Research Article

# Embodied in Indigenous Research: How Indigeneity, Positionality, and Relationality Contribute to Research Approaches and Understanding

Diane Simon[1, 2], Mi'kmaw midwife, MPH; Nicole Burns[3], MA; Nikki Rose Hunter-Porter[4, 5], RN, BScN; Tina Lanceleve[5], BEd; Noé Préfontaine[6], MSW; Jaiden Herkimer[7, 8], BA; Samantha Roan[9, 10, 11], MPH; Josie Auger[12], PhD; Anita C. Benoit[2, 13, 14], PhD; Melody E. Morton Ninomiya[3, 15, 16], PhD; and Mona Lisa Bourque Bearskin[17, 18], RN, PhD

[1] Fort Folly First Nation, New Brunswick, Canada
[2] Dalla Lana School of Public Health, University of Toronto
[3] Department of Health Sciences, Wilfrid Laurier University
[4] St'uxwtéws/Bonaparte First Nation, British Columbia, Canada
[5] School of Nursing, Thompson Rivers University
[6] School of Social Work, McGill University
[7] Mississaugas of the Credit First Nation, Ontario, Canada
[8] Department of Psychology, Toronto Metropolitan University
[9] Big Grassy First Nation, Ontario, Canada
[10] Chanie Wenjack School for Indigenous Studies, Trent University
[11] School of Public Health, University of Alberta
[12] Faculty of Humanities and Social Sciences, Athabasca University
[13] Department of Health and Society, University of Toronto Scarborough
[14] Women's College Research Institute, Women's College Hospital
[15] Institute for Mental Health Policy Research, Centre for Addiction and Mental Health
[16] School of Public Health Sciences, University of Waterloo
[17] amiskosâkahikan nêhiyaw peyakôskân, ostêsimâwoyasiwêwin nikotwâsik
[18] BC Chair Indigenous Health Nursing, School of Nursing, University of Victoria

## Abstract

**Objectives**: As the presence of Indigenous Peoples, worldviews, perspectives, and teachings continue to grow within academia, the institutional narrative regarding Indigenous approaches to knowing, doing, and being evolves and expands. We would like to contribute to this shifting narrative. **Introduction**: We are a diverse group of trainees invited into an Indigenous-led research project, entitled *IndWisdom*, that is exploring the context-mechanism-outcome relationships of Indigenous research. By conducting two parallel study components—an Indigenous-informed realist review and

case studies—the larger *IndWisdom* project aims to advance Indigenous Peoples' sovereignty and rights related to how Indigenous Knowledges are centred in research. Through the process of this research, we have come to the understanding that Indigenous Knowledges and Indigenous Knowledge Systems are contextualized and dynamic in nature and are embodied and interconnected in all aspects of one's lived experience, language, traditions, and culture. **Methods:** As a collective, the trainees were supported to participate in a sharing circle to introduce ourselves and reflect on how our positionality and understanding of who we are impacts our approach to engaging with research. **Results:** While we span different nationhoods and time zones, we share how we have fostered virtual spaces that respect each other's perspectives and approaches as well as honour our own Indigenous worldviews and allied identities. **Discussion:** In the same way that our realist review involves recording and analyzing context-mechanism-outcome details of other peoples' studies, our paper provides the context of who we are as co-authors, our mechanisms (approaches) of engaging with each other and the *IndWisdom* study content, and outcomes from our ways of knowing and doing research.

*Keywords:* Indigenous, research, typology/methodology, lived experience, Indigenous research methodologies, ways of knowing

## Ethics

This manuscript is exempt from an ethics review, as only co-authors were part of the discussion. Ethical protocols were developed and respected by each co-author throughout this process, including an appropriate opening and closing of the circle and the establishment of a safe space. All co-authors agreed to take turns speaking, to not interrupt one another, and to allow a space for vulnerability and reflection. All co-authors agreed to maintain the confidentiality of information shared in the circle, and all information shared in this manuscript was agreed upon.

## Background Context: *IndWisdom* Project

There has been substantial growth in the development and contribution of Indigenous-led research leading to increased understanding of Indigenous Peoples, Indigenous Knowledges, and Indigenous Knowledge Systems. We are an interdisciplinary research team of Indigenous and allied scholars committed to protecting the inherent rights of Indigenous Peoples, including the safekeeping of Indigenous Knowledges, which have historically been extracted, exploited and misrepresented in academia. We are contributing to the advancement of Indigenous Peoples' sovereignty and rights related to how Indigenous Knowledges are centred in research by conducting two parallel study components: (a) an Indigenous-informed realist review to explore literature, and (b) case studies involving discussion groups and interviews, both of which are in the beginning

stages (more details about our team and project can be found on our website: https://sites.google.com/view/indwisdom/home).

Our project *IndWisdom* proposed the following living definition for Indigenous Knowledges: Indigenous Knowledges are living, contextualized and rooted in language, culture, tradition, and land, which are dynamic, diverse, and interconnected systems that contain ancestral, communal, holistic, and spiritual knowledges that encompass every aspect of living existence, past, present, and future.

