

# Weaving Our Perspectives: Reciprocity within Indigenous Post-Secondary Education

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**Abstract:** According to various scholars within Indigenous studies, reciprocity is a crucial tenant for research methods and effective pedagogy. Reciprocity, in the context of Indigenous communities, refers to the exchange and balance of giving and receiving between individuals and humans, the land, and the spiritual realm. The authors suggest that Indigenous notions and practices of reciprocity should be included in the ways we conduct post-secondary education in Canada. Transversely, this article will highlight four acts of reciprocity, which were tied directly into the topics of research methods within the fields of Indigenous health, kinship and identity, and Settler-Allyship. Graduate students enacted projects of reciprocity by transferring knowledge through guest lectures they provided in Indigenous research methods undergraduate classes. Each act of reciprocity provided crucial insights into the researcher's unique positionality and helped underscore how their individual experiences and perspectives enriched the research process. By sharing their respective Master's projects, experiences, and findings, this paper will highlight how Indigenous concepts of reciprocity can be used within educational settings.

**Keywords:** global, education, pedagogy, journal, reciprocity.

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## Introduction

This article will explore how reciprocity can be used in post-secondary courses to enhance the relationships between students and also model how Indigenous research can take place. The article is based on reflections from four emerging doctoral scholars of Indigenous studies who were tasked with enacting reciprocity as both a practice and tool in understanding how Indigenous research is taking place in the post-secondary context. In Indigenous Studies, the concept of reciprocity holds significant importance as it reflects fundamental principles of Indigenous worldviews, cultures, and relationships with the natural environment and community. Reciprocity, or the concept of giving and receiving in a balanced and respectful manner, is

deeply embedded in Indigenous knowledge systems and serves as a methodological tool for understanding and studying Indigenous communities (Johnson, Howitt, Cajete, Berkes, Louis, and Kliskey, Wilson, Absolon).

The instructor for this graduate course asked doctoral students to attend his undergraduate Indigenous Research Methods class and present research they had conducted in Indigenous communities as part of their Master's programs. By engaging in this practice, students were allowed to enact reciprocity through a circular and continuous approach. As Rauna Kuokkanen wrote, “circular reciprocity is not for the accumulation of gifts or insurance of counter gifts later on, as in the modern economy, but rather to keep gifts circulating, to ‘actively acknowledge kinship and coexistence with the world’” (38). Indigenous notions and practices of reciprocity are deeply rooted in Indigenous cultures and ways of life. Reciprocity, in the context of Indigenous communities, refers to the exchange and balance of giving and receiving between individuals, humans, the land, and the spiritual realm. It embodies principles of respect, interconnectedness, and mutual responsibility (Johnson, et al.). Currently, these Indigenous notions and practices of reciprocity should be included in the ways we conduct post-secondary education. Our education systems typically prioritize individual achievement, competition, and knowledge extraction. Grades, assessments, and hierarchical structures prevail, reinforcing a one-way flow of knowledge from educators to students. This approach disregards the holistic and relational nature of Indigenous knowledge and fails to engage with the cultural, historical, and social contexts in which it is situated (Cote-Meek).

Framing knowledge that is gained through Indigenous Research as a gift that must be continuously shared with others positions reciprocity as one of the most important factors when learning about Indigenous methodologies. According to Heather McGregor and Michael Marker

“reciprocity through decolonizing research methodologies may contribute to Indigenous reclamation of land, promotion of language, the pursuit of self-governance, tracing of dominance, reform of the academy or retelling of history, among so many other crucial projects. We advise that researchers support each other in this endeavor” (326). To enhance post-secondary education, it is crucial to incorporate Indigenous notions and practices of reciprocity. Doing so, first, promotes a more inclusive and culturally responsive learning environment, where Indigenous students feel validated, respected, and empowered. It acknowledges the expertise and contributions of Indigenous knowledge holders and communities, fostering a sense of belonging and pride. Second, it allows non-Indigenous students to develop a more nuanced understanding of Indigenous cultures, histories, and worldviews, challenging stereotypes and fostering intercultural competence. Lastly, it opens up opportunities for transformative and decolonizing pedagogies, where knowledge is co-created and contextualized, encouraging critical thinking and social change (Cote-Meek).

