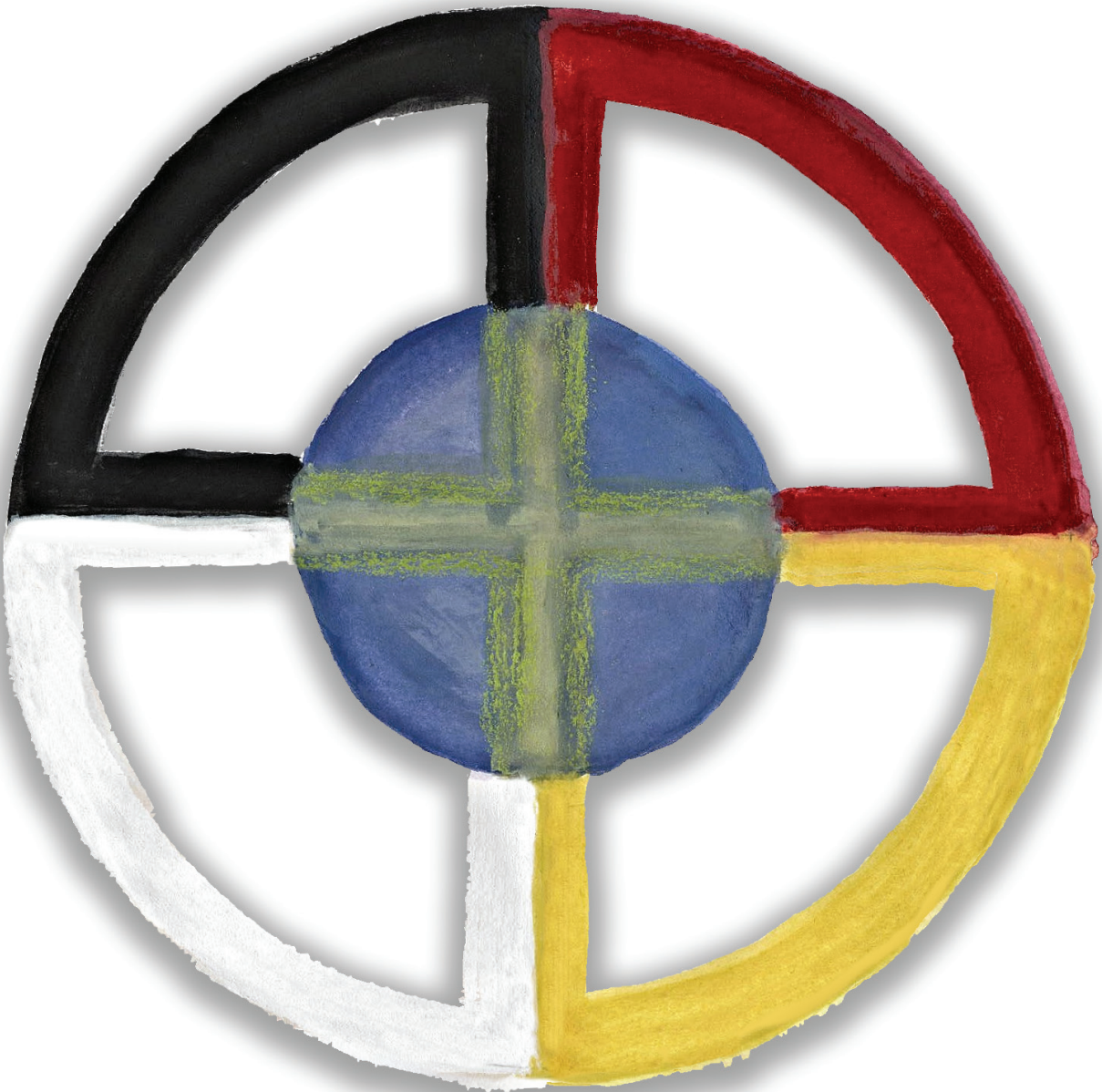


Consequences of Monological and Dialogical Dialogue in Reciprocal Indigenous Research Relationships – Doing Research at Standing Rock Reservation

Eva Michelle Francett-Hermes

Thesis submitted for the Degree of
Master of Philosophy in Indigenous Studies
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Till Mamma och Pappa

Acknowledgements

The Lakǵóta circle or hoop of life, visible on the front cover of this thesis, represents the unity and oneness of all humankind. Each color of the hoop, black, red, yellow and white, represent the four human nations, four winds, four seasons, life's cycle, as well as life generating virtues, and much more. The center is the source inspiration, with blue representing the sky and green Grandmother Earth. A connection to both as well as all directions, all peoples, are honored and needed to keep balance and harmony in this world. This thesis seeks to honor this notion of mutual respect and interdependence, drawing from wisdom and knowledge from the center and all four directions. Anything good I ever have or will ever achieve is but for the grace of the Creator.