This definition was developed by our team after reviewing and reflecting on diverse sources with emphasis on the works of senior Indigenous scholars on this project (Battiste, 2005; Brascoupé, 2002; Brascoupé & Endemann, 1999; Brascoupé & Mann, 2001; Hart, 2010; Kimmerer, 2013; Ocholla, 2007; Semali & Kincheloe, 1999; Shultz et al., 2009; Weber-Pillwax, 1999; Wemigwans, 2018; Witt & Hookimaw-Witt, 2003). We have come together to amplify the good work conducted by and for Indigenous Peoples and share that knowledge to a wider audience. Our collective voices highlight the myriad of ways that Indigenous Peoples are conducting and engaging with research that advances the well-being of all Peoples.

### Emerging from the *IndWisdom* Project

Each of the *IndWisdom* trainees were invited to participate in the *IndWisdom* project by mentors and supervisors, co-authors and co-investigators on the project, whom we have crossed paths with along our academic journeys in graduate school.

### Trainees

**Diane Simon** (she/her) is Mi'kmaw, and her paternal bloodlines are Gitxsan. She is a registered member of Fort Folly First Nation, a trained midwife, and holds a master's in public health. Diane currently resides in Tkaronto/Toronto. **Jaiden Herkimer** (she/her) is a member of the Mississaugas of the Credit First Nation. She is a cisgender woman with mixed Anishinaabe and settler ancestry. She

lives within the bounds of the Between the Lakes Treaty (No. 3) on the Treaty Lands and Territory of the Mississaugas of the Credit First Nation and the traditional territory of the Haudenosaunee and Attawandaron Peoples. **Nicole Burns** (she/her) is a white settler born on the lands of the Pequot, Mohegan, and Eastern Nehântick Nations. She now resides on the traditional territory of the Attawandaron, Anishnaabeg, and Haudenosaunee Peoples and is a PhD student at the Balsillie School of International Affairs. **Nikki Rose Hunter-Porter** (she/her) is of the Secwépemc First Nations and is a member of St'uxwtéws within the interior of British Columbia. Currently residing in the unceded, occupied, and traditional territory of Tk'emlúps te Secwépemc, Kamloops, she is a registered nurse and Master of Nursing student at Thompson Rivers University. **Noé Préfontaine** (they/them) is a queer, disabled, Two-Spirited Métis person from the Red River Valley, known colonially as Winnipeg, where their ancestors have lived for many generations. They are a Master of Social Work student at McGill University. **Samantha Roan** (she/her) is an Anishnaabekwe and nehiyaw iskwew. She is from Big Grassy River First Nation. She is a mom of three and a first-generation PhD student at Trent University. She currently lives and works on the traditional territories of the Haudenosaunee, Neutral, and Anishnaabe. **Tina Lanceleve**, of Cree/Métis ancestry, was raised in Elizabeth Métis Settlement but has family ties in Driftpile Cree Nation, Treaty 8 territory. She is an educator, having taught grade 3 and 8, and is now committed to Indigenous health research.

### Mentors

**Anita C. Benoit** is Mi'kmaw and French Acadian with family in Esgenoopetitj First Nation and Brantville, New Brunswick. She is an Assistant Professor in the Department of Health and Society at the University of Toronto Scarborough. **Josie Auger**, PhD, is a nehiyaw iskwew of Bigstone Cree Nation in Treaty 8. Currently, she is an Associate Professor at Athabasca University in the Centre of Interdisciplinary Studies. **Melody Morton Ninomiya**'s (she/her) upbringing and heritage

are a blend of Japanese and Swiss-German Mennonite. She lives with her family and works as a faculty member in Health Sciences at Laurier University on the traditional and unceded territory of the Haudenosaunee, Anishinaabe, and Attawandaron Peoples. **Mona Lisa Bourque Bearskin** is a member of amiskosâkahikan nêhiyaw peyakôskân, ostêsimâwoyasiwêwin nikotwâsik Beaver Lake Cree Nation, Treaty No. 6 and is an Associate Professor and Canadian Institute of Indigenous Health Research (CIHR) Indigenous Health Nursing Research Chair working as an uninvited guest on the traditional unceded territories of Tk'emlúps te Secwépemc where Thompson River University's School of Nursing is located.

## Introduction

As part of the *IndWisdom* project, we gather weekly in a virtual circle and are led through our responsibilities for completing a realist review of Indigenous research studies, which we are still in the process of conducting. Our realist review followed an iterative process to select Indigenous research studies guided by Indigenous ways of knowing, being, and doing and using Indigenous research methodologies as an overarching framework (Weber-Pillwax, 1999). The inclusion criteria for selecting studies were evidence of Indigenous Peoples leading, advising, and/or governing the research, as well as a description of Indigenous Knowledges as a component to the research process and/or findings and how the research benefited Indigenous Peoples. The specific protocol for the realist review is detailed in a subsequent manuscript (Hunter-Porter et al., 2023). In this process, we strive to engage with each other in a safe and respectful manner to create and foster space to share our various journeys to and through academia and ground our relationship with one another. Our work began by critically reviewing selected articles that were chosen by senior members of the *IndWisdom* team to identify and interpret the context, mechanisms, and outcomes (C-M-O) of each study. We then created visual interpretations of each C-M-O pathway (see

Figures 1–3 for examples). By exploring the C-M-O pathways, we began to recognize how our positionality informs and impacts our understandings and approaches to engaging with research and our communities.

