

Global Thematic Review on Training in  
Community-Based Research

# Indigenous Research Methodologies

## Final Report

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Educational, Scientific and  
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# Table of Contents

Introduction . . . . .	1
Narrative description of the search process . . . . .	2
Content of narrative synthesis. . . . .	4
i. Terminology/language that best describes the practices related to training in CBR and IRM . . . . .	4
ii. Places where people are getting training in CBR. . . . .	6
iii. Types and length of training . . . . .	6
iv. Content of the training curricula and skills/capacities that learners are expected to learn to do CBR. . . . .	7
Top training programs . . . . .	9
I. First Nations University of Canada at the University of Regina. Saskatchewan, Canada <a href="http://fnuniv.ca/">http://fnuniv.ca/</a> . . . . .	9
II. American Indigenous Research Association. United States <a href="http://americanindigenousresearchassociation.org/">http://americanindigenousresearchassociation.org/</a> . . . . .	11
III. The Lowitja Institute for Aboriginal and Torres Strait Islander Health Research. Australia <a href="https://www.lowitja.org.au">https://www.lowitja.org.au</a> . . . . .	12
IV. Katoa Ltd. New Zealand <a href="http://www.katoa.net.nz">http://www.katoa.net.nz</a> . . . . .	13
LE,NONET program. University of Victoria, Canada . . . . .	14
References . . . . .	15
Universities . . . . .	17
Institutions/organizations . . . . .	17
Appendix A - List of Universities/Institutions . . . . .	18
Appendix B: Secondary Institution Evaluation . . . . .	20
Appendix C: Literature Review Results. . . . .	24
Appendix D- List of individuals . . . . .	25
Appendix E . . . . .	26



# Indigenous Research Methodologies

## Final Report

### Introduction

From the beginning of this project it became apparent that conducting a global review on teaching/training/learning (TTL) opportunities of community-based research (CBR) within the thematic area of Indigenous research methodologies (IRMs) is difficult because IRMs cannot be understood as a thematic area within CBR. Rather, IRMs are rooted in Indigenous epistemologies and ontologies and represent a radical departure from more positivist forms of research (Wilson 2001). While CBR is not inherently 'Indigenous', it can be understood as a way of doing research that is sympathetic to many of the principles and goals of IRMs (Laveaux and Christopher 2009).

It is necessary to understand an issue of language when thinking about TTL opportunities at the nexus of CBR and IRMs. Resources for training IRMs often do not use the language of community-based research, or any of its associated terms (ie participatory, action, collaborative, community-engaged). Nonetheless, the findings of this global review indicate that in many cases this may be a result of a two different languages being spoken, rather than an indication of a lack of CBR practiced with Indigenous research methodologies. While CBR and IRM have key differences, and research with IRMs does not necessarily fall within a participatory paradigm (see Walter and Andersen 2013), analysis of key IRM texts indicates many commonalities between CBR and IRM. Importantly, these commonalities include an emphasis on research as a "situated response" (Hermes 1998) to the research context, and as an iterative process involving researchers and participants in ways that ruptures traditional Western concepts of the research process (Hall 1984, Israel 1998, Ochocka and Janzen 2014). Interview participants noted that IRMs are inherently rooted in community, and cannot be conceived of otherwise. CBR is not inherently rooted in indigeneity. Therefore, while CBR is often, and productively, applied to Indigenous contexts; and while IRMs are implemented in research that *is* community-based and shares many of the same elements as CBR; work that explicitly self-identifies as CBR with IRMs is practically non-existent. The results of this review indicate that this is not indicative of an inability of CBR to address Indigenous contexts, nor is it a lack of engagement with participatory research processes in IRMs. Rather, there are two different (but related) languages, which reflect different orientations in relation to indigeneity.

The iterative, situated, and responsive nature of both CBR and IRMs means that work done in these realms is highly contextually-specific in terms of project design, methods, researcher-participant relationship, and ethics. This 'problem' of specificity is reflected in the literature on both 1) CBR in Indigenous contexts and 2) community-based or community-oriented IRMs. These bodies of literature do not contain easily-generalizable teaching or training materials, but rather attempt to provide a detailed outline of a specific research journey, or an element of this journey, in order to inform the practice of

other practitioners in a similar or comparable research context. Indeed, many researchers who report on their use of IRMs assert that the need to ground the work in Indigenous culture and community render it impossible to select one “predetermined methodology to accommodate this paradigm” (Hermes 1998), and instead find it more useful to employ elements of a range of methodologies. Therefore, the TTL literature at the intersections of CBR and IRMs is comprised of ethics guidelines, cross-cultural research team protocols, guidelines for capacity-building in community, discussion of identity (re)formulation, and suggestions for increased institutional success.

A large body of literature confirms the claim that community-based research is useful and appropriate in Indigenous contexts (eg. *Community Research for Change*, Dickson 2000, Fisher and Ball 2003, Kildea et al 2009, Laveaux and Christopher 2009, McHugh and Kowalski 2009, Poudrier and Kennedy 2008). A number of resources exist for researchers seeking to apply a community-based research methodology in an Indigenous context. However, this work does not necessarily come from within an Indigenous worldview or epistemology, and does not identify as using IRMs. I point to a few of these key resources in Table 1 but have not included them in the general findings of this review, for their lack of self-identified engagement with IRMs.

## Narrative description of the search process

### *Literature Review*

Using the search terms provided in the Global Review Guidelines document, I created various search strings and combinations of terms, and input these search strings into various databases. Within the search results from each search string, I did a preliminary evaluation of the literature in the following ways:

- 1) looking for the search string terms within the title of the article
- 2) scanning the abstract to see if the search string terms, OR if learning/training/teaching was mentioned in any substantial way
- 3) looking for reference (within the title or abstract) of a review or explanation of methods related to Indigenous community-based research
- 4) looking for reference of learning, sharing or teaching Indigenous research methodologies in relation to community-based research

If the article met one or more of these criteria, I added it to the Refworks database.

I then replicated the search strings across other databases, using either “Abstract”, “Keyword”, or “Topic” as search fields (where the selection of a search field was an option). Within subsequent database searches I scanned quickly to eliminate replicates and conducted a preliminary evaluation for any literature which had not already appeared in previous database searches.

After conducting this database search, I reviewed the selected articles and organized them by journal. The following journals had more than three articles through the database selection:

- American Indian Quarterly
- Australian Journal of Indigenous Education
- Canadian Geographer
- Ecology and Society
- Journal of Aboriginal Health
- Journal of Empirical Research on Human Research Ethics: An International Journal

- Qualitative Inquiry
- Action Research
- Australian Health Review
- AlterNative: An International Journal of Indigenous Peoples
- Journal of Experiential Education
- Michigan Journal of Community Service Learning
- The Australasian Journal of University-Community Engagement
- Decolonization: Indigeneity, Education and Society

I therefore identified these journals as potential sites of more learning/teaching/training literature on CBR and IRM. Within these journals, I searched by replicating the same search strings I had used in the initial database phase- however, I also included the terms ‘teaching’, ‘training’, or ‘learning’.

