



Research for Indigenous Survival: Indigenous Research ...

This paper presents a snapshot of concerns in the field of Indigenous education in the late 1960s as compared with those of today, highlighting areas of improvement. Indigenous people's aspirations are not being met and the gaps between the Indigenous and non-Indigenous populations on all major educational indicators are unacceptably large.

Education, Indigenous Survival and Well-Being: Emerging ...

Research for Indigenous Survival: Indigenous Research Methodologies in the Behavioral Sciences: Lambert, Lori: Amazon.nl Selecteer uw cookievoorkeuren We gebruiken cookies en vergelijkbare tools om uw winkelervaring te verbeteren, onze services aan te bieden, te begrijpen hoe klanten onze services gebruiken zodat we verbeteringen kunnen aanbrengen, en om advertenties weer te geven.

Research for Indigenous Survival: Indigenous Research ...

Research for Indigenous Survival was published in 2014. To the best of my knowledge, this is the first book to position Indigenous methods within a Euro-Western disciplinary category. Like other Canadian writers, such as Wilson and Kovach (above), Lambert includes the voices of people she has worked with alongside her own in her narrative.

Reading list: eight books on Indigenous research methods ...

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conducting research that facilitates the survival of Indigenous cultures involves a re- thinking of power relations between Indigenous and non - Indigenous peoples. It

(PDF) The Survival of Indigenous Cultures

Research priorities include protecting Indigenous land and resource rights; preserving endangered agrobiodiversity and Indigenous knowledge systems; and exploring women's roles and health and traditional restaurants and cuisine that are crucial for sustaining traditional crops.

Indigenous Peoples' food systems hold the key to feeding ...

The Indigenous Tourism Association of Canada (ITAC) commissioned Insignia earlier this year to conduct a study aimed at understanding both the relevance and potential relevance of Indigenous tourism and cultural experiences within the domestic travel market. The survey's findings show that COVID-19 disruption has created an unprecedented, industry-wide opportunity for Indigenous tourism and ...

Research Confirms Opportunity For Indigenous Tourism To ...

New research detected an intriguing change in the average body temperature of the Tsimane people, an indigenous foraging and farming group in the Bolivian Amazon that has recently started to ...

An Indigenous Group in the Amazon Has Experienced a Drop ...

Masvingo Centre for Research Advocacy and Development (MACRAD) collaborating with Community Tolerance Reconciliation and Development Trust (COTRAD) and Institute for Community Development Zimbabwe ICOD Zim commemorating the World Habitat Day in Vhelemu village Chilonga ward 6 Chiredzi rural district reflecting on the state of towns and cities, and on the basic right of all to adequate shelter.

MACRAD Commemorate World Habitat Day With Indigenous ...

Begay, member of the Navajo Nation and a University of New Mexico alumna, is being honored for substantial work to advance opportunities for Indigenous students and professionals in science ...

'Iconic' Sandia researcher & UNM alum wins Indigenous ...

She then sought every opportunity to engage with Indigenous legal orders, including an Anishinaabe Law Camp, which deepened her desire to engage with the Indigenous community. Where opportunities didn't exist, Derynck created her own, successfully pitching her own summer placement in order to work alongside Brenda Young, community justice director for the Chippewa of the Thames First Nation.

"Dr. Lori Lambert (Mi'kmaq/Abenaki) writes about the problems of adjusting research methodologies in the behavioral sciences to Native values and tribal community life. In addition to surveying the literature with an emphasis on native authors, she has interviewed a sampling of Indigenous people in Montana's Flathead Indian Reservation; Australia; and Northern Canada. Members of four Indigenous communities speak up about what they expect from researchers who come into their communities. Their voices and stories provide a conceptual framework to western researchers who anticipate doing research with Indigenous peoples, whether it be in the social, behavioral, or environmental sciences. The conceptual framework that their stories have created gives hope and empowerment to Indigenous communities as they endeavor to pass on their values and stories to future generations. Today Indigenous peoples are developing Indigenous Research Methodologies from stories told by elders. These methods allow researchers to respect Native communities and contribute to their healing and empowerment. Indigenous research is not a new phenomenon. People indigenous to their place have known

since time immemorial how their world works. By careful observation, they have always been researchers. In countless Indigenous communities, these story keepers have preserved the knowledge of their community's past." -- Publisher's description

'A landmark in the process of decolonizing imperial Western knowledge.' Walter Mignolo, Duke University To the colonized, the term 'research' is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as 'regimes of truth.' Concepts such as 'discovery' and 'claiming' are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case-studies and examples and important additions on new indigenous literature, the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date.