Engaging in reciprocity, whether in an academic setting or not, is to engage in, and be a part of, a cosmic human and non-human journey that overreaches the expanses of time and space. When we talk about reciprocity, we mean many things, as reciprocity will mean something different to us based on our cultures and backgrounds. Reciprocity can mean passing on the knowledge we, as educators, have gained. It can also mean passing on a skill, such as teaching young people how to build a shelter or light a fire. Reciprocity can mean informing students from around the world and from around Canada who are new to Nogojiwanong (Peterborough) of the possible hazards and wonders of the area in which we work. Reciprocity can mean ignoring the conventional hierarchical relationships often present in academia, by creating familial and familiar relationships with our human and nonhuman relatives where we

live. Currently, postsecondary institutions in Canada have largely not allowed space for Indigenous spiritual connections to research and learning. In the Canadian context, Anishinaabe scholar Sheila Cote-Meek recently explained in her work *Colonized Classrooms: Racism, Trauma and Resistance in Post-Secondary Education* (2020) that Indigenous perspectives are rarely considered a priority in this context as a direct result of colonialism. Grounded in Anishinaabe territory and traditions, our research must have a physical and spiritual connection for this work to be purposefully situated toward change and have a positive influence on Indigenous knowledge (Bell).

Reciprocity with the non-human world where we live is just as important to our relationships, learning, our students' learning, and our research, for they all are the reason we are where we are today. In this way, laying tobacco, helping a bug on our faculty floor find their way outside, teaching, tutoring, instigating institutional change and awareness around the ecological issues of our area, hugging a tree, singing songs to one another, and participating in ceremonies are all examples of what reconciliation can look like in an academic setting. This is because reciprocity goes beyond the corporeal, and can extend across space, time, and reality as we know it (Bell). What's more, if we share all of this with our students, we are honoring that timeless cycle of continuing what has already been reciprocated. After all, as Leanne Simpson points out in her 2013 book *The Gift is in the Making*, the Gift, truly is, in the Making!

## **Methods**

This paper will employ a mixture of Indigenous autoethnography and Metissage in writing our reflections about how to use reciprocity within post-secondary contexts. Indigenous autoethnography is a qualitative research method that centers the experiences, reflections, and knowledge of Indigenous people in understanding a particular practice, event, or activity

(Whitinui 458). As Bishop wrote, “using Indigenous autoethnography encourages a shift in the research gaze, from studying Indigenous peoples, cultures, and communities to look instead at institutions and structures of power” (376). In this case, we will be exploring how Indigenous perceptions of reciprocity can be utilized in the colonial institution of post-secondary schooling in Canada which has not always included Indigenous peoples. By focusing on these reflections from Indigenous people, this paper will help decolonize post-secondary education and our understanding of student participation within these contexts. However, not all students identify as Indigenous, and many of the authors of this paper have a mixed cultural heritage with various European nations. To weave our papers together, we will also use the methodology of Indigenous *Métissage* which was developed by Papanaschase scholar, Dwayne Donald. Inspired by the tensions between Indigenous and Canadian society, Donald defined a “decolonizing research sensibility that provides a way to hold together the ambiguous, layered, complex, and conflictual character of Aboriginal and Canadian relations” (536). As Indigenous studies scholars we firmly believe that post-secondary education in Canada is constantly engaging in these complex relationships between Indigenous and non-Indigenous peoples and we require better approaches in dealing with these tensions. Thus, Indigenous “*Métissage* shows how personal and family stories can be braided in with larger narratives of nation and nationality, often with provocative effects. Thus, rather than viewing *Métissage* as a solitary research practice, this form of *Métissage* relies on collaboration and collective authorship as a strategy for exemplifying, as text and research praxis, the transcultural, transdisciplinary, and shared nature of experience and memory” (537). We will blend our diverse identities and educational experiences to provide a holistic perspective of reciprocity within post-secondary education.

## **Reflections on Reciprocity in Teaching**

For this Ph.D. level class in Indigenous research methods, doctoral students were asked to engage in reciprocity by visiting an undergraduate Indigenous research methods course and providing some teachings and lessons from their previous research experiences. As all the Ph.D. students had completed Master's degrees wherein they utilized a variety of methodologies, this provided the opportunity to share some best practices and also build relationships between graduate and undergraduate students within the same Indigenous Studies program. Each doctoral student was asked to present a short 15-20 minute presentation based on their research methodologies, followed by a question and answer period where undergraduates could ask questions. The reflections below offer the perspectives of both doctoral students who had already completed this process of reciprocity and those who were still planning to attend the class near the end of the term. These reflections are crucial windows into how reciprocity is being defined within the academy, while also showing the unique perspectives each author brings to the discussion which is rooted in their identities and past research experiences.