After clearing Refworks of duplicates, I evaluated each article with Appendix 1. Although the same appendix was applied to each article, this was an iterative process as I continually reviewed the goals of the project and revised my standards for inclusion. I found that while some articles did present a teaching/training/learning technique in CBR, the IRM component was often non-existent; and in literature that focused on IRM, the content of the article often focused on explaining the methodology rather than offering teaching/training/learning techniques. While I attempted to seek literature that bridged these two camps, I was constrained by the large volume of articles and inability to read each in-depth. After using Appendix 1, I was left with 14 articles. I then used the Appendix 2 tool from the Review Guidelines to extract data, and eliminated one more article (total of 13). See Appendix C for a list of the selected articles.

### *Institutional Review*

I began by conducting an internet evaluation of the networks and project partners listed in the Global Review Guidelines (p. 4). I evaluated by asking the following questions:

Does the network/institution have a focus on Indigenous populations, Indigenous research, or Indigenous research methodologies?

Does the network/institution conduct research itself, or support members through other means (ie funding)?

Is their explicit mention on the website of community-based, participatory, action, or collaborative research as a focus?

Does the network/institution provide resources, capacity-building, or contact information for teaching/training/learning in CBR?

At this stage, the recommended networks/partners themselves did not seem to offer the teaching/training/learning opportunities in CBR and IRM that I was seeking, but many had extensive resource lists and partner contact information that shaped the next stage.

After evaluating the partner/resource pages of each of the recommended networks, I created an additional list of institutions/networks to explore based on the following criteria:

Do they generate resources related to the teaching/training/learning of CBR and IRM?

Is their explicit mention of CBR, IRM, Indigenous populations, or a combination of these terms in the title of the institution/network?

Institutions that met these criteria were selected for further analysis.

At this stage, I conducted (additional) basic Google searches using combinations of search words. Search terms used were:

‘teaching OR training in Indigenous research methodologies’

‘teaching OR training in community-based research for Indigenous researchers’

‘Indigenous research methodologies AND community-based research’

‘Indigenous research methodologies AND participatory research’

‘community-based research from an Indigenous perspective’

‘participatory research from an Indigenous perspective’

Of all of the different approaches to searching institutions I found this to be least productive in terms of identifying teaching/training/learning opportunities, because of the high number of search results which only *described* community-based research projects with Indigenous communities. However, this stage was useful for identifying key individuals involved with CBR and IRM, as many of the search results led to faculty member pages or academic papers.

See Appendix A for the complete list of institutions selected at Steps 2-3.

I then went through the suggestions offered by survey respondents on the global survey regarding institutions or networks that conduct teaching/training around IRM and CBR. However, all of the suggested institutions were already present in the results I had compiled in steps 1-3.

Institutions listed in Appendix A were analysed a second time for IRM/CBR content, as well as the quality and quantity of opportunities offered. At this stage it also became apparent that a number of the Appendix A institutes did not have IRM content. See Appendix B for the secondary institution evaluation. Institutions and programs that passed this secondary review are highlighted in green and constitute the Recommended Opportunities.

### *Expert interviews*

Interviews were conducted with key informants in the fields of CBR and IRMs, after undergoing an ethics approval process at the University of Victoria (ethics protocol number 14-217). A need for these interviews was determined based on the lack of clarity in the research literature and on institutional webpages on the specific relationship between CBR and IRMs, and how this relationship might shape training or learning opportunities. See Appendix E for the interview question guide that was used for these interviews. Informants were selected from the list of individuals listed in Appendix D. Fourteen individuals were contacted for interviews; however, despite responses from the majority of individuals, only 2 interviews were conducted in the end due to individuals’ other commitments.

## **Content of narrative synthesis**

### **i. Terminology/language that best describes the practices related to training in CBR and IRM**

It is important to note that the term ‘Indigenous research methodologies’ has a very recent past—although Indigenous peoples have a long unbroken history of conducting research that emerges from, and is informed by their worldview. Interview participants indicated that to their knowledge, the term and its implications emerged within academic consciousness in the late 1990s, although until recently it remained an area far outside the consideration of most academics and research institutions (including those conducting research on/with Indigenous peoples). Results from the literature review corroborate these claims; the first academic articles using this language appeared in 1998 and 1999 (Bishop et al



1998, Hermes 1998, Rigney 1999), and the quantity of literature claiming to use 'Indigenous research methodologies' has increased significantly and consistently since then. This methodological framework has gained attention via the recent publication of key books that have greatly increased the profile and discussion around this methodology in universities and institutions (see Kovach 2009, Walter and Andersen 2013, Wilson 2008). Concurrent with this 'mainstreaming' has been an increase in support for, and acceptance of, the use of IRMs. This support has manifested through: the creation of more Indigenous studies programs in universities, the sustained work of tribal research association/institutes, the creation of funding opportunities for research with IRMs, and the creation of conferences and workshops to expand, deepen, and share knowledge on IRMs. This increased institutional support was spurred by the growing articulation by Indigenous scholars and communities of the need for a radical re-visioning of research through an Indigenous lens, using Indigenous understandings of data, methods, reciprocity, relationality, and knowledge production to produce meaningful and culturally-appropriate research (Gaudry 2011). The results of these two converging currents have been an uptake of IRMs among emerging Indigenous as well as non-Indigenous researchers, and an increased grassroots interest.

However, the emergence of the IRM/CBR nexus has been less articulated, with some exceptions (Fletcher 2003; Laveaux and Christopher 2009; Michell 2009). This could be a product of the fact that IRMs have emerged out of Indigenous researchers' need for a framework originating, and implemented within, Indigenous worldviews, that cannot be encapsulated within other participatory frameworks (Hermes 1998). Based on data from interviews with informants as well as the research literature, Indigenous scholars emphasize relationality, self-location and accountability as key sites of difference between IRMs and CBR. For example, within IRMs there is a great deal of attention paid to the researcher's own identity and the complex ways that identity shapes and guides a research project. It is expected that both researchers' and participants' identities may undergo shifts across the trajectory of the research; these shifts are a key source of learning and knowledge production. As well, informants distinguished between the degree of accountability that is required and expected of researchers implementing IRMs, as opposed to CBR. Informants noted that the close-knit, and often remote nature of Indigenous communities means that knowledge of researchers' behaviour and conduct is often widely shared. As well, the time requirements of building meaningful relationships with Elders and other Indigenous community members are intensive. Through these long-term engagements, researchers and participants co-create detailed and culturally-appropriate structures of accountability which are particular to the research context. Conducting research, and oneself, within these structures of accountability is one of the most crucial elements of IRMs. While accountability is also important in CBR, informants noted that the very success of IRMs is predicated upon positive, accountable relationships.

However, while researchers make careful distinctions between IRMs and CBR, the two are not incompatible. Rather, the point raised by Indigenous and community-based researchers is that it is necessary to question the extent to which they overlap in any given research project, and whether this fusion is fruitful.