Following the increasing emphasis in the classroom and in the field to sensitize researchers and students to diverse epistemologies, methods, and methodologies - especially those of women, minority groups, former colonized societies, indigenous people, historically oppressed communities, and people with disabilities, author Bagele Chilisa has written the first research methods textbook that situates research in a larger, historical, cultural, and global context with case studies from around the globe to make very visible the specific methodologies that are commensurate with the transformative paradigm of research and the historical and cultural traditions of indigenous peoples. Chapters cover the history of research methods, colonial epistemologies, research within postcolonial societies, relational epistemologies, emergent and indigenous methodologies, Afrocentric research, feminist research, language frameworks, interviewing, and building partnerships between researchers and the researched. The book comes replete with traditional textbook features such as key points, exercises, and suggested readings, which makes it ideally suited for graduate courses in research methods, especially in education, health, women's studies, cultural studies, sociology, and related social sciences.

This thesis is a comparative study of Indigenous people's cultural survival under impacts of colonisation. The aim is to explore the use of Indigenous knowledge in decolonising relationships of exclusion, and in facilitating social and ecological sustainability in settler societies. The basic premise is that Indigenous knowledge derived from place not only empowers minorities to confront the impacts of social exclusion, but contributes to ways of dealing with social injustice and ecological crisis in this time of rapid social and ecological change. -- The thesis starts by inspecting the colonial histories of two settler societies in Australasia: Taiwan and Australia. Settlers' stereotypes of Indigenous people, and the different uses and values of land between settlers and Indigenous people, are respectively reviewed and analysed. In addition, I explore the concepts of national parks and nature conservation. The first national parks created in both countries functioned as another mode of colonisation. The idea of wilderness and policies of nature conservation, excluding Indigenous people and suppressing their livelihood and traditional culture, caused tense situations between national parks and Indigenous people. The development and changes in national parks are briefly overviewed. The first part provides the base upon which the fieldwork chapters are mounted. -- There is a strong emphasis in the presentation of the fieldwork data on the value and significance of Indigenous knowledge. I work with three case studies of cultural survival relating to sacred mountains and national parks: Yushan National Park in Taiwan, and Gulaga and Gundabooka National Parks in NSW, Australia. The case studies provide the social and cultural context for investigating Indigenous knowledge, social inclusion, and environmental crisis. A major focus is the Elders' transmission of Indigenous knowledge and core values to Indigenous and non-Indigenous people. Ideas of relational sustainability, involving complex and subtle networks between humans, non-humans, and natural environments, are implicated in systems of Indigenous knowledge. Relational sustainability is an important framework for organising and expressing key values. -- In the last part, I examine the similarities and differences between Taiwan and Australia concerning impacts of colonisation of Indigenous people, land, and culture. In terms of cultural survival, I compare and contrast the formation and contents of Indigenous knowledge in relation to myths and laws. The Indigenous philosophy of the gift plays a crucial role in understanding the relevant values through which Indigenous people shape and practice relational sustainability. My analysis proposes that beyond gift economy, relational sustainability entails a gift ecology.. -- The research reveals that both for Indigenous people and national parks, cultural survival and ecological survival are interdependent and reciprocal to an extent that they may best be thought as one and the same thing. The key values discovered in this research, which have been practiced by Indigenous people for thousands years, indicate a sophisticated relational sustainability. A relational gift philosophy helps people to reconcile with each other and the land, thus facilitating social and ecological sustainability in contexts of decolonisation. Through the practice and communication of traditional knowledge by Indigenous and non-Indigenous people, social reconciliation and ecological sustainability may be improved. Finally, my research is intended to open dialogues and build bridges between Taiwan and Australia, East and West, Indigenous and non-Indigenous peoples, colonisation and decolonisation, localisation and globalisation.

This collection of stories, essays, and personal reflections from geographers who have worked collaboratively with Indigenous communities across the globe offers insight into the challenges and rewards of cross-cultural research.