At the core of this article is a series of real-world applications of the theory of reciprocity by Marker and McGregor in post-secondary educational settings. In this paper, we will provide tangible examples of reciprocity within an Indigenous Studies course, but this pedagogical approach can be extended to any program at the post-secondary level. To begin, as Indigenous Studies scholars we must introduce ourselves and locate our positionalities in relation to this topic. According to Absolon, "one's location is significant to Indigenous [re]search methodologies because who you are – what your strengths and gifts are – will inform how you come to know and will guide how you embark upon a research journey" (26). Each author will

introduce themselves and locate their own perspectives which will be important in understanding how they view reciprocity throughout the rest of this article.

*Shawn Marche*

The author's understanding of reciprocity in teaching methods refers to a mutual exchange of ideas, resources, and knowledge between educators and students. When we consider the connection between reciprocity in teaching methods and Two-Spirit perspectives, it is deeply rooted in the shared objective of promoting understanding, respect, and inclusivity within Indigenous education – this is also a form/act of reconciliation. By embracing reciprocity in teaching methods and honoring Two-Spirit perspectives, educators can contribute to the broader goal of reconciliation, fostering empathy, understanding, and a more inclusive educational environment.

In an educational setting, stories, particularly origin and culture hero stories, serve as mechanisms for transmitting cultural knowledge to the next generation (Cajete, Native Science 43). Similar to creating and distributing a book, oral storytelling and mythological symbols effectively communicate essential information within the classroom (Cajete, Native Science 43). The author's experiences highlight the balance between different knowledge methods, such as written and oral forms, as well as the incorporation of Two-Spirit guest speakers and/or knowledge holders. These guest speakers share their journeys and experiences, providing valuable insights and establishing a direct connection with students. Learning from someone with lived experiences helped the students better understand the connection of Two-Spirit perspectives to other communities, such as the LBGTQ community. During the author's presentation in the undergraduate Indigenous Research Methods class, to engage the class, the

attempt was to challenge Eurocentric narratives and promote critical thinking to allow students to reflect on beliefs, biases, and preconceptions about gender, sexuality, and Two-Spirit perspectives that not only provide cultural and social awareness, but awareness of one's own social location. Once students were able to understand their own social location, it fostered deeper critical thinking on topics such as Intersectionality and Social Justice. Within the class setting, exploring the intersectionality between Two-Spirit identities and other social justice issues provided a comprehensive understanding of the unique experiences and challenges faced not only by Two-Spirit individuals but also by others from different backgrounds.

Using various Indigenous approaches from different nations is crucial when working with Two-Spirit peoples for several reasons. Firstly, it promotes inclusivity by ensuring that the voices and perspectives of Two-Spirit individuals are heard and represented in the findings. Diverse methodologies contribute to the validity of the research by minimizing the influence of biases and perspectives of the researcher, thus enhancing the accuracy and representativeness of the findings (Saini). Different research methods provide valuable insights and data, aiding in understanding the complex experiences of Two-Spirit individuals in various contexts. Furthermore, diverse research methods help to uncover and document the intersecting forms of oppression and marginalization experienced by Two-Spirit individuals. Lastly, employing various research methods ensures an ethical research process that respects the experiences and perspectives of Two-Spirit individuals, fostering a mindful and respectful approach to the study.

Incorporating Two-Spirit, and Indigenous, perspectives into teaching methods is an act of reconciliation. Reconciliation becomes an active process that goes beyond the mere acknowledgment of past wrongs. Reconciliation calls for acknowledging historical injustices and working towards a society that values and respects Indigenous cultures and identities.



Reciprocity in teaching methods, in the context of Two-Spirit education, involves creating a safe and inclusive learning environment that recognizes the unique experiences and perspectives of Two-Spirit individuals (Hunt). By incorporating Two-Spirit history, culture, and traditions into the curriculum and fostering open dialogue, reciprocity supports reconciliation goals by challenging colonial narratives and promoting an accurate understanding of Indigenous identities (Hunt). This means Two-Spirit perspectives contribute to the reconciliation process by offering diverse insights into gender, sexuality, and identity and embodying Indigenous cultures' resilience and richness.