I express my heartfelt gratitude to the Lakǵóta people for welcoming me into their land and for sharing with me their ways. My admiration goes out to those who are working with their heart, body and mind to strengthen the spirit of their people.

I would never have dared to test the waters of research were it not for the foresight and encouragement of my fellow academics at the Department of Womens' and Gender Studies at the University of Oulu, guiding me on a path to Tromsø. I am thankful for the Master of Philosophy in Indigenous Studies Program at the Arctic University of Norway for igniting in me a fire for critical thinking and a thirst for finding creative solutions, by providing me with training and an array of challenges. I admire and am grateful to my supervisor, Bjørg Evjen, for bearing with my stubbornness and need for resisting dominant academic frameworks. I owe particular gratitude to Jill Wolfe for her encouragements and belief in me. Thank for you for understanding my point!

This thesis was produced during my first pregnancy. I thank Baby for being an incentive for both achievement and keeping balance. I thank my amazing husband for his great ideas and continuous support.

I dedicate this work to all who seek to build harmony among the peoples of the earth, hoping it will inspire ethical responsibility in researchers, and to my growing baby – may it possess a pure, kindly and radiant heart.

Michelle Francett-Hermes

Oulu, Spring 2014

Key Words: reciprocity, indigenous research, research relationships, research ethics, Lakota, Standing Rock Reservation

Abstract

This thesis has as its starting points an experience of rejection and ethical challenges met in the course of conducting research within the field of indigenous research. The attempted research took place during the Lakḥótiyapi Summer Institute of 2013 at Sitting Bull College at Standing Rock Reservation in North Dakota, U.S., and was interrupted by the local Institutional Review Board. Due to the role research has historically and contemporarily played in regards to the subjugation, colonization and marginalization of indigenous peoples, and the lack of clarity in a code of ethics in the field of indigenous research, the ethical responsibilities of an individual researcher as well as the field of indigenous research demand critical reflection. By qualitatively examining the relationships involved in the process of making this thesis, this thesis aims to contribute to a discourse on research ethics and offers both a tool and suggestions by which research relationships can be improved in their reciprocity in an indigenous research context. Developing reciprocity in indigenous research relationships is important for the protection of the rights and integrity of indigenous peoples and increases the likelihood of research processes and outcomes reflecting the interests of the community in question.

More closely, this thesis looks at how monological and dialogical dialogue contribute to the element of reciprocity in research relationships. The dialogical and monological nature of a relationship is determined, in this thesis, through a framework built on a combination of hermeneutic and indigenous perspectives on reciprocity and relationships. The outcomes of analysis confirm the importance of reciprocity in indigenous research relationships and reveal how monological and dialogical approaches are either conducive or hindering to the element of reciprocity in those relationships. The scope of this thesis is limited to the experience of an attempt to conduct research in the context of a particular indigenous community, academic and federally administered institution, and country, and considers the interaction of these particular actors within the research process. The theoretical, methodological and practical contributions of this thesis, however, are potentially generalizable when culturally contextualized, and have a potential impact on future approaches to indigenous research relationships as well as developing Master of Indigenous Studies students' capabilities in the field of indigenous research.