Despite the shifting and contingent relationship between IRMs and CBR in the published academic literature, the possibility of these two frameworks overlapping productively seems strong judging by the TTL opportunities that do exist. While the relationship between IRM and CBR were seldom explicitly stated in the evaluated institutions and programs, a thorough examination of their faculty/staff research backgrounds, past projects, reference list and syllabi revealed that IRM and CBR were often melded; most often, this took the form of explicitly teaching/training IRMs, and incorporating principles and teachings of CBR as it related to, and enhanced, the conduct of research in Indigenous communities.<sup>1</sup>

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<sup>1</sup> On the more 'CBR' end of the spectrum, there exist a large number of excellent programs and institutions that offer training for community-based researchers intending to conduct research in an Indigenous context. However, within these training/teaching opportunities there was no mention of the incorporation of IRMs, and there was no evidence that these teaching/training opportunities had emerged from or were located within an Indigenous worldview.

## ii. Places where people are getting training in CBR

Geographically, training/learning opportunities were found almost exclusively in Canada, the United States, Australia, and New Zealand. This may have been a result of the literature/institutional search methodology, or the language used in search terms (see Literature Review and Institutional Review sections).

In the form of literature, TTL opportunities were found in the form of published academic articles, documents produced by Indigenous research organizations, documents produced at conferences/workshops, and guidebooks or toolkits available on institutional websites.

Opportunities were found to exist in universities and tribal colleges in Canada, the United States, Australia, and New Zealand, with potential in opportunities in Bolivia and Uganda. The quality/content of many potential opportunities could not be verified due to an unclear/inactive web presence, lack of contact information, or lack of response from contacts. Within universities and colleges, training opportunities exist typically in departments of social work, Indigenous studies, Indigenous health, education, and public health.

Other institutional opportunities existed in publicly-funded health research institutes, Indigenous/tribal research associations, and non-profit Indigenous organizations. I also suggest that involvement in IRM/CBR projects in itself constitutes a TTL opportunity, given the fact that learning through doing is a key element of these frameworks. Therefore, TTL opportunities exist for researchers engaged in IRM/CBR projects through universities or Indigenous research organizations, although this form of TTL is highly self-directed and receives little to no direction from institutions.

See Appendix A for a comprehensive list of preliminary universities and organizations.

### *What is missing?*

Key texts in the IRM literature as well as interview participants stressed that the bulk of their own learning/training was often not in an institutionalized, formalized context. Many prominent scholars who use Indigenous research methodologies in community-based research discuss their training as a journey; an iterative, ongoing, lifelong process that draws on Elders, communities, colleagues, spirituality, ceremonies, and self-knowledge to inform the research trajectory, and improve oneself as a researcher (see Wilson 2008, Kovach 2009). This is a journey that is highly specific and defined by the researcher's own worldview, their relationships, and the research projects they take on. Many Indigenous researchers have knowledge of, or have engaged in, CBR and have arrived at IRMs in an attempt to 'go beyond' what is possible through CBR in an Indigenous context. Thus, a major limitation of this review is the fact that it does not include the vast opportunities to receive teachings in IRMs in CBR that exist through relationships with Elders, traditional knowledge-holders, communities, and Indigenous scholars, as well as through the experience of iteratively creating an IRM specific to the research context.

In order to attempt to mitigate this major limitation and communicate the relational, interpersonal nature of learning IRMs, I include a list of individuals who are practitioners and/or teachers of IRMs and CBR, and suggest that opportunities for this kind of learning/training resides with people just as much as in institutions (given the emergent nature of IRMs). See Appendix D for a list of individuals.

## iii. Types and length of training

Interview participants stressed that the process of learning Indigenous research methodologies, and how to implement them in community-based research, is a lifelong project. One university professor who teaches several courses on Indigenous research methodologies and issues in Indigenous research stated, "I am still new to this. I am always learning." While it is necessary to learn new skills and constantly adapt to the context in any kind of research, the highly contextual and relational nature of IRMs means that

it is impossible to conceive of ever receiving ‘complete’ training in IRMs. IRMs will change significantly with the researcher’s worldview, the community, and the broader research context. Practitioners of IRMs in CBR are constantly receiving teachings that enhance their capacity to conduct research in a good way. Therefore, broadly speaking, the length of teaching/learning/training opportunities is lifelong because the researcher’s evolving self-knowledge and relationships are integral parts of the evolution of IRMs. IRMs can be conceived of as a journey that does not end with the publication of research findings.

However, the more institutional training opportunities that are the focus of this report do offer clear timelines for researchers seeking to increase their capacity, or understanding of IRMs and CBR. Many of these opportunities are in the form of a university course, and consist of approximately 3 hours of direct training per week for 4 months.

Other opportunities include workshops or conferences, which often last 1-3 full days and are intended to provide participants with a basic understanding of CBR and IRM principles, or work on specific skills that can then contribute to an enhanced research practice (ie respectful collaboration with Indigenous research participants, how to document and work with oral knowledge, how to collaboratively design research goals). Often, a synopsis or manuscript of these conferences/workshops are available on the websites of host organizations/universities.

Another type of training is done with research/tribal organizations, where a deeper, more long-term relationship is established and training is tailored to the specific requirements of the research project. In these instances, researchers or research collectives contact the organization, meet to describe the research, and organizations determine if and how they can offer training (via consultation services, connecting researchers with other people or resources, or providing sustained support throughout the research trajectory).

Additionally, many CBR and tribal organizations offer links to toolkits or videos that offer instruction on the basics of CBR in an Indigenous context, or the principles of IRMs. Videos are often under 1 hour, and toolkits can take approximately 1-5 hours to read.

#### **iv. Content of the training curricula and skills/capacities that learners are expected to learn to do CBR**

The content of training/learning opportunities for CBR with IRMs is wide-ranging and is closely linked to where and with whom the training/learning takes place. To reiterate, the creation of IRMs is a highly contextual, relational process and as such the content of training will depend highly on the people involved. As such, here I offer a very general overview of important themes, ideas or practical skills that appear often, since more detailed information would not be relevant outside the specific training context. For example, in the case of research organizations that offer consultation services to researchers or tribal governments, the content of training is completely tailored to the needs of the specific research project.

Additionally, the content of training often depends on the *type* of training, since certain types of training are conducive to specific kinds of content. Therefore, this overview is organized by type of training opportunity and then outlines the content of training found there. However I stress that this form of organization is intended to communicate general commonalities of content within training types, and not to suggest that this content is not also found in other forms of training.

##### *Literature*

The main content found in the literature consists of the following:

- **ethics guidelines.** This includes documents produced by tribal governments, Indigenous research associations, and universities that describes in detail the requirements of the particular governing body for conducting ethical research with Indigenous communities. Often, researchers working in

Indigenous communities will be required to go through their own institutional ethics process as well as ethics processes required by Indigenous communities. These documents inform researchers about the ethical dimensions of their involvement in Indigenous research, and lay the groundwork for the possibility of implementing an IRM in a good way (or implementing CBR in an Indigenous community).

