This Indigenous Methodologies annotated bibliography documents parts of the literature review which informed the detailed research design and establishment phase activities of the “Developing a community approach to supporting literacy for pre-schoolers in Fiji” Project, which was funded by the Australian Aid Development Awards Scheme 2013-2016.

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Explores expansion of indigenous research through the 'third' research approach of mixing qualitative and quantitative research methods. The paper argues that intention of mixing methods in this context is to 'both decolonise the areas of collaboration between indigenous and western modes of qualitative research, and rewrite and re-right (Tuhiwai Smith, 1999) the boundaries between these ways of knowing.' It explicates indigenous knowledge production as involving as traditional (handed down in tact across generations), empirical (acquired through careful observations) and revealed (through dreams, visions, spiritual practice) knowledge, claiming current social science research has thus far been incapable of incorporating ontologically, epistemologically and axiologically appropriate methodologies of indigenous research, thus perpetuating dominant Western approaches within indigenous research. Provides a largely descriptive account of a mixed methods indigenous research project to demonstrate that mixing methods can go beyond finding a middle ground the shared values and epistemological assumptions between current quantitative or qualitative methods and allows for critical, reflective and respectful indigenous-western research collaborations.


PUBLISHER’S ABSTRACT

'Responding to increased emphasis in the classroom and the field on exposing students to diverse epistemologies, methods, and methodologies, Bagele Chilisa has written the first textbook that situates research in a larger, historical, cultural, and global context. With case studies from around the world, the book demonstrates the specific methodologies that are commensurate with the transformative paradigm of research and the historical and cultural traditions of third-world and indigenous peoples.'

Kovach, M 2009, Indigenous methodologies: characteristics, conversations and contexts, University of Toronto Press, Toronto, Ont.,

Written by Nêhiyaw and Saulteaux researcher Margaret Kovach, the book examines theoretical and epistemological basis of Indigenous methodologies and offers practical guidance to those conducting research in Indigenous communities. Discusses stories as indigenous methodology, methods and interpretation, ethics and reciprocity and situation indigenous research in the academy.


Paper by Noonuccal woman with ancestral ties to Bidjarra lands, Karen Martin, outlining an indigenist research agenda and approach for research involving Aboriginal Australians. Sets scene by outlining the vast quantity and 'terra nullis' focus of research about Aboriginal people in Australia since 1770 and reflecting upon the inadequacies of 'native title' research as part of the Quandamooka peoples native title claim which occurred due to the western anthropological notions of ownership affiliation and association assumed within the native title process. Proposes Indigenist research principles (extending Lester-Irabinna Rigney's work) including:

- Recognition of indigenous worldviews, our knowledges and our realities;
- Honouring indigenous social mores as essential processes through which indigenous people live, learn and situate themselves;
- Emphasis of social, historical and political contexts which shape indigenous experiences, lives, positions and futures;
- Privileging the voices, experiences and lives of Aboriginal people and Aboriginal lands.

Discusses relational epistemology and ontology and describes a Quandamooka ontology in terms of ways of knowing, ways of doing and ways of being and stresses the importance of this being articulated from within rather than by Western Others. Argues that western research is a western practice and, as such a research framework that is entirely Aboriginal is not possible. However what can be achieved is the centring of Aboriginal Ways of Knowing, Ways of Being and Ways of Doing in alignment with aspects of western qualitative research frameworks: research assumptions; research questions; literature review; research design; conduct; analysis; interpretation; reporting and dissemination.


Argues that socially just and empowering research involving with indigeneous people requires reflexive evaluation throughout the research process. Reflexivity must be practised across/through personal, relational and political layers and requires recognition of difference within a collective and within processes of collaborative research. Explores relational methodology (through feminist, participatory and indigenous research methods) wherein the question become not ones of validity or reliability but ones of relational accountability the pursuit of which requires a de-centring of the researcher-participant positions and attention to positioning and place within a collective/community/family. Proposes that collective-reflexivity requires a shift to 'ceding researcher control beyond the initial phase of negotiation, and extending participation into data collection, analysis and distribution'.