Table of Contents

Acknowledgements	vi
Key Words	viii
Abstract	viii
1. Introduction	1
1.1 Topic presentation and research questions.....	1
1.2 Goals of research and expected findings	4
1.3 Methods applied.....	6
1.4 Theoretical framework.....	7
1.5 Previous research	9
1.6 Thesis outline.....	11
2. Doing research at Standing Rock Reservation	12
2.1 Standing Rock and the Lakǰóta	12
2.2 A Research Encounter at Standing Rock	18
3. Indigenous Research – Painting a Philosophical Framework	25
3.1 Critical and indigenous methodology.....	26
3.2 The Role of research.....	31
3.2.1 Indigenous knowledge and protection thereof	34
3.3 Current research ethics and challenges	37
3.4 Research on (with) Native Americans	40
3.5 Conclusion.....	43
4. Forming reciprocal research relationships – Components and Challenges	45
4.1 Reciprocity	45
4.2 Dialogical and monological relationships.....	48
4.3 Actors in the research process	53
4.3.1 The researcher	53

4.3.2 The U.S. Government	54
4.3.3. The Institutional Review Board of Standing Rock Reservation	55
4.3.4 The Lakǎóta of Standing Rock Reservation	57
4.4. Conclusion.....	60
5. Reciprocal research relationships unraveled	61
5.1 Analysis of relationships in terms of monological and dialogical components.....	61
5.2 Components hindering reciprocity in a relationship	69
5.3 Components supportive of reciprocity in a relationship	70
6. Consequences of monological and dialogical dialogue in reciprocal research relationships - Conclusions and Discussion	74
6.1 Findings and conclusions	75
6.2 A journey of reflection	80
6.3 A new direction.....	83
Bibliography	85
Appendix 1. SBC IRB Application.....	90
Appendix 2. IRB Rejection Letter	106
Appendix 3. Cover Letter to IRB.....	107

1. Introduction

1.1 Topic presentation and research questions

Research ethics are continuously in focus in the field indigenous research. However, their definition and application differ depending on the context and reviewing entities. A dialogical approach allows for discovering important elements leading to reciprocal research relationships. Reciprocity has been central in this research process since its early stages. Its role and application have, however, changed and been challenged throughout the process.

The field work for this research took place at Standing Rock Reservation in North and South Dakota, U.S. The aim was to examine cultural sensitivity in the teaching methods, theories and content used at the Lakǎ́ótiyapi¹ Summer Institute (LSI) at Sitting Bull College in Fort Yates at Standing Rock. The LSI is an annual 3 week intensive course for learning Lakǎ́óta² language and teaching methods. It also serves as a meeting place for community members and others interested in language and cultural revitalization. The fieldwork was quickly halted by a federal institution, the Institutional Review Board (IRB), regulating research done on a reservation, which required a research permit to be acquired from it before commencing data collection. Despite rigorous and continuous efforts to fulfill the requirements, they were not met and the permit was not acquired.

Though no data was collected in the form of interviews or hard data, the field work has left me with an invaluable experience contributing to the capabilities necessary in continuing to work in the field of indigenous research. The experience itself contributes considerably to an ethical discussion within the thesis. Due to the monological nature of the relationships in this research process, the research questions and methodology of this thesis have faced thorough revision and reconstruction. Initially the research focused on cultural sensitivity in education; due to the unexpected challenges met in the field, it has shifted to the nature and function of research relationships and how a monological or dialogical dialogue can support the element of reciprocity in such relationships in an indigenous research context.

¹ Lakǎ́ótiyapi stands for Lakota language. The LSI is more commonly referred to according to the English name Lakota Summer Institute.

² 'Lakǎ́óta' is commonly written as 'Lakota', particularly in English texts. According to my experience at Standing Rock Reservation it is important to pronounce 'Lakhota' with a guttural 'ǎ́' as marked, and with the intonation on the 'ó' as marked. It was frequently emphasized by Lakota language learners that saying 'Lakota' was from the English language and should not be used. Therefore, I will in this thesis write Lakǎ́óta.

This process led to discovering an approach which would combine my goals of understanding the process leading to this experience as well as carrying out a Master’s level research project with theoretical and practical contributions. By examining the relationships in this research process in light of indigenous research the new research topic, research questions, theoretical frameworks and methods unfolded. This thesis and its findings are thus the consequences of monological dialogue in an attempt of a reciprocal research relationship. It is not quite as simple as that though, as findings will show. Interlinked relationships and their monological and dialogical nature contribute to these results in various ways, much like unto a rhizome. This research has thus taken a new form, where research itself is in focus.