For key examples of ethics guidelines regarding research with Indigenous peoples see Ganono's'e'n e yo'gwilode': One Who is Full of Our Traditional Knowledge,

- Guidelines for Ethical Research in Australian Indigenous Studies, Ho-Chunk Nation Tribal Research Code, Navajo Nation Human Research Code, and Six Nations Council Ethics Committee Protocol.
- **reflections on experiences on implementing IRMs in CBR.** This includes peer-reviewed or open-access journal articles that focus on the challenges, process, and 'lessons learned' of creating and conducting research. See Caracciolo and Staikidis 2009; Carpenter and McMurphy-Pilkington 2008; Evans et al 2010; Lavalley 2009; Nakamura 2010.
- **Conceptual models of IRMs/CBR.** This includes detailed diagrams, models and methodological descriptions found in journal articles, books, as well as within the Resources and References sections of Indigenous research or CBR organizations. These models often describe the key elements of an IRM paradigm, outline the commitments of the researcher to the community and research project, and describe the main phases of a CBR/IRM research project. See Iwama et al 2009; Kovach 2009; Smith 1999; Spider Conceptual Framework; Walker et al 2014; Wilson 2008.
- **Description of the theoretical convergences/divergences of CBR and IRM.** This includes academic journal articles and documents produced by Indigenous research organizations which often focus on distinguishing IRMs from other forms of CBR, and discuss the different commitments and goals of both. See Fletcher 2003; Laveaux and Christopher 2009; Michell 2009.

#### *Academic accredited courses*

The main content of academic accredited courses included:

- quantitative and qualitative data collection methods
- how to create and write an Indigenous research plan
- learning how to undertake self-location
- preliminary training in doing research in an Indigenous context (undergraduate level)
- discussion/learning with Elders
- presentations from Elders and practitioners
- directed self-reflection
- sharing circles with peers
- service learning conducting research in local Indigenous communities

See the University of Calgary, First Nations University of Canada, Biidaaban Community Service-Learning at Nipissing University, University of Manitoba, University of Victoria.

#### *Involvement in university-based research projects*

See II. Training: Where and How for a discussion of how involvement in Indigenous community-based research constitutes a training opportunity in itself. Often involvement in a university-based research project employing IRM in CBR includes:

- **training in local culture/ protocols.** This is often done with more experienced colleagues/ members of the research team, or through relationship-building with local nations and Elders.

- **Community visits/walks on the land.** Researchers learn through visiting with communities and visiting territories.
- **Training via research on IRMs.** In some institutions, there are research chairs engaged in interpreting/ consolidating IRM literature. This is an opportunity for involved researchers to deepen and widen their knowledge of IRMs. See the Canadian Research Chair in Indigenous Knowledges and Social Work, University of Manitoba.

#### *Involvement in research organizations/institutions*

See Appendix B for an overview of relevant organizations. Content of training opportunities in these organizations includes:

- **data collection methods and research design.** Many organizations offer resources on specific data collection methods and research design that are compatible with IRMs. For organizations with extensive resource lists see Kaupapa Maori, The Lowitja Institute, National Congress of American Indians Policy Research Center.
- **Knowledge exchange among colleagues.** Organizations often have platforms where members can participate, or facilitate online discussions related to implementing IRMs and CBR. This knowledge exchange is intended to broaden knowledge of members regarding the practices and frameworks of other colleagues and open minds to other ways of researching. For exemplary knowledge-exchange platforms, see the American Indigenous Research Association.
- **Conferences/workshops.** This includes participation in training sessions on Indigenous community engagement and Indigenous research. This also includes papers generated from conference discussions. The material from these conferences often focuses on how to foster the conditions under which CBR with IRM can flourish, training in specific data collection methods, and ethics training. See Community Engagement Workshop 2013; Training on Participatory Research Methods 2006; Indigenous Summer School of the Network for Aboriginal Mental Health Research; Aboriginal Education Research Forum 2015.
- **funding opportunities and support.** Some organizations offer scholarships or grants to encourage students and researchers to implement CBR and IRMs, and offer recipients the opportunity to interact with and learn from a community of researchers. See Ngā Pae o te Māramatanga and the Indigenous Peoples Health Research Centre.

## Top training programs

### I. First Nations University of Canada at the University of Regina. Saskatchewan, Canada <http://fnuniv.ca/>

#### **Training Objectives**

While the First Nations University does not offer any full programs or certifications in CBR or IRM, they offer a variety of courses that are intended to educate students about the proper ways of conducting Indigenous research, as well as what it means to conduct CBR. In *Lighting the Path: First Nations University of Canada Strategic Plan 2013-2018*, the University lists a number of goals that are conducive to creating/maintaining a thriving academic environment for teaching and learning community-based research and Indigenous research methodologies. These goals include:

- Enhance the use of traditional Indigenous methodologies and content in the classroom
- Engage communities on an ongoing basis and extend outreach and awareness of the cultural initiatives of the University

- Explore innovative ways to increase the dissemination of Indigenous knowledge through research by establishing an Indigenous knowledge research foundation and a journal
- Identify and implement ways the University can engage and collaborate with Indigenous communities with a focus on community-based programming  
(Lighting the Path: First Nations University of Canada Strategic Plan 2013-2018)

### **Content**

Courses on CBR and IRMs are located within the Indigenous Studies, Indigenous Health Studies, Indigenous Education, and Indigenous Social Work programs. These include:

INHS 300 – Community-Based Indigenous Health Research Methods

INDG 280 Research Issues in Indigenous Studies

INDG 281- Methods and Theory in Documenting Oral Tradition

INDG 282- Methods in Indigenous Community-based Research

ED 870 – Research Methods with Indigenous Peoples ED

INSW 450- Community Development from a First Nations Perspective

### **Design**

Courses are 4-month, university level courses taught by primarily Indigenous instructors. While the majority of teaching happens in a regular classroom setting, classes may also involve visits from Elders, trips out on the land, guest speakers, or learning opportunities within Indigenous communities.

### **Underlying philosophy/pedagogy**

The underlying philosophy of the First Nations University of Canada is that the university is “a special place of learning where we recognize the spiritual power of knowledge and where knowledge is respected and promoted” (First Nations University of Canada website, Overview). The University aims to “enhance the quality of life, and to preserve, protect and interpret the history, language, culture and artistic heritage of First Nations” (ibid), while allowing students to learn in a university setting while simultaneously learning and growing in the context of their own knowledge systems.

### **Facilitators’ and students’ profile**

Facilitators are both Indigenous and non-Indigenous university professors, from a wide range of cultural and professional backgrounds. Indigenous Elders are also facilitators of certain courses by acting as important cultural and spiritual resources, as well as academic leaders.

Students are both Indigenous and non-Indigenous university-level learners who have been accepted through the University of Regina.

### **Expected learning impacts**

The support systems and institutional structure of FN University make this a prime site for Indigenous-centred learning and training. A main priority of all programs is the incorporation of Elders into classroom/experiential learning, which provides students the opportunity to engage with traditional knowledge-holders and gives an Indigenous-centred orientation to learning experiences. FNUniversity is a key site of IRM/CBR training for the exposure it offers students to a large number of IRM/CBR practitioners, Elders, and other Indigenous scholars, as well as the breadth of courses available that are relevant to IRM/CBR.