In conclusion, the connection between reciprocity in teaching methods, Two-Spirit perspectives, and reconciliation is profound and transformative. Embracing reciprocity in teaching methods allows educators to engage in a mutual exchange of knowledge and experiences with their students, creating an inclusive and respectful learning environment. By honoring Two-Spirit perspectives and incorporating Indigenous teachings into the curriculum, educators contribute to the broader goal of reconciliation by challenging colonial narratives and promoting a more accurate understanding of Indigenous identities. This act of reconciliation goes beyond acknowledging past wrongs and actively works towards a society that values and respects Indigenous cultures and identities. By embracing reciprocity and recognizing the resilience and richness of Two-Spirit perspectives, educators foster empathy, and understanding, and contribute to the creation of a more inclusive and harmonious educational environment. Through these efforts, the path toward reconciliation becomes one of mutual learning, respect, and transformation.

*Carolynne Warton*

Indigenous research approaches are based on our worldview (Absolon & Willett, 2005). A reciprocal relationship that honors all participants and ‘all our relations’ is an important part of Indigenous research (Absolon; Wilson). No body of knowledge exists for its own sake and has no relevance. (Cajete Native Science). Our original instructions guide and remind us that we have a responsibility to Creation to share all that we have, including knowledge (Cajete Native Science; Wilson). This reciprocity or relational accountability, as discussed by Wilson, speaks to the importance of honoring our teachings.

For this author, the research and sharing of the experience and knowledge gained allowed her to honor her teachings and share in a meaningful, reciprocal way. Her research was in response to wonderings and discussions regarding the impact of certain legislation within her community, particularly exploring the effects that the Indian Act had on belonging and identity for many women in her Nation. For this author, the research was personal. Their lived experience influenced both the question and methodology. Indigenous research methodology guided by our worldview is meant to be respectful, relational, relevant, and reciprocal (Absolon; Wilson). For this author, sharing this research with others outside of her community allows for this work to continue to have meaning and be impactful.

It was mid-semester when this author attended an undergraduate research methods class. The class seemed open and welcoming, with Indigenous and non-Indigenous students present. The visit began with an introduction of where the author locates herself (Absolon). This allowed for an explanation of her journey to and through academia and the completion of research for her M.A. The choice to use Indigenous and critical theory methodologies was explained, and the

challenges she faced from working within these frameworks were discussed. The use of Anishinaabe practices such as tobacco, smudging, and sharing circles, along with personal interviews to gather and share knowledge, was also presented. It is important for Indigenous scholars to support one another in navigating academia. For this researcher, the transfer of her research experience to future Indigenous scholars was her way of further honoring the journey gifted to her in this search for knowledge (Absolon). Since this sharing, Indigenous students have reached out to this author to discuss their research and experiences of academia and to explore their ideas and reflections. The dialogue that has developed since the reciprocity was established in the classroom indicates the degree to which the initial experience of sharing has been meaningful to the writer and seems to have been to the students with whom it was shared.

*Samantha Roan*

To some, reciprocity is a foreign concept because they have grown up in a society where the main teachings/culture are based on extraction, whether it be knowledge or ideas, etc. This author's understanding of this complex subject is continually being refined. Still, at this junction in time, for this author, reciprocity means the ability to share in the interconnectedness of knowledge, spirit, and body, in a way that gives and shares. For someone who mainly researches in the healthcare domain and who seeks to connect to the knowledge of the environment, sharing what I have learned is my version of seed banking for the benefit of the future generations.

The opportunity to present to the undergraduate class was something that allowed the author to engage in reciprocity in various ways, and it is imperative to highlight two of them specifically. The plan for the presentation that day was for it to be informal, with the usage of minimal slides and through planning with the instructor some structured questions that

encouraged group discussions and allowed for little to no silences. This would follow more closely an Indigenous pedagogy. The presentation was based on my Master's practicum in which a literature review was undertaken, combined with a presentation of its own, about the intersections of Climate Change and Indigenous health. The author undertook a two-eyed seeing approach (Marshall et al.) to the methodological gathering of the literature for the project informed by the Nêhiyâwâk conceptual framework and cultural practice of Mîyo-Pîmâtîsiwin. It highlighted the connection between the environment, climate change, and Indigenous peoples that focused solely on the ways that Indigenous people within Canada experience it, with case studies from other countries with similar colonial assimilationist histories that showed the best practices of other, similar, jurisdictions.