This paper provides insight into the ways gender and agency occurs in indigenous communities. Using as a base for discussion, indigenous women's in negotiations surrounding major resource projects on indigenous lands (in both Canada and Australia), it identifies and explains the inconsistency between the findings emerging from the project with those found in much of the literature (which claim indigenous women are excluded from negotiations and therefore fail to share in project benefits). Argues that the research literature tends to downplay women's agency and does not adequately recognise the complex and multiple ways indigenous women influence negotiations and the cultural, institutional and political contexts shaping their participation. It is useful to consider Linda Tuhwai Smith (2012)’s discussion of how knowledge is misconstrued with women's position in Maori society as well as recent reporting of APY Lands elders objections to the Songlines ARC project exhibitions (reported in the Weekend Australian, Saturday March 22-33, 2014).


Explores the invisibility of Oceania women in the political post-colonial histories of the region with a focus on Kiribati women. It examines examines traditional i-Kirabati gender roles and the impacts of Christian missionaries on those roles. It also reviews political histories and the absence of women from them, as well as Oceania women's writings and claims on their lack of visibility and silence in this area, before discussing the roles of women's groups both historically and in the present in providing Pacific women with political bases.

Tiffany, SW 1985, Paradigms of Power: Feminist Reflections on the Anthropology of Women in Pacific Island Societies, Office of Women in International Development, Michigan State University, East Lansing, MI:

AUTHOR'S ABSTRACT

This article addresses the epistemological problem in anthropology of woman as Other—the subordinate, the muted, the peripheral—with particular reference to the ethnographic literature on Oceania. The ideas and images that form the value-loaded premise of woman as Other reflect ongoing controversies about power, sex, and gender in the West-controversies that influence the discipline of anthropology in ways that feminists have yet to consider systematically. My purpose is to examine, from a feminist perspective, the paradigmatic problems of gender and politics in anthropology and to illustrate these problems with selected works that have influenced anthropological theory and Pacific ethnography. This discussion will help provide feminists in other disciplines with background necessary for understanding the diverse contexts of gender relations across cultures and for assessing the epistemological problems confronting current anthropological research and discourse about women.

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This book explores the ways in which imperialism is embedded in disciplines of knowledge and argues that the decolonization of research methods will help reclaim control over indigenous ways of knowing and being. It argues for an indigenous research agenda at the core of which is the goal of self-determination, effected by tides (representing change, movement and flows of reflection and action) of survival, recovery and development, and four directions (processes which inform and clarify tensions between local, regional and global) of Healing, Mobilisations, Decolonisation and Transformation.

It includes culturally specific codes of conduct for researchers which include: respect for people; present yourself to people face to face; look, listen...speak; share and host people, be generous; be cautious; do not trample over the mana/vanua/country of people; don't flaunt your knowledge. Outlines 25 indigenous projects currently being pursued by indigenous people that intersect with the research agenda explicated in earlier chapters: claiming, testimonies, story telling, celebrating survival, remembering, indigenizing, intervening, revitalising and regenerating, connecting, reading, writing and theory making, representing, gendering, envisioning, reframing, restoring, returning, democrazing and indigenist governance, networking, naming, protecting, creating, negotiating, discovery beauty of (indigenous) knowledge, sharing.

Discusses a research project concerned with investigating questions of childhoods and globalization in the Asia-Pacific region and undertaken by a transnational and interdisciplinary network of experienced researchers from Hong Kong, Japan, Korea, Taiwan, Malaysia, Thailand and Australia. The Global Childhoods Project emerged from shared interests and concerns about the ways in which childhood is constructed, configured and experienced at the intersection of global forces and local contexts and how childhoods were currently researched in the Asia-Pacific region. Adopts Chen's (2010) Asia as method to overcome key critiques of ethnographic research in South-East Asian spaces: the uncritical use of nation-state (rather than society) as a unit of analysis; the absence of theoretical linkage between the local and the global rendering the context of Southeast Asian locales within broader network of global processes invisible, and limited practise and articulation of the area-specific scholarship relocates such research on the periphery. Discuss the potential and realised benefits of the multiplicity of cultures and perspectives of the research network as well as the challenges includes the challenge of negotiating a meaning of literacy that would have both local and currency and global significance.