## Objectives and Method

With the support and encouragement of our mentors, we conducted a virtual sharing circle for us, as trainees, to explore who we are and how this might impact our roles and understandings of research. We wanted to honour and share our lived experiences, histories, and backgrounds, as well as their influence on our understandings and interpretations of the larger realist review study. Together, we developed two questions for our sharing circle, facilitated by a mentor: (a) "Who are you?", followed by (b) "How does your experience and understanding of Indigenous research play a part in the *IndWisdom* research project?"

We structured our virtual sharing circle in ceremony to honour our ways of knowing and to ensure we could share in a safe space and manner that reflected our values and respect for one another. We agreed not to share anything outside of the circle without collective agreement. Our responses to the two questions were recorded and transcribed. Quotes were organized using qualitative thematic analysis. Each trainee reviewed their respective quotes to ensure the meaning and context of what was being shared in this paper was being authentically captured and interpreted.

## Results

As a group, we decided to share the major themes in a collective voice and have chosen not to attribute quotes to specific individuals. We organized our major themes by our group's context, mechanisms, and outcomes.

### Context

We have come to know each other intimately, as we have shared many emotions, stories, and experiences from our lives. Being

**Figure 1**

*C-M-O Pathway of a Study by Ljubicic et al. (2018)*
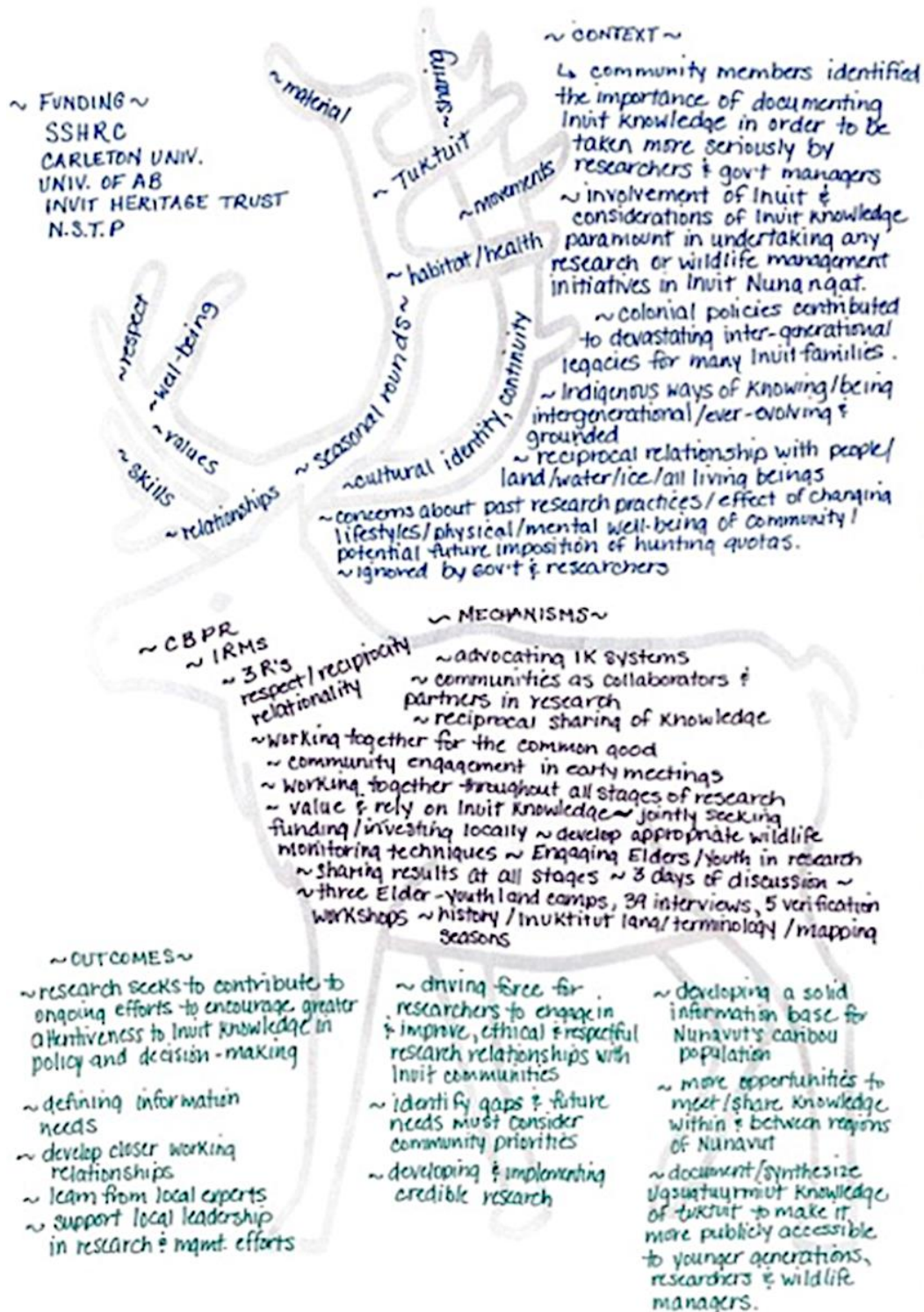


Lanceleve, 2022

able to mimic traditional ways of interacting and connecting with one another created a sense of community among us that helped combat the isolation and disconnect that COVID-19 lockdowns have perpetuated. The depth of our connections has been essential for us to reclaim and recentre our own critical consciousness.