## **II. American Indigenous Research Association. United States** **<http://americanindigenousresearchassociation.org/>**

### ***Training objectives***

The American Indigenous Research Association's mission is to provide a forum for discussing IRMs, encourage publication of work with/on IRMs, collaborate with tribes/tribal schools to develop research, help research boards develop research agendas and protocols with IRMs, and educate students and scholars about the use and importance of IRMs. AIRA uses the Spider Conceptual Framework to an Indigenous research paradigm, which includes among other elements:

- community interest and need
- community collaboration and permission
- community empowerment and self-determination
- community-based data/knowledge dissemination

Thus, while AIRA does not articulate a specific commitment to teaching/training CBR as such, explicit in their understanding of an Indigenous research paradigm are many of the foundational elements of CBR.

AIRA also holds annual meetings in which members are invited to present papers regarding work with, or on, IRMs. Membership to AIRA is free. Learning/teaching is facilitated through dialogue among the forum of members, as well as knowledge exchange and workshops during annual meetings.

### ***Content***

Beginning in Fall 2015 a 15-credit certification in Indigenous Research Methods and Methodologies will be available through a collaboration between Salish Kootenai College and AIRA. This professional certification consists of the following courses:

- Indigenous research methodologies and methods (5 credits)
- Writing the Research Proposal (5 credits)
- The Institutional Review Board Process (2 credits)

As well as one of the following electives:

- Art-based Research (3 credits)
- Introduction to Indigenous Science (3 credits)
- Indigenous Education (3 credits)
- Native American Wellness (3 credits)

The goal of this certification is to enable researchers to implement IRMs in research in an Indigenous context, in a good way that is appropriate within an Indigenous research paradigm.

### ***Design***

These courses last 4 months and are taught at Salish Kootenai College. Those from outside the college who would like to participate can do so through the Moodle online learning platform.

### ***Underlying philosophy/pedagogy***

The underlying pedagogy of AIRA is "to educate researchers and the public about the importance of Indigenous Research Methodologies and to promote incorporation of these methodologies into all research that engages Indigenous peoples and communities" (AIRA website). The underlying pedagogy of the professional certification is to prepare and equip students who intend to do research in Indigenous communities, by focusing on the cultural aspect of IRMs.

### **Facilitators' and students' profile**

Students of the professional certification in Indigenous Research Methodologies is unknown due to the fact that the program has not yet been implemented. However, members of AIRA are also students in the sense that they take part in knowledge exchanges, workshops, conferences and other learning opportunities. Membership to AIRA is free and anyone can join. There is also an online graduate student group that is open and free for all.

Facilitators of the professional certification program are professors at the Salish Kootenai College.

### **Expected learning impacts**

This certification was selected as a representative example of training/learning opportunities at the nexus of CBR and IRMs because many of the stated outcomes, as well as key aspects of the course content, parallel the key principles/lessons of CBR. For example, the outcomes include:

- Disseminate data either qualitatively or quantitatively in ways that communities will understand
- Improve relevance in policy and practice within Indigenous contexts
- Enhance skills in critical reflection, including self-awareness, art based research in relation to research with Indigenous groups

Thus, while engaged in a certification for IRMs, students are also learning how to disseminate research in community-appropriate ways, ensure the relevance and applicability of their research, and increase their self-awareness in relation to the research group. These are all key elements of a successful CBR project. Additionally, in the description of the core Indigenous Research Methodologies course, it poses the following questions as those which will drive the course: “to whom does the research belong? Whose benefit and interests are at stake? Who is the researcher and what is their relationship to the research community? who carries out the research? Who controls and disseminates the results?” Thus, students receive training and guidance on how to answer the questions that are crucial to both IRMs and CBR, in an Indigenous context.

## **III. The Lowitja Institute for Aboriginal and Torres Strait Islander Health Research. Australia**

<https://www.lowitja.org.au>

### **Training objectives**

Lowitja is a public research institute committed to achieving equity in health outcomes through health research with Aboriginal and Torres Strait Islander peoples. They focus on ensuring the meaningful participation of Aboriginal/Torres Strait Islander communities at all stages of the research, and centring Indigenous knowledges and ways of knowing, stating: “We aim to produce knowledge, tools and resources that can be used to enhance positive health outcomes for Aboriginal and Torres Strait Islander people”. The goals described by Lowitja are deeply rooted in CBR principles, such as:

- promoting a collaborative approach that brings together researchers, service providers, policy makers and Aboriginal and Torres Strait Islander communities
- having a measureable impact
- ensuring research is driven by the needs identified by community controlled health services and the Aboriginal and Torres Strait Islander communities they represent

### **Content**

However, the use of IRMs within the Lowitja Institute, and the teaching/learning opportunities available that pertain to IRMs, are less foregrounded. Nevertheless, several of their research projects have employed IRMs in CBR including *Dhunupa Dh<sup>^</sup>wu: Enhancing Strengths, Researching with the Community*.



In addition to their own projects, Lowitja offers a number of useful resources including guidelines for supporting Indigenous researchers and guidelines for conducting Indigenous health research. The website also has an extensive list of resources related to knowledge exchange, research relationships, Aboriginal health, data interpretation, and information regarding the use of images, media and film. Lowitja also offers scholarships for Indigenous health researchers.

### ***Design***

The Lowitja approach to developing research is called the Facilitated Development Approach (see <http://www.lowitja.org.au/making-research-work>).

### ***Underlying philosophy/pedagogy***

The underlying philosophy of the Lowitja Institute is one of horizontal knowledge-exchange between researchers and Aboriginal and Torres Strait Islander populations. The knowledge systems of Aboriginal and Torres Strait Islander peoples are foregrounded. In the context of health research, the Lowitja Institute states that good knowledge exchange is necessary to successfully transform research findings into changes in policy and practice. On their website, they provide a list of knowledge exchange resources.

### ***Facilitators' and students' profile***

The Lowitja Institute operates through research partnerships in which researchers benefit from Lowitja resources, and then share their research with the Institute and work to help them fulfill their goals. Researchers are thus both simultaneously facilitators and students in this process.

Students also include the Aboriginal and Torres Strait Islander health and research workforce, who are involved in capacity-building training activities at the Institute.

### ***Expected learning impacts***

The Lowitja Institute is an important site for training opportunities in CBR/IRMs for their active involvement in Aboriginal/Torres Strait Islander health research in Australia and their extensive list of partners. As such, this is a place where many researchers have the opportunity to work together on health research, benefit from Lowitja's informational resources and support, and learn how to conduct IRM/CBR via involvement in research projects and facilitated relationships with Indigenous communities.

## **IV. Katoa Ltd. New Zealand** **<http://www.katoa.net.nz>**

### ***Training objectives***

Katoa Ltd is a research organization founded by Dr. Fiona Cram in 2003 that “undertakes Kaupapa Māori (by Māori, for Māori) research and evaluation, as well as offering a range of research and evaluation training”.