The other reason this teaching experience was important for reciprocity was to show Indigenous and non-Indigenous undergraduate students that Indigenous peoples can succeed in western academia. Undertaking this act of giving allowed for any stereotypical ideas to be challenged, analyzed, and learned from. Combating the stereotypes that surround issues related to Indigenous people's health is paramount for this researcher as she believes that educating the newest generation of healthcare professionals on the interconnected nature of health for Indigenous peoples is crucial to improving outcomes, building trust and really engaging in reconciliatory actions.

*Michael Farmer*

Reciprocity is seen by this author as a universal truth; one essential for the harmonious fusion that keeps a loving universe alive. It serves as both the roots and the branches, both the night, and the day. Reciprocity is the dying star and the elements necessary for the life it creates.

If the Sun did not give its light, we would have no trees to share breath with. If there were no rivers, lakes, or oceans, what would we have to drink or eat from?

Reciprocity is an integral root in the tree of cosmic balance and the way our human family has been able to continue for so long here. As an educator turned academic, this means doing all I can to learn, listen, and pass on what I have learned in a good, respectful way. How we pass on our knowledge, from within an Indigenous worldview, is from a place of love, and to love all beings of creation as family. As a nation of trees ensures to pass on their seeds, so too can we offer our gardens of gratitude and gifts to our communities and students; in reverent love for those sacred connections and relationships to a holistic and holographic reality (Simpson 4; Williams 16; Wilson 75).

How can our work benefit many generations to come though? How can it benefit our Mother Earth? How can our research help the waters? How can it help The Turtle? How can it help each one of us realize a better life for each other and all of the relatives we share life with? How we relate to reciprocity is different for each person and nation. This diversity of reciprocity is what makes it such a powerful and beautiful gift, for in our difference and deference, comes the diversity of story, learning, and life necessary to meet the challenges of our collective coexistence. Similarly, by being in relationship with the Land (rocks, plants, animals, insects, elements, stars, and beyond) and all of creation in a good loving way, we can learn, listen, and pass on how the Land has taught us to approach these issues (Basso 105).

Reciprocity is a significant force, especially today, in how we shall confront the dilemmas of our age. How can reciprocity through education help us learn to deal with climate

change, corruption, greed, violence, mental health issues, and beyond? The Land has taught me that you must receive to extend forward. You must live in order to pass on. We must live to give.

In an educational setting, this means to me, getting out on the Land with our students, sharing stories, building relationships, and ensuring we can learn to hold ourselves in a good way; especially as educators, for we are servants of the people. This can translate into keeping in mind ethical research practices while honoring the wishes of participants in our teaching and research. This means reciprocating our gifts and ancestral teachings through our methods and methodologies in a way that gives back in a good way to all our relatives (human and nonhuman). And this means to find a way to love ourselves too, no matter who we are, so that we can be genuine in these pursuits (Absolon 120).

Engaging in true reciprocity is as much an inward journey as it is one of building constellations of understandings between nations of all beings. It also means that we must position ourselves properly in the cosmic story of humanity: knowing where we come from, so we can understand where we are, and where we are going. Reciprocity is what bridges that divide between what separates us as peoples. It is that language of love through action (Absolon 67; Kimmerer 9).

To me, reciprocity is about relationships of respectful reciprocity, which Shawn Wilson so beautifully outlines in his 2008 book *Research is Ceremony*. Furthermore, as Danny Musqua says, in Blaire Stonechild's book, *Loss of Indigenous Eden: The Fall of Spirituality*, all of life is a learning. (qtd. in Stonechild, 3). As stated in the introduction, this reciprocity can take many forms. Gregory Cajete, in his 1994 work *Look to the Mountain: An Ecology of Indigenous Education*, expands on this by saying that learning is a creative act (24). This means it is

personal and communal at the same time. It is different for everyone. This means it can take the form of telling each other instructional stories. It can mean teaching each other survival skills, and the inherent relationship lessons that are present therein. We can plant together, paddle together, and care for each other along the way. It can mean showing students how to fish, or fish for resources to finish an essay, or to help them through a cry while writing it. It means demonstrating respectful, loving, courageous, generous, wise, humble, and truthful behaviors in every of our waking and non-waking moments. In this way, reciprocity is reminding ourselves that we are no greater, nor wiser than our students or anyone else. It is a reminder that we as PhD students are always learning to be better, and always will be. This means we can try to embody this in how we act and speak with one another.