### Entering Academia

It often feels that our positions as trainees within academic institutions are the embodiment of Etuaptmumk, the "gift of multiple perspectives" (Bartlett et al., 2012; Roher et al., 2021). We each carry history, knowledge, perspectives, and lived experiences as Indigenous and allied Peoples as we strive to learn about formal institutional understandings and approaches. As learners, we are made to find a balance or compromise between approaches to learning and being. We are continually trying to find a comfortable space between who we are, what we already know, and everything we are trying to learn and understand:

> Academia was never a safe space in my mind. I think, always going into it, was knowing it was a different way of thinking and being.
>
> It is so much harder for us because it's not a system set up for us. It has that very Western lens and we're constantly going up against it and needing to justify who we are or what we know.

Our intentions in gaining new knowledge and greater understanding of systems are a means to eventually assist our communities' healing and growth. We balance our responsibilities of holding our identities and values close to us while also trying to learn Western ideas:

> I move through the majority of my days as a First Nations woman with a purpose of "I need to survive today." And within the context of Indigenous research, I want to talk about relationality and reciprocity within my experiences of stepping in and standing within these academic and research spaces.

We often feel the unfair pressure to represent all Indigenous Peoples in the spaces we are in, especially if we are the lone Indigenous person present. A common experience among us is the responsibility of holding space for nationhood and challenging notions of pan-Indigeneity:

> As a First Nations woman, it was rare that I found myself in spaces and places that I felt heard and seen. This is not the same "seen" as I felt many times being the only Indigenous person in the room within academia or my nursing roles.

For many of us, we are the first within our families to achieve these academic accomplishments. We understand the challenges and barriers to get to where we are but also want to help make this journey easier for the people who come after us:

> I'm the first person to graduate, and then I'm the first person to go into a master's program. So, when I walked into the master's program and, like, graduate studies, I didn't know anybody that looked like me, in this kind of area. I didn't know if there were very many of us out there, much less in positions [of leadership].

### We are Part of the Research

Our introductions to one another went beyond our names and where we are from and extended into who we think we are and everything that contributed to that understanding. The intersections of our identities are mixed with intergenerational traumas and healing, and carry the continued presence, impositions, and effects of colonialism. Our paths have differing levels of connection and disconnection between us and our Indigeneity. These understandings are constantly evolving as we grow and learn:

> Yeah, and I'd say a lot of my knowledge comes from my family. I primarily grew up with a very Westernized worldview, I would say, but my Indigeneity has always been there. And it's become really increasingly present as I've gotten older.

As learners, we recognize how our families and communities strongly influence who we are and the work we are trying to accomplish. Many of us were challenged to articulate who we are in relation to our understandings of Indigenous research, as our identities often extend beyond

us as individuals, and are inclusive of everything around us, including our ancestors, our histories, and our connections to the land:

> *I share about my family because I really think it's important for my family to be in the space with me. I don't move into spaces without my family. I always invite them with me. There are always spaces for my ancestors and my loved ones to come alongside me.*

Our backgrounds and histories shape our identities and perspectives, which influence how we approach and understand research. In recognizing who we are and all the experiences that make up who we have become, we begin the process of learning and unlearning, healing, and changing: "You're always learning, you're always growing, you're always evolving."

**Figure 2**
*C-M-O Pathway of a Study by Healey et al. (2016)*



Préfontaine, 2022

### Influence of Teachings

Humility is an important lesson and responsibility that each of us carry, especially as learners hoping to gain understanding and skills from our teachers and each other. By engaging with this project, we hope to bring a humility that is grounded in the necessity of working as a collective:

> *I wouldn't say that I bring anything special to this project by any means. But I will say that I bring everything that I have, everything that I know, all of my passion and willingness to work alongside all of you and use whatever skills I have to the best of my ability.*

There is the idea that we learn to become experts in a subject or topic and that learning

must be a formal experience, although many of us grew up being told to listen to our Elders: "So every chance I get, in community, or wherever, when the Elders are speaking, I listen … to me a huge part of communication is listening. That's why you have two ears, right?"