It follows, that this thesis is a meta-research that focuses on methodology in indigenous research. The topic, forming a reciprocal indigenous research relationship, will be approached theoretically, which will lead to disclosing practical solutions to the problem. This abstract approach can assist in an understanding of the function of reciprocal relationships in indigenous research and discover practical applications for dialogues and monologues in those relationships. Reciprocity is emphasized as central to research relationships in indigenous research; dialogical and monological approaches to a relationship can help disclose key components to it such reciprocal relationships. For clarification, see the following Figure 1.

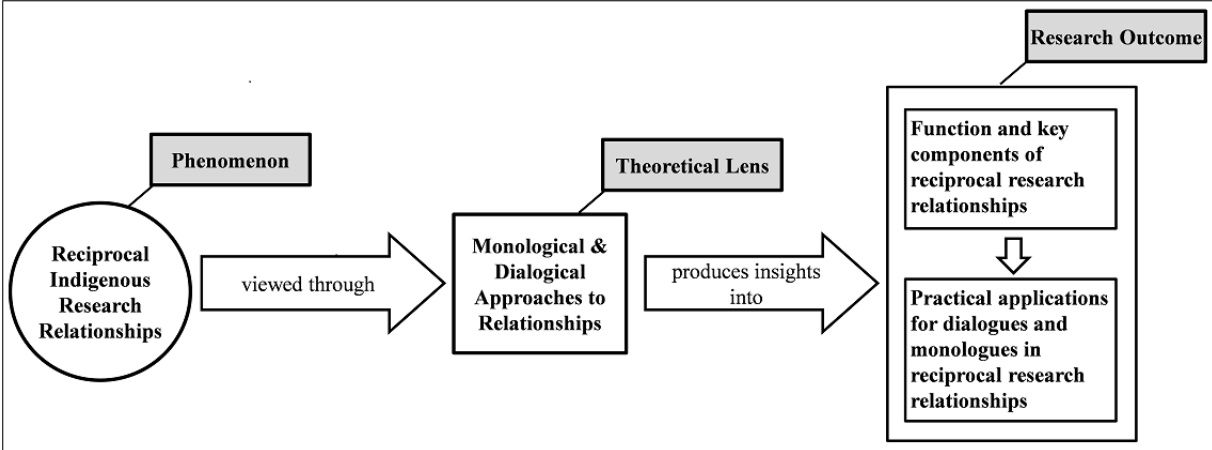


FIGURE 1. THESES OUTLINE.

This research examines consequences of monological and dialogical dialogue in indigenous research relationships. The model through which the actors in this particular research process and the relationships they form are approached involves different forms of dialogue and monologue and will be discussed in detail in Chapter 4. It is the assumption of monological

dialogue taking place between actors in several of these relationship that leads to the particular examination of consequences thereof. Monological dialogue refers to a form of communication and interpretation where the actors are having a dialogue, but the messages are presented and/or received in a manner that prevents a common understanding from forming. Dialogical dialogue, on the other hand, presents possibilities for building reciprocity in indigenous research relationships. The types of relationships occurring in this particular research project present several consequences. This entire thesis with its research questions and conclusions are part of these consequences.

The main research questions of this thesis are:

“What is the role of reciprocity in indigenous research relationships conducive to both the researcher and the researched community?” AND “What are the consequences of monologue and dialogue in such relationships?”

These questions naturally follow with smaller scale research questions such as: “What role do dialogues play in reciprocal indigenous research relationships?” AND “How can dialogues help indigenous research relationships become more reciprocal?”

To begin with, the notion of reciprocity in indigenous research relationships lies at the heart of this research as an ethical issue. It entails the concept of reciprocity as a central element of any research that is done with indigenous people. This raises questions of research ethics and where the benefits of research should go. Is a research relationship reciprocal when a non-indigenous researcher enters an indigenous community with theories and concepts developed outside the indigenous context, even when the intention is to serve community interests? For instance is it reciprocal if the researcher or research community gains very little information but the community receives new approaches in structural issues? Furthermore, one needs to question who has the power of definition to say that one kind of reciprocity is preferable over another. While this thesis presents a suggestion for applying reciprocity in indigenous research relationships – that is research relationships in the field of indigenous research, it draws from the subjective experience of the researcher in a limited context. As indigenous research does not strive for generalization, it is not the aim of this research to find a theory or method that can be applied independently of context (Denzin & Lincoln 2008;

Hirvonen 2008). However, it offers a possible approach that may benefit those working in the field of indigenous research.