For more than a century the establishment of national parks and protected areas was a major threat to the survival of indigenous people. The creation of parks based on wilderness ideals outlawed traditional ways of life and forced from their homelands peoples who had shaped and preserved local ecosystems for centuries. Today such tragic conflicts are being superseded by new alliances for conservation. Conservation Through Cultural Survival assesses cutting-edge efforts to establish new kinds of parks and protected areas which are based on partnerships with indigenous peoples. It chronicles new conservation thinking and the establishment around the world of indigenously inhabited protected areas, provides detailed case studies of the most important types of co-managed and indigenously managed areas, and offers guidelines, models, and recommendations for international action. The book: discusses the goals and development of the global protected area system assesses the strengths and limitations of a range of different types of indigenously inhabited protected areas discusses key issues and indigenous peoples' concerns recommends measures to promote conservation suggests international actions that would promote co-managed and indigenously managed areas Contributors who have been actively involved in projects around the world provide in-depth accounts from Nepal, Australia, New Guinea, Nicaragua, Honduras, Canada, and Alaska of some of the most promising efforts to develop protected areas where indigenous peoples maintain their rights to settlement and subsistence and participate in management. Conservation Through Cultural Survival will be required reading for environmentalists, protected area planners and managers, and all who care about the future of indigenous peoples and their homelands.

Exploring the relationship between the role of education and Indigenous survival, *Digital Storytelling in Indigenous Education* is an ethnographic exploration of how digital storytelling can be part of a broader project of decolonization of individuals, their families, and communities. By recounting how a remote Indigenous (Métis) community were able to collectively imagine, plan and produce numerous unique digital stories representing counter-narratives to the dominant version of Canadian history, Poitras Pratt provides frameworks, approaches and strategies for the use of digital media and arts for the purpose of cultural memory, community empowerment, and mobilization. The volume provides a valuable example of how a community-based educational project can create and restore intergenerational exchanges through modern media, and covers topics such as: Introducing the Métis and their community; decolonizing education through a Métis approach to research; the ethnographic journey; and translating the work of decolonizing to education. *Digital Storytelling in Indigenous Education* is the perfect resource for researchers, academics, and postgraduate students in the fields of Indigenous education, comparative education, and technology education, or those looking to explore the role of modern media in facilitating healing and decolonization in a marginalized community. .

What are Indigenous research methodologies, and how do they unfold? Indigenous methodologies flow from tribal knowledge, and while they are allied with several western qualitative approaches, they remain distinct. These are the focal considerations of Margaret Kovach's study, which offers guidance to those conducting research in the academy using Indigenous methodologies. Kovach includes topics such as Indigenous epistemologies, decolonizing theory, story as method, situating self and culture, Indigenous methods, protocol, meaning-making, and ethics. In exploring these elements, the book interweaves perspectives from six Indigenous researchers who share their stories, and also includes excerpts from the author's own journey into Indigenous methodologies. *Indigenous Methodologies* is an innovative and important contribution to the emergent discourse on Indigenous research approaches and will be of use to graduate students, professors, and community-based researchers of all backgrounds - both within the academy and beyond.

This collection of articles is the outcome of an international gathering of scholars to discuss the future of indigenous peoples throughout the world. The contributors examine contemporary conditions of indigenous peoples, explore future possibilities for social, economic, and political survival and development, and offer strategies for shaping future nation-state relations with indigenous peoples. Particular attention is given to the nation-state structure that preempted land rights and autonomous cultural, social, economic, and political development in the Americas, the Middle East, and China.

Riding on the success of *Indigenous Social Work Around the World*, this book provides case studies to further scholarship on decolonization, a major analytical and activist paradigm among many of the world's Indigenous Peoples, including educators, tribal leaders, activists, scholars, politicians, and citizens at the grassroots level. Decolonization seeks to weaken the effects of colonialism and create opportunities to promote traditional practices in contemporary settings. Establishing language and cultural programs; honouring land claims, teaching Indigenous history, science, and ways of knowing; self-esteem programs, celebrating ceremonies, restoring traditional parenting approaches, tribal rites of passage, traditional foods, and helping and healing using tribal approaches are central to decolonization. These insights are brought to the arena of international social work still dominated by western-based approaches. Decolonization draws attention to the effects of globalization and the universalization of education, methods of practice, and international 'development' that fail to embrace and recognize local knowledges and methods. In this volume, Indigenous and non-Indigenous social work scholars examine local cultures, beliefs, values, and practices as central to decolonization. Supported by a growing interest in spirituality and ecological awareness in international social work, they interrogate trends, issues, and debates in Indigenous social work theory, practice methods, and education models including a section on Indigenous research approaches. The diversity of perspectives, decolonizing methodologies, and the shared struggle to provide effective professional social work interventions is reflected in the international nature of the subject matter and in the mix of contributors who write from their contexts in different countries and cultures, including Australia, Canada, Cuba, Japan, Jordan, Mexico, New Zealand, South Africa, and the USA.

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