**Figure 3**

*C-M-O Pathway of a Study by Fast et al. (2021)*
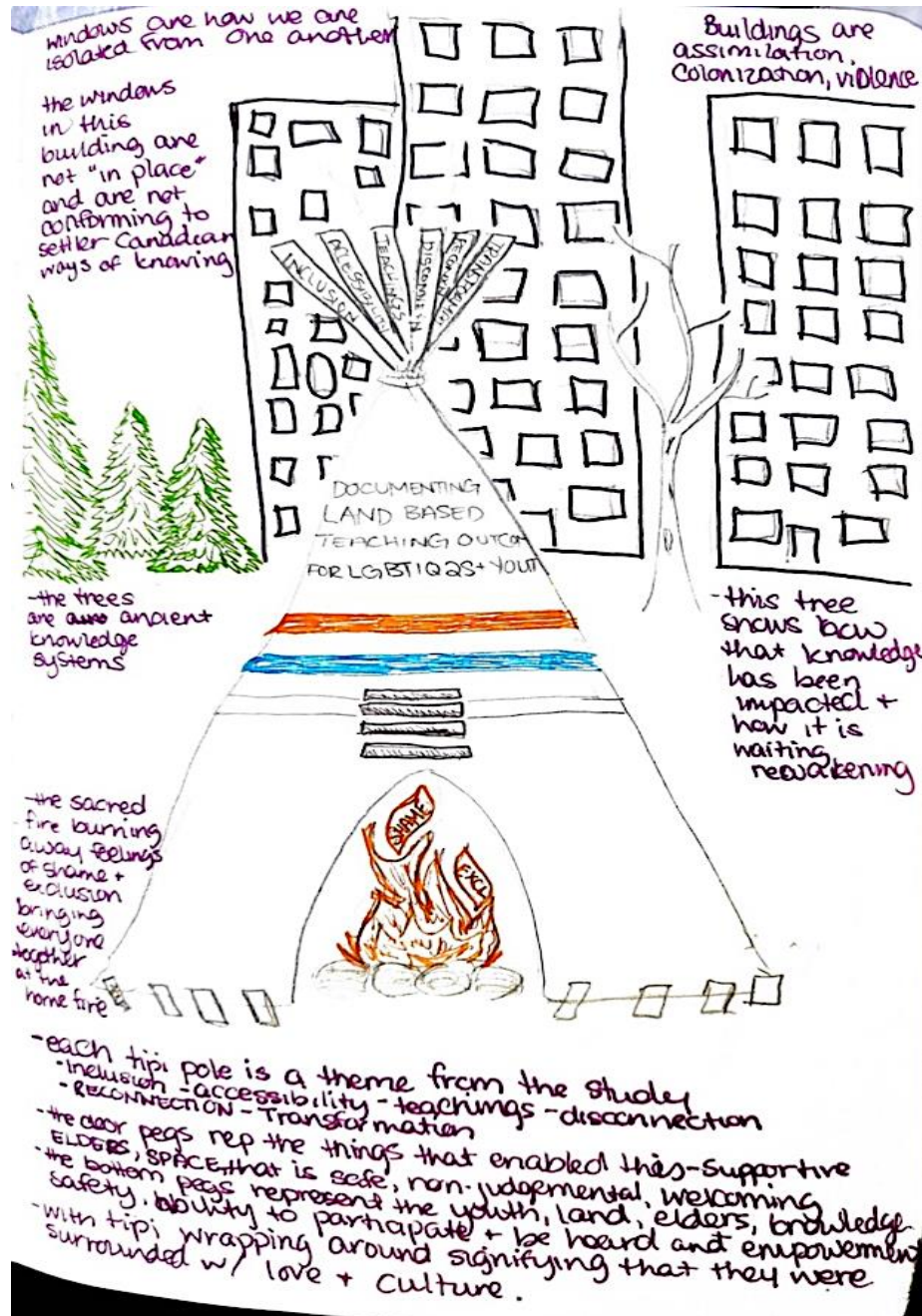


Roan, 2022

**Mechanisms**

We have learned that the *how* and *why* we go about research is equally as important as the end result(s). We recognize that the way we interact with one another and community(ies) will also make a difference in the research. We aim to conduct research "in a good way," in keeping with the knowledge and traditions that have been passed on to us by our families, mentors, and Elders. We understand that research is not objective; as researchers, we each carry and share our ideologies, knowledges, and perspectives as we conduct each phase: "I very much feel that my liberation is tied to the liberation of others; so that's something that I'm very passionate about that fuels me in my personal life, and my career, and everything else."

***Connecting to the Process***

Maintaining our connections to our identity and community helps to ground many of our experiences within academia:

> *Being a Two-Spirited person who identifies somewhere along the gender binary, I always feel in the middle somewhere, expressing myself one way or another. I don't know exactly what that all means, but I do know that I sit in the middle of something and that is where it feels right.*

Mentorship and community-building not only instill a genuine sense of belonging, but they also facilitate personal learning and growth in areas that are intertwined with research concepts, content, and skills: "Hearing everybody's experiences and what they're bringing, and unpacking, and how it's going to affect Indigenous research is incredible."

