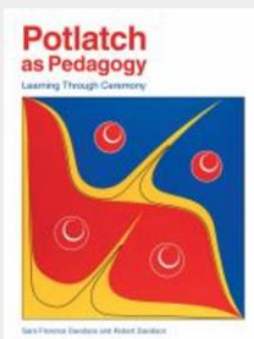
## Indigenous pedagogy

Indigenous pedagogy (or the method and practice of teaching) incorporates Indigenous worldviews into engagement with information. As Wendy Burton and Gwen Point (Stó:lō) write in their work on Indigenous adult education, “the rubric of Indigenous education [is]: look, listen, and learn” (2006, p. 37). They go on to say that education was context specific, with stories and ceremony being essential pedagogical tools (Burton & Point, 2006).

The foundations of Indigenous pedagogy are respect, mutual learning between student and teacher, and positionality or recognizing that everyone has different experiences that brought them to this learning (Kamanski, 2008).

Using narrative practice, or storywork as described by Q’um Q’um Xiiem (Dr. Jo-ann Archibald, Stó:lō), Indigenous pedagogies highlight the interconnectedness of all living things. Through oral traditions, stories, and land based teaching, education using Indigenous pedagogies supports a holistic learning environment, and teaches about the relationality of people, plants, animals, and environment (Kamanski, 2008).

## Books



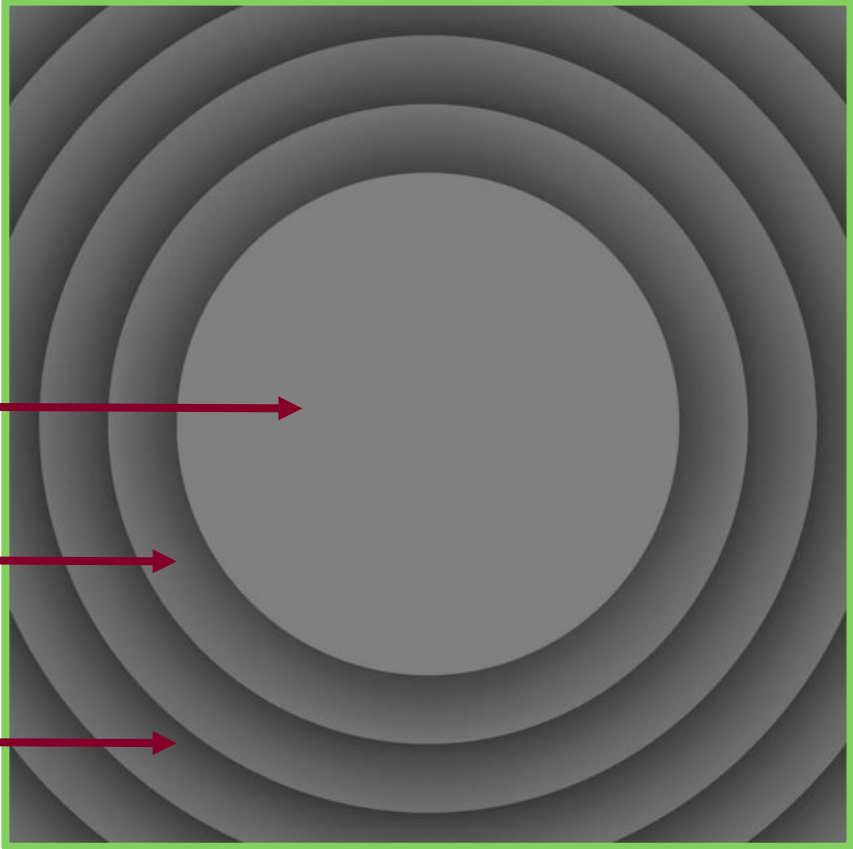
# The ICRC Classification System

ICRC Classification Main Headings	Faculty
A Reference	
B Indigenous Peoples: Communities & Culture: BC	
C Indigenous Peoples: Communities & Culture: North America	
D Indigenous Peoples : Communities & Culture: Rest of the World	
E Language	
F Worldview (i.e. Spirituality and philosophy)	History, sociology
G Tangible & Material Culture	Linguistics
H Intangible Culture & Literature	Philosophy, Indigenous Studies
I	Contemporary Arts, SIAT
J Education	English Literature, Indigenous Studies, Communication, Dance, Publishing
K Sociology and Anthropology	Education
L Archaeology	Sociology added to reflect SFU department
M Community Planning	Archaeology
N Roles & Relationships	Urban Studies, Semester in Dialogue (?), Recreation, Gerontology, Labour Studies
O	GSWS, Indigenous Studies, Gerontology
P Health	Health Sciences, Biomedical Physiology & Kinesiology, Psychology/Mental Health
Q	
R Nature & Ecological knowledge	REM, Environmental Sciences, School of Sustainable Energy Engineering, Faculty of Science, Biology and Molecular Biology/Biochemistry

Indigenous Peoples  
Communities & Culture

Language

Worldview



# Where to from here?

## Non-textual Materials

- Video projects
- Art



## Learning Opportunities: Teaching faculty & staff

- Collaborating with SFU's Centre for Educational Excellence
- Consultations with faculty

## Decolonizing & Indigenizing Library Instruction

- Equity & Inclusion in Library Instruction TG
- Indigenizing the one-shot



**Kitchi-marsii!!**



# Q & A

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