### ***Content***

The website offers an explanation of the six principles upon which Māori research is based, as well as detailed descriptions of the Māori research paradigm, evaluation, interviewing, ethics, and protocols. Each of these descriptions also offers extensive reference lists for academic papers, overviews, toolkits, videos, reports, and presentations. Additionally, the Katoa website offers a short summary of Action Research with an associated reading list.

### ***Design***

The teaching/training opportunities offered by Katoa is tailored to the needs of the particular group or organization. Groups, organizations or individuals must contact Katoa Ltd to discuss training options.

However, the website does list a few standard training options including: Introduction to Evaluation (1-2 days), Organizational Capacity Assessment (workbook for Maori social service providers intending to conduct research), Whānau Ora Health Impact Assessment (guidebook), and a Reducing Health Inequalities training program. Katoa also offers a Writer's Toolkit package for Maori researchers.

### ***Underlying philosophy/pedagogy***

The underlying philosophy of Katoa Ltd is Kaupapa Maori. On their website, Kaupapa Maori is described as the following: “As an analytical approach Kaupapa Māori is about thinking critically, including developing a critique of *Pākehā* (non-Māori) constructions and definitions of Māori and affirming the importance of Māori self-definitions and self-valuations” (Katoa Ltd website).

### ***Facilitators' and students' profile***

Students who receive training from Katoa Ltd come from a wide variety of organizations and groups who are interested in conducting research by Maori and for Maori. The main facilitator of training is Dr. Fiona Cram, although a large number of researchers are involved in various Katoa research projects and collaborations.

### ***Expected learning impacts***

Katoa Ltd is an important site of IRM/CBR training because of the extent to which the organization is grounded in, and infused by, a Maori worldview and understanding of research. Users of Katoa resources or recipients of training sessions with Katoa will be well-informed about the key principles of Maori research, and will be well-equipped with theories of IRM and CBR.

## **LE, NONET program. University of Victoria, Canada**

### ***Training objectives***

The LE, NONET graduate seminar explores “themes and issues related to Indigenous research methods and community engagement”, and as such constitutes a key learning opportunity at the nexus of IRM and CBR. This is a 4-month course at the University of Victoria for First Nations, Metis and Inuit graduate students.

### ***Content and design***

The course covers topics such as “developing Indigenous research designs, decolonizing the academy, doing research ‘at home’, and connecting research to projects of self-determination”, as well as self-location and a grounding in the context of local Nations. The course is intended to be useful for Indigenous graduate students currently involved in the design and implementation of thesis research in Indigenous communities. Learning takes place through visits from Elders and guest speakers, class discussion of assigned texts, guided reflections, a book review, development of a research framework, and a class presentation. Course content includes key texts on IRMs, articles on developing anti-colonial research, discussion of ethics, discussion of obligations and responsibilities to research communities, and case studies of the application of IRMs. Course learning objectives include:

- “identify key themes of Indigenous research frameworks and relate them to your own projects in specific ways
- locate your research projects in the context of Indigenous research methodologies
- identify the actual and/or potential connections between your research projects and Indigenous communities and/or organizations, with a focus on ethics and working within your own communities”

While the seminar does not explicitly include CBR content and does not include CBR texts in the syllabus, a key goal of the course is to develop community engagement and accountability skills in the context of graduate-level research. As such, this course prepares students to conduct research based in community and sensitive to their particular context.

LE,NONET also offers a 4-month undergraduate seminar that includes an introduction to IRMs and teaches students the skills necessary to work and conduct research in Indigenous communities. After completing this preparation seminar, students can participate in a 120 research apprenticeship with a UVic faculty member, or a 120 community internship.

Underlying philosophy/pedagogy

Facilitators' and students' profile

Students in the graduate seminar are exclusively Indigenous students registered in graduate programs at the University of Victoria. Students in the undergraduate seminar are both Indigenous and non-Indigenous students at the University of Victoria.

Facilitators are Indigenous professors and staff members at the University of Victoria, as well as Elders and guest speakers who contribute to the graduate seminar.

### **Expected learning outcomes**

In the LE,NONET graduate seminar Indigenous students have the opportunity to learn IRMs and community-engagement skills in an entirely Indigenous setting, with entirely Indigenous learning resources. This is a unique learning environment that is unavailable in most institutions and universities.

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## Universities

First Nations University of Canada: <http://fnuniv.ca/>

Nipissing University, Biidaaban Community Service-Learning program: <http://www.nipissingu.ca/departments/aboriginal-initiatives/csl/Pages/default.aspx>

University of Calgary, Indigenous Studies: <http://www.ucalgary.ca/pubs/calendar/current/indigenous-studies.html>

University of Manitoba, Canada Research Chair in Indigenous Knowledges and Social Work: [http://umanitoba.ca/faculties/social\\_work/research/crciksw/778.html](http://umanitoba.ca/faculties/social_work/research/crciksw/778.html)

University of Victoria, LE, NONET program: <http://www.uvic.ca/services/indigenous/programs/lenonet/>

## Institutions/organizations

American Indigenous Research Association: <http://americanindigenousresearchassociation.org>

Indigenous Peoples Health Research Centre: <http://www.iphrc.ca/>

Kaupapa Maori: <http://www.rangahau.co.nz/>

The Lowitja Institute: <http://www.lowitja.org.au>

National Congress of American Indians Policy Research Center: <http://www.ncaiprc.org/>

Ngā Pae o te Māramatanga/ Maori Centre for Research Excellence: [www.maramatanga.co.nz](http://www.maramatanga.co.nz)

# Appendix A - List of Universities/Institutions

## **North America**

Aboriginal Health Research Networks

<http://ahrnets.ca/>

Alaska Native Knowledge Network

[www.ankn.uaf.edu](http://www.ankn.uaf.edu)

American Indigenous Research Association

<http://americanindigenousresearchassociation.org/certification/>

Arctic Institute of Community-Based Research

<http://www.aicbr.ca/home>

Centre for Indigenous Health Research

<http://iwri.org/health/>

First Peoples' Cultural Council

<http://www.fpcc.ca/>

National Network for Aboriginal Mental Health Research

[www.namhr.ca](http://www.namhr.ca)

National Congress of American Indians Policy Research Center

<http://www.ncaiprc.org/>

Nipissing University: Biidaaban Community Service-Learning

<http://www.nipissingu.ca/departments/aboriginal-initiatives/csl/Pages/default.aspx>

Nunavut Research Institute

<http://www.nri.nu.ca/apps/authoring/dspPage.aspx?page=home>

SFU Continuing Studies:

Stepping Stones Certificate in Community Capacity-Building

<http://www.sfu.ca/continuing-studies/programs/stepping-stones-certificate-in-community-capacity-building-for-rural-aboriginal-communities/overview.html>

Course: Shared Spaces: Foundations for Dialogue and Engagement Between Aboriginal and non-Aboriginal Peoples