Stepping into the circle of "research," we are cognizant of the legacies of mistreatment and exploitation between research and Indigenous Peoples. We recognize the importance of needing to balance those concerns and wanting to improve relations and rebuild trust with our Indigenous communities:

> *The vast world of research is very daunting, scary, and overwhelming. Research within our communities has been, and sometimes continues to be, a harmful experience. I felt as a First Nations woman, I didn't trust research. I often connect research with a sense of loss. What more are they going to take from us? To either use against us, or to steal from us for their own gain? We have already lost so much as Peoples. We already feel so much intergenerational pain. I had a really hard time stepping into this unknown world, but I chose to be courageous. I chose to trust.*

For many of us, our time within academia is limited and temporary. Engaging in research from an institutional lens also feels confined and limited. We carry the responsibility to ensure cultural care and safety for our communities moving forward; however, the legacy of "helicopter" or "drive-by" research in Indigenous communities is intimidating and takes an emotional toll on us and the community(ies) we represent:

> *Western research is inherently an extractive process that benefits from [Indigenous] wisdoms, but does nothing in terms of reciprocity, and does nothing in terms of contributing to a conversation. There's already a predetermined outcome, which is not long-term reciprocity.*

We want the work we are involved with to be conducted "in a good way" and to be demonstrative of Indigenous excellence. We want to model what it means to work well with Indigenous nations, organizations, and communities and set an example for future research:

> *I was like "Oh, we're gonna change so much stuff" and like we're bringing all of this good stuff to Indigenous excellence and to what can be done, how to do things right and "in a good way."*
>
> *I would say very specifically that with this project I feel like, I know research as Ceremony. More like seeing the product, seeing the protocol and the genuine relationships, and the level of care and thought and intention, and just relationship building as seeing it—really*

*experiencing it rather than hearing about it. It is a different type of knowing.*

## Outcomes

We have come to this research from various backgrounds and have different reasons why we have joined this project. However, we share the common goal of working toward creating safe spaces in academia for Indigenous Peoples and Indigenous Knowledges.

### Indigenizing Academy

We hope to create new platforms for Indigenous voices in research and academia and within our communities and nations. We feel that this can help shift the imbalance of power between Indigenous and Western ideologies and systems:

> *The exciting thing about this project is that I think it has the opportunity to help reframe Indigenous ways of knowing and doing.*
> *We have this opportunity, where we have all these credentials, where we have all these voices to make that difference. We can speak the language of academia.*

We recognize that learning and growing is a process and can take time. As we better understand "the system" in which we live and work, we strive to make contributions that will have an impact and help advance the work that was started by those who came before us:

> *I come from a policy background where, you know, even our ancestors had that foresight to make treaties, and I see that it's like policy. And how knowing it, and understanding it, and living it and how important that is. And so, I see that as in terms of the work that this is, and that we're able to do that with this project. It's so exciting to be able to be a part of that.*

### It Takes a Community

Working as a collective has reinforced the importance and strength of collaborating. We each bring a different perspective to the group, and the learning space we have fostered allows us to support one another as well as learn and grow from one another:

> *This collective growth as a team made me realize that research, wisdom seeking,*

*knowledge seeking, whatever we want to call it, is healing. I developed a passion to continue this healing. This is what we need as Peoples. We need to be connected, we need to hear the language, we need to hear the stories, and we need to learn from each other. We are just as part of the research as anything else. The uniqueness of who we are, the gifts we bring, and the stories we tell are all a part of the research process and journey.*

We recognize and appreciate the opportunity presented to us by our mentors who invited us into this space and have created a way for us to learn about Indigenous ways of doing research in a way that reflects who we are, where we come from, and the values we carry. As a result of colonial legacies, our collective reflects a diversity of knowledge and connections to our Indigenous and allied identities and understandings. We respect everyone's openness to share and learn from one another, despite our vulnerabilities:

> *I think I've also done a lot of reconnecting to my Indigeneity over the past five years. So being able to talk and connect with other Indigenous people and reconnect has been instrumental in my understanding of Indigenous methodologies. Because to me, Indigenous research should be about the people, and for the benefit of Indigenous people.*

As individuals, and as a collective, we have visions of liberation for Indigenous Peoples, and we aim to achieve that through our work:

> *I visualize this as growing a beautiful garden. We enter into the space with the spirit of reciprocity, each of us learning and taking the time to carefully plant the seeds. We water and add nourishment to our garden. We try to not be scared of those weeds that tend to pop up out of nowhere. We tend to them in a patient and caring way, as they are living as well. Sometimes our plants don't grow as fast as we want them to, but they grow in the way they know they should. There may be days that go by, and we don't see the*

*sunshine, but there are other days the sun feels like it is shining brighter than it ever has before. Our plants are all a part of the same soil, the Secwépemc, the land. They are always connecting and learning about each other and helping each other grow.*