Words are powerful things, but actions speak louder than words; so let us stop our talking back and forth as a species, about one another's faults and differences, and teach our children to do the same. We must be our own leaders now, and create a better world for ourselves, through reciprocal actions of living for giving. So then, the fruits of our labors shall grow, not before our eyes though. Like the tree we plant but will not see, become an elder; there, beyond our reach and time; the seeds we leave shall be seen and nourished by the next generation, and it shall fall to them to reciprocate the legacy of our human family, to those who will follow in their storied tracks; on the Land, and in the stars.

## **Conclusion**

As evidenced by this paper, reciprocity is a powerful pedagogical practice that can support the development of Indigenous scholars while providing numerous gifts for students first beginning their journey within Indigenous studies. We encourage other scholars and teachers of

Indigenous education to center reciprocity within their pedagogy and practice. As McGregor and Marker explained, “well-told stories bind multiple realities together and can illuminate complex relationships in settings that are historically animated and framed by colonization” (326). These stories of research can be used within education to support the decolonization of post-secondary education.

The principle of reciprocity, which emphasizes mutual exchange and balance between the educators, students, and community, helps to foster relationships based on trust, respect, and understanding, which can create a more inclusive and comprehensive understanding of the world, honoring the wisdom and contributions of Indigenous communities. Through the reflections of doctoral scholars, we have seen how reciprocity can be enacted in teaching methods and research. The sharing of knowledge, experiences, and findings between graduate and undergraduate students fosters a sense of belonging, empowerment, and intercultural competence. It challenges dominant narratives, promotes cultural sensitivity, and encourages critical thinking and social change. Moreover, we have emphasized the significance of situating Indigenous knowledge within specific cultural, historical, and social contexts. Each author's personal and cultural background, experiences, and perspectives enrich the research process, offering unique insights and contributions. This recognition of positionalities contributes to a more holistic understanding of research topics and enhances the practice of reciprocity.

Incorporating Indigenous notions and practices of reciprocity into post-secondary education is crucial for creating a more inclusive and culturally responsive learning environment. It validates and respects Indigenous knowledge holders and communities while challenging stereotypes and promoting intercultural understanding. It also opens up opportunities for transformative and decolonizing pedagogies, where knowledge is co-created and contextualized.



Reciprocity is as much a responsibility of the learner as it is for the educators. Just as one may visit with a friend, or help out a grandparent with chores, learners must seek opportunities to engage in learning, and do so in a way that offers help to those that educate them. Finding ways to engage with local events and community needs is how learning happens organically. It is all about building relationships of respectful reciprocity (Wilson, 2008). Therefore, students actively engaged in reciprocity with the postsecondary and undergrads who attended all four guest lectures and learned from perspectives that included Two-Spirit, Indigenous Women, Indigenous healthcare, and Settler-Ally research. It required their active attendance and participation. Even within a small community of graduate students, the different acts of reciprocity demonstrate the wide diversity of Indigenous research methods and worldviews. The testimonies here have helped define reciprocity in a host of ways and through a range of actions that were led by community members rather than historically empowered individuals such as the professor.

Together, these reflections provide a starting point into how reciprocity can be practiced as a pedagogical method at post-secondary institutions to strengthen relationships, build community, and support the development of Indigenous scholars. Reciprocity is cosmic balance in action. It is a foundational human practice that has its roots deeply embedded in the Land, the stars, and the legacies of our ancestors in us. How we come to know is rooted in these sacred relationships of reciprocity. As educators, and servants to our communities, may we embody such universal truths in a good way, and with a loving heart (Absolon 18; Wilson 60).

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**Samantha Roan** identifies as a mother, Nehiyawiskwew and Anishinaabekwe from Mishkosiminoozibing in Treaty 3, Northwestern Ontario. They have blood ties to Treaty 8 Northern Alberta, Treaty 6 through Maskwacis and Mountain Cree Camp and Treaty 7 T'suu T'ina and is a PhD student from the Chanie Wenjack School of Indigenous Studies, Trent University.

**Michael Farmer** was born in Hong Kong in 1991, and shared half of his childhood between there and Tiohti:áke (Montreal, Quebec, Canada). His ancestors came across the ocean, to settle here on Turtle Island and is a PhD student from the Chanie Wenjack School of Indigenous Studies, Trent University.

**Jackson Pind** is a mixed-settler and Anishinaabe historian with Indigenous ancestry from Alderville First Nation and is a Professor of Indigenous Methodologies, at the Chanie Wenjack School of Indigenous Studies, Trent University.

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