<http://www.sfu.ca/continuing-studies/courses/dlog/shared-spaces.html>

Trent Centre for Community-Based Education

<http://www.trentcentre.ca/>

University of Alberta: Community Service-Learning Program

<http://www.csl.ualberta.ca/en/About%20Us.aspx>

University of Calgary: Indigenous Research Website and Centre for Community-engaged learning

<http://www.ucalgary.ca/indigenous/>

<http://www.ucalgary.ca/ccel/>

University of Manitoba- Canada Research Chair in Indigenous Knowledges and Social Work

[http://umanitoba.ca/faculties/social\\_work/research/crciksw/765.html](http://umanitoba.ca/faculties/social_work/research/crciksw/765.html)

University of Saskatchewan

community-university institute for social research

<http://www.usask.ca/cuisr/background>

University of Winnipeg: Experiential Learning Network

<http://www.uwinnipeg.ca/el/>

Wii Chiiwaakanak Learning Centre

<http://uwinnipeg.ca/index/wcclc-index>

### **South America**

Centro Boliviano de Estudios Multidisciplinarios

<http://www.cebem.org/>

### **Oceania**

Katoa Ltd

[www.katoa.net.nz](http://www.katoa.net.nz)

Kaupapa Maori

<http://www.rangahau.co.nz/>

Ngā Pae o te Māramatanga/Maori Centre for Research Excellence

[www.maramatanga.co.nz](http://www.maramatanga.co.nz)

The Lowitja Institute

<http://www.lowitja.org.au>

University of Newcastle- The Wollotuka Institute

<http://www.newcastle.edu.au/about-uon/our-university/indigenous-collaboration/the-wollotuka-institute>

### **Africa**

Mpambo African Multiversity

<http://www.vidya.ca/index.php?pageid=98>

South African Higher Education Community Engagement Forum

<http://www.sahecef.ac.za/>

## Appendix B: Secondary Institution Evaluation

Name	Type of organization	Geographic area/country	CBR activities/training carried out	Affiliations	Contact info (name, email address, website)
Katoa Ltd	Indigenous research organization	Aotearoa (New Zealand)	-not much detail. says training can be tailored to needs of organization or group. Groups contact and set up specific trainings?	-Centre for Culturally Responsive Evaluation and Assessment (CREA)	<a href="http://www.katoa.net.nz/home">http://www.katoa.net.nz/home</a> Dr Fiona Cram, <a href="mailto:fionac@katoa.net.nz">fionac@katoa.net.nz</a>
Rangahau	Website with resources	Aotearoa (New Zealand)	-doesn't actually carry out CBR teaching/training itself but has a large # of resources for Maori scholars, related to method, methodology, ethics etc	-Ngā Pae o te Māramatanga	<a href="http://www.rangahau.co.nz">http://www.rangahau.co.nz</a> Dr Leonie Pihama, Māori and Indigenous Analysis Ltd
Ngā Pae o te Māramatanga (Māori Centre of Research Excellence (CoRE))	Research centre at the University of Auckland	Aotearoa (New Zealand)	-early on, concerned with creating a critical mass of Maori scholars -research addresses creative opps for Maori peoples -builds capacity in these ways: 1) conduct of research projects, 2) program designed to help maori scholars succeed in tertiary ed, and 3) grants and awards programme. -still doesn't seem to be conducting any CBR training...		Tracey McIntosh <a href="mailto:t.mcintosh@auckland.ac.nz">t.mcintosh@auckland.ac.nz</a>
The Lowitja Institute	Institute for aboriginal health research	Australia	-has lots of KE resources, videos -no mention of IRM anywhere though	The Australian Institute of Aboriginal and Torres Strait Islander Studies	<a href="http://www.lowitja.org.au/">http://www.lowitja.org.au/</a> Dr Michael Tynan, Associate Director, Knowledge Exchange and Research <a href="mailto:Michael.Tynan@lowitja.org.au">Michael.Tynan@lowitja.org.au</a>
Indigenous Peoples' Health Research Centre	Centre committed to increasing capacity for community-based health research. Funding organization	Regina, Canada	-fund CBR health projects, and indigenous students doing health research -"has held numerous mentoring sessions and research colloquia to provide networking and information sharing opportunities for students and researchers across the province"	-jointly owned by the First Nations University of Canada, University of Regina, and University of Saskatchewan	<b>Wendy Whitebear</b> <b>Research Coordinator</b> <a href="mailto:wendy.whitebear@uregina.ca">wendy.whitebear@uregina.ca</a>  <a href="http://iphrc.ca">http://iphrc.ca</a>



First Nations University of Canada	University that provides “opportunity to study in an environment that supports First Nations cultures, languages, and values”, accredited through U of R	Regina, Canada	-hard to tell from the website if there is any CBR/IRM teaching/training. Need to call. Could be classes in it.	-offers classes in social work, health, arts and culture	Anthony de Padua, department head of Indigenous Education, Health and Social Work at UofR- (306) 765-3333  Dr. Edward Doolittle, department head of Indigenous Science, The Environment and Economic Development - Regina Campus, ext. 3260 Dr. Lesley McBain, Saskatoon Campus, 306-931-1800 ext. 7509 (head of Indigenous Languages, Arts and Cultures)  <a href="http://www.fnuniv.ca/">http://www.fnuniv.ca/</a>
Wharerata Group	international network of Indigenous leaders working in mental health & addictions. -is a network you can join and then access the network, support from others, and participate in leadership exchanges	-??	-again, from website hard to tell if there is teaching/ training, maybe when you're a member, the leadership exchanges? -really awesome, extensive resources library on website of work by indigenous peoples on mental health/addiction		<a href="http://www.indigenous-mental-health.ca/">http://www.indigenous-mental-health.ca/</a>  (contact via website)
Biidaaban Community Service-Learning	-experiential learning program out of Nippissing University	Anishnaabe territory (North Bay, Ontario)	-offers students exp learning opps in FN communities -“the student receives training and understanding of theory while offering assistance and new ideas to the community” -training weekend and workshops to prep		

Wii Chiiwaakanak Learning Centre	-community partnership initiative that provides educational and capacity building opportunities.	-Winnipeg, Ontario	-unclear if there is any CBR teaching/training. Seems more like a uni/community bridging org. better to get in contact with people in these programs	Associate Vice-President of Indigenous Affairs Wab Kinew Phone: 204.789.9931 email: w.kinew@uwinnipeg.ca  Manager of Wii Chiiwaakanak Learning Centre Sharon Redsky phone: 204.789.1454 email: s.redsky@uwinnipeg.ca  <b>The University of Winnipeg</b> Jenna Neepin, Department Assistant Phone: 204.786.9305 Email: j.neepin@uwinnipeg.ca
Trent Centre for Community-Based Education	independent, charitable organization that connects students and faculty with local organizations to create community-based research, service learning and experiential education opportunities	Anishnaabe territory (Peterborough, Ontario)	-doesn't seem like they do any training themselves, more facilitate the opportunity to conduct CB ed.	<a href="http://www.trentcentre.ca">http://www.trentcentre.ca</a> (705) 743-0523
The Wollotuka Institute	Indigenous ed institute	Australia	-really hard to tell what there is. It's an institute for education with a lot of different branches, but no mention of IRM/CBR.	Professor Peter Radoll Dean of Aboriginal and Torres Strait Islander Education & Research The Wollotuka Institute Phone: +61 2 4921 5036 wollotuka@newcastle.edu.au
NCAI Policy research center	National tribal research center/ think tank	United States	-capacity-building for tribes around how to do/ manage research... CBR not mentioned... -capacity-building is for tribal leaders -doesn't seem to be CBR oriented.	shicks@ncai.org
Indigenous Education Institute	-non-profit 501(c)(3) institution with a mission to preserve, protect and apply traditional Indigenous knowledge in a contemporary setting	United States	-offers evaluation and analysis capacity-building for indigenous communities, no mention of CBR	On webpage