**Figure 4**
*Our Process as a Garden*



Moon image by Braden Hallett, 2016

Hunter-Porter, 2022
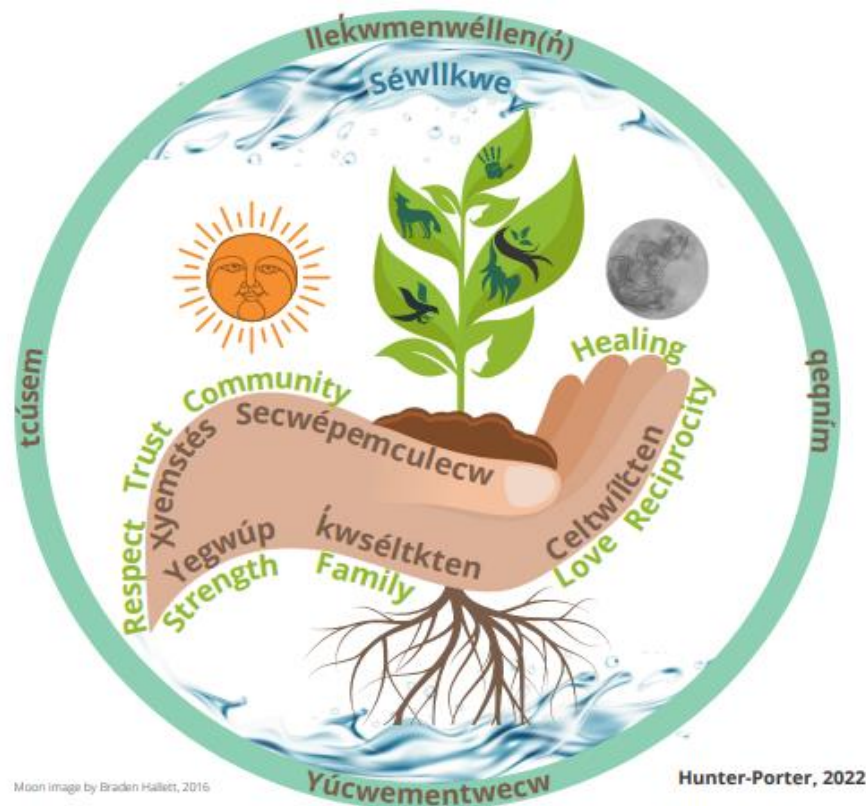
## Discussion and Conclusion

The historical dynamics between formal education and Indigenous Peoples is fraught with complexity and trauma; this legacy can be traced back to the Doctrine of Discovery, residential schools, and many more hidden policies (Wilk et al., 2017). Academic institutions have not been safe or inclusive spaces for Indigenous learners and continue to perpetuate harm (Battiste, 2013). To this day, knowledge and power exist within hierarchies, with Western philosophies dominating the narrative and perpetuating an imbalance of knowledge systems (Battiste, 2013; Minthorn &

Nelson, 2018). We have experienced and witnessed this in our own lives and learning journeys, and we understand that creating and taking up space in academia and disrupting the status quo is one way to contribute to health and wellness of Indigenous Peoples.

Reconciliation, equity, and inclusion require more than superficial gestures and appropriation of Indigenous language and terminology by institutions; it requires lasting changes that result in the benefit and advancement of Indigenous health and well-being (Smylie et al., 2022). It begins with establishing relational reciprocity and accountability to the Indigenous Peoples we

work with and are ultimately responsible to (Bourque Bearskin et al., 2016). Change has been slow, but we believe that the collective efforts of all of us can transform the institutions and systems that exist around us to become better, safer, and inclusive of the diversity of perspectives and approaches we have to offer. This project has shown us that we can create space to include our Indigeneity in academic processes, and we can redefine how we interpret and relate to research. Taking an approach that is Indigenous-led and grounded in the collective, we come together with a common intention to learn, grow, hold space, and lend to the ongoing contributions in reframing the narratives about Indigenous Peoples, Indigenous Knowledges, and Indigenous Knowledge Systems. We do this by embodying Indigenous Knowledges in our research.

We remain humbled by the wisdom, knowledge, and experience of our mentors and those who have come before us and are appreciative of the opportunity to come together to critically develop our ways of knowing, being, and doing. To close our sharing circle, we were asked to share a single word about how we were feeling. In closing this article, we also share those words as our intention to advance the work we are a part of and the many roles and spaces we occupy.

*Grace.*
*Transformational.*
*Medicine.*
*Grateful.*
*Evolving.*
*Connected.*
*Séwllkwe ["water"]*

## References

Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together Indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, *2*(4), 331–340. https://doi.org/10.1007/S13412-012-0086-8

Battiste, M. (2005). Indigenous knowledge: Foundations for First Nations. *WINHEC: International Journal of Indigenous Education Scholarship*, 1–17. https://journals.uvic.ca/index.php/winhec/article/view/19251

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich Publishing.

Bourque Bearskin, R. L., Cameron, B. L., King, M., & Weber-Pillwax, C. (2016). Mâmawoh Kamâtowin, "Coming together to help each other in wellness": Honouring Indigenous nursing knowledge. *International Journal of Indigenous Health*, *11*(1), 18–33. https://doi.org/10.18357/ijih111201615024

Brascoupé, S. (2002). The end of sustainability. *Biodiversity*, *3*(3), 29. https://doi.org/10.1080/14888386.2002.9712598

Brascoupé, S., & Endemann, K. (1999). *Intellectual property and Aboriginal people: A working paper*. Indian and Northern Affairs Canada. https://www.wipo.int/export/sites/www/tk/en/databases/creative_heritage/docs/ip_aboriginal_people.pdf

Brascoupé, S., & Mann, H. (2001, June). *A community guide to protecting Indigenous Knowledge*. Indian and Northern Affairs Canada. https://publications.gc.ca/collections/Collection/R2-160-2001E.pdf

Fast, E., Lefebvre, M., Reid, C., Deer, B. W., Swiftwolfe, D., Clark, M., Boldo, V., Mackie, J., & Mackie, R. (2021). Restoring our roots: Land-based

community by and for Indigenous youth. *International Journal of Indigenous Health*, *16*(2), 120–138. https://doi.org/10.32799/ijih.v16i2.33 932

Hart, M. A. (2010). Indigenous worldviews, knowledge, and research: The development of an Indigenous research paradigm. *Journal of Indigenous Voices in Social Work*, *1*(1A). https://journalhosting.ucalgary.ca/index.php/jisd/article/view/63043

Healey, G. K., Noah, J., & Mearns, C. (2016). The Eight Ujarait (Rocks) Model: Supporting Inuit adolescent mental health with an intervention model based on Inuit ways of knowing. *International Journal of Indigenous Health*, *11*(1), 92–110. https://doi.org/10.18357/ijih111201614394

Hunter-Porter, N., Burns, N., Benoit, A., Auger, J., Maddox, R., Jull, J., Linton, J., Nemeth, J., Brascoupé, S., Préfontaine, N., Simon, D., Lanceleve, T., Herkimer, J., Weber-Pillwax, C., George, N., Friesen, M., Bourque Bearskin, L., & Morton Ninomiya, M. (2023). *How Indigenous Knowledge Systems and Indigenous Knowledges are centered in research: An Indigenous-informed realist review protocol* [Manuscript submitted for publication]. Department of Health Sciences, Wilfrid Laurier University.

Kimmerer, R. W. (2013). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge, and the teachings of plants*. Milkweed Editions.

Ljubicic, G., Okpakok, S., Robertson, S., & Mearns, R. (2018). Uqsuqtuurmiut inuita tuktumi qaujimaningit (Inuit knowledge of caribou from Gjoa Haven, Nunavut): Collaborative research contributions to co-management efforts. *Polar Record*, *54*(3), 213–233. https://doi.org/10.1017/S0032247418000372

Minthorn, R. S., & Nelson, C. A. (2018). Colonized and racist Indigenous campus tour. *Journal of Critical Scholarship on Higher Education and Student Affairs*, *4*(1), 73–88. https://ecommons.luc.edu/cgi/viewcontent.cgi?article=1087&context=jcshesa

Ocholla, D. (2007). Marginalized knowledge: An agenda for Indigenous Knowledge development and integration with other forms of knowledge. *International Review of Information Ethics*, *7*, 236–245. https://doi.org/10.29173/irie26

Roher, S. I. G., Yu, Z., Martin, D. H., & Benoit, A. C. (2021). How is Etuaptmumk/Two-Eyed Seeing characterized in Indigenous health research? A scoping review. *PLOS ONE*, *16*(7), Article e0254612. https://doi.org/10.1371/JOURNAL.PONE.0254612

Semali, L. M., & Kincheloe, J. L. (Eds.). (1999). *What is Indigenous Knowledge? Voices from the academy*. Routledge. https://doi.org/10.4324/9780203906804

Shultz, L., Kelly, J., & Weber-Pillwax, C. (2009). The location of knowledge: A conversation with the editors on knowledge, experience, and place. *Alberta Journal of Educational Research, 55*(3), 335–350. https://doi.org/10.11575/ajer.v55i3.55331

Smylie, J., Harris, R., Paine, S.-J., Velásquez, I. A., Nimatuj, & Lovett, R. (2022). Beyond shame, sorrow, and apologies—action to address Indigenous health inequities. *BMJ*, *378*, o1688. https://doi.org/10.1136/BMJ.O1688

Weber-Pillwax, C. (1999). Indigenous research methodology: Exploratory discussion of an elusive subject. *Journal of Educational Thought*, *33*(1), 31–46. https://doi.org/10.11575/JET.V33I1.52552

Wemigwans, J. (2018). *A digital bundle: Protecting and promoting Indigenous knowledge online*. University of Regina Press.

Wilk, P., Maltby, A., & Cooke, M. (2017). Residential schools and the effects on Indigenous health and well-being in

Canada—A scoping review. *Public Health Reviews*, *38*, Article 8. https://publichealthreviews.biomedcentral.com/articles/10.1186/s40985-017-0055-6

Witt, N., & Hookimaw-Witt, J. (2003). Pinpinayhaytosowin [the way we do things]: A definition of Traditional Ecological Knowledge (TEK) in the context of mining development on lands of the Attawapiskat First Nation and its effects on the design of research for a TEK Study. *Canadian Journal of Native Studies*, *23*(2), 361–390. https://cjns.brandonu.ca/wp-content/uploads/23-2-cjnsv23no2_pg361-390.pdf