American Indian Higher Education Consortium	-group that represents tribal colleges in the US, to influence policy and build programs in higher ed	United States	-no mention of CBR training... networking among colleges, receiving support for building programs, undertakes advocacy and research , building curricula		On webpage
American Indigenous Research Association	- Association to promote use of IRMs in all research with Indigenous communities	United States	-no mention of CBR explicitly, but have conferences in 'engaged' research -offer certification in IRM, through courses. Begins in 2015 -also developing grad workshop around how to implement IRM		Must sign up to receive contact info. Lori Lambert is head.
Center for World Indigenous Studies	Non-profit research/ education organization, dedicated to wider understanding/ appreciation of voices from 4th world	Global	-unclear.. says they offer consultation services to govts, NGOs, and tribes concerning research methods, planning, and capacity-building		On website <a href="http://cwis.org/contact/">http://cwis.org/contact/</a>
Arctic Institute of Community-based Research	Institute to monitor, lead and capacity-build CBR in the Arctic	Canada	-KT workshops -knowledge-sharing workshops for researchers/ ind communities -program evaluation workshops -however no mention of IRMs. But all done with ind folk, and in collaboration w them		info@aicbr.ca
Indigenous Peoples' Specialty Group of the Association of American Geographers	-group of American academics that conduct research with Indigenous peoples	US	-doesn't seem like any teaching/training in IRM or CBR. Organize sessions and workshops about conducting CBR with ind folk.		<a href="http://www.indigenousgeography.net">www.indigenousgeography.net</a>
Canadian Research Chair in Indigenous Knowledges and Social Work- University of Manitoba	-research project looking at how IK can improve social work for Ind folk.	-Winnipeg, Canada	-currently developing and documenting Indigenous Research Methods.		Michael.hart@umanitoba.ca

LE,NONET program, Indigenous Studies Department, University of Victoria	-undergraduate and graduate program that teaches students IRMs and community engagement skills	-Victoria, Canada	-undergraduate seminar, graduate seminar, undergraduate community internship, undergraduate research project	-University of Victoria	Dr. Rob Hancock- rola@uvic.ca
Indigenous Health Research Development Program	-organization that helps fund and assess CBR project proposals for Aboriginal health research in Ontario. According to website no longer operating as of 2013.	-Ontario, Canada	-no mention of IRMs, and unclear how CBR training is undertaken... provides funding for CBR projects -have summer institutes for students to learn about proposal writing, methods, data collection etc... but entirely CBR, no mention or discussion of IRMs	-Canadian Institute of Health Research	

## Appendix C: Literature Review Results

- Caracciolo, D., & Staikidis, K. (2009). Coming of age in methodology: Two collaborative inquiries with Shinnecock and Mayapeoples. *Qualitative Inquiry*, 15(8), 1395-1415. doi:10.1177/1077800409343771.
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## Appendix D- List of individuals

### **North America**

- Dr. Carrie Bourassa, First Nations University of Canada
- Dr. Marie Battiste, University of Saskatchewan
- Dr. Diane Caracciolo, Adelphi University
- Dr. Heather Castleden, Queens University
- Natalie Clark, UBC
- Dr. Lynne Davis, Trent University
- Dr. Mike Evans, UBC Okanagan
- Dr. T'hohahoken Michael Doxtater, McGill University
- Dr. Fay Fletcher, University of Alberta
- Dr. Linda Goulet, University of Regina
- Dr. Rob Hancock, University of Victoria
- Dr. Jennie Joe, University of Arizona
- Dr. Shelley Johnson, UBC
- Dr. Lori Lambert, Salish Kootenai College
- Dr. Tanya Lukin-Linklater, Nippissing University
- Albert Marshall, Elder, Mi'kmaw Nation
- Dr. Andrew Miller, First Nations University of Canada
- Dr. Jean-Paul Restoule, University of Toronto
- Dr. Ashlee Cunsolo Willox, Cape Breton University
- Wendy Whitebear, University of Regina, Indigenous Peoples Health Research Centre

## **Oceania**

Dr. Fiona Cram, Katoa Ltd

Dr Bronwyn Fredericks, Queensland University of Technology

Dr. Tracey McIntosh, University of Auckland

Dr. Naohiro Nakamura, University of the South Pacific

Dr. Leonie Pihama, Maori and Indigenous Analysis Ltd

Dr. Peter Radoll, Wollotuka Institute

Dr. Michael Tynan, Lowitja Institute

Dr. Shawn Wilson, University of Sydney

## **Africa**

Dr. Paolo Wangoola, Mpambo Multiversity

# Appendix E

UNESCO Community-based research literature review- Indigenous research methodologies Interview questions for experts/informants

1. In your understanding, what is the relationship between indigenous research methodologies and community-based (or participatory) research? How have you seen them converge, or diverge, in your field?
2. Could you tell me about your experiences learning indigenous research methodologies?
3. Could you tell me about your experiences learning how to conduct CBR? Was there much overlap in these learning experiences?
4. Could you tell me a little about your experience in matters related to training and teaching in CBR?
5. To what extent did these also involved training/teaching in indigenous research methodologies?
6. What are the key challenges faced when training and teaching CBR, in the context of indigenous research?
7. What are the key opportunities available for training and teaching in CBR for researchers who also want to implement indigenous research methodologies?
8. What approaches do you find the most valuable in learning and teaching CBR?
9. In your opinion, is there anything about the training/teaching of CBR with indigenous methodologies, that differs significantly from other forms of teaching or training of CBR? Are these teachings/trainings different in form, content, method of transmission?
10. What kinds of CB projects and research does your organization undertake?
11. How are these initiatives funded?
12. Who are your main CBR partners?
13. Does your organization offer a structured learning opportunity on CBR? If so, how does it also incorporate indigenous research methodologies?
14. What resources are you drawing on in informing your own CBR?

15. Could you give me an example of a case of success in CBR at your organization? What are the pedagogical and practical lessons to be learned from this case?
16. Could you give me an example of a case of failure in CBR at your organization? What are the pedagogical and practical lessons to be learned from this case?
17. What are your thoughts on the state of CBR practices in your organization?
18. What are the institutional policies needed to mainstream these practices?
19. What are the most promising policies that national governments and funding bodies could implement to improve the quality of CBR with indigenous methodologies?