There is an inherent dilemma in the making of this thesis. I was denied a permit to do research at Standing Rock Reservation. Yet, I am doing research on the experience of attempting to do research at Standing Rock Reservation, thus drawing from an indigenous body of knowledge and an experience partly provided by the indigenous community. It could be argued that the indigenous community has not been able to protect itself from the proceedings of this research – they stand ever vulnerable to the exploitation and misinterpretation of outsiders and researchers in particular. The benefits of this particular research and thesis may not be far-reaching. The thesis may be read only by the examiners. For the research relationship between the indigenous members of Standing Rock Reservation and the researcher to be reciprocal, it behooves that this research gives something back to the community of indigenous people to whom I owe a great deal regarding this thesis. Optimistically thinking, this thesis may be read by other researchers and students in the field of indigenous issues, who may be inspired to re-examine the process of forming a research relationship they are planning on entering. This thesis may also serve as a platform for further studies with more focus on ethics and methodology that serve the interests of the indigenous community. I address this issue to bring to the reader's attention the responsibility research and researchers hold with regard to indigenous and other marginalized peoples. I would further like to note that I am not telling the story of Native Americans, I am telling my own³.

1.2 Goals of research and expected findings

The goals of this research are to critically examine and discuss reciprocal indigenous research relationships by use of the field work experience. Applying a theoretical framework on dialogue in relationships aims at identifying contributing components leading to the research experience at Standing Rock Reservation. It is assumed that monological dialogue characterized relationships between actors within the research process and led to several consequences. This approach, together with critical and indigenous theories, work to uncover these consequences as well as search for aspects of indigenous research relationships, that

³Dane Morrison (1997) explores in his article, *In Whose Hands is the Telling of the Tale?*, ways in which Native Americans have been written about by historians and researchers.

may contribute to their reciprocity. There is a lot of criticism on Western methodologies (cf. Denzin & Lincoln 2008; Chilisa 2012; Smith 2012) but few examples of alternatives to them are given. This thesis offers not only criticism, but also a tool through which possible alternatives can be found.

What seemed problematic after the period of field work was to what extent, if at all, it would be possible to use any of my observations and learned information without crossing ethical boundaries as well as finding an approach that contributes to the field of indigenous research. These ethical boundaries were and are formed of the limitations imposed upon this research by the IRB having declined permission to collect any data on the reservation as well as a personal research ethics that has evolved from knowledge of the manifold oppression of indigenous peoples. Research has played a significant role in the oppression of indigenous peoples in having the power to define reality and write history, often done so from an outsider and Western perspective (Smith 2012). The ethical challenge lays in the use of the experiences gained through the field work without contradicting the verdict of the IRB. In addition to this, as this research has received funding from SESAM (the Centre for Sámi Studies at the Arctic University of Norway), I am in a position of loyalty to produce something of value from the field work period.

The goals of indigenous research were discussed among students and teachers during a seminar in methodology in indigenous studies in the Master of Philosophy in Indigenous Studies (MIS) program from the point of view of research ethics. Though lofty goals such as placing the indigenous in the center, molding the research question according to the particular needs of the indigenous community or people in question, or decolonizing methodologies in order to make space of indigenous theories in research, it was concluded by the teacher that at this level of research, the Master's thesis, it would be *ideal* to combine our own interest and inspiration with that of the perspective of the indigenous people we are doing research *with*. An interpretation of this is that it would be 'ideal' only because the main goal of a Master's thesis is to show-case the skills acquired during the 2-year Master's program, in part by the mandatory use of sources in syllabi provided in each course. In other words, the aim is to prove the capacity "of structuring and writing an academic multidisciplinary thesis" in order to acquire a Master's degree in indigenous studies (The Arctic University of Norway 2013). Despite this realism I maintained critical and hopeful of

producing a thesis that would serve the interests of the indigenous people with whom I was to do the research, the Lakǵóta.

1.3 Methods applied

This research draws from empirical experience and second hand data, such as documents and literature. A narrative account in of the fieldwork will present the physical and cultural context and the empirical and first hand data with support of documents used in the research application process. A critical discussion on existing literature in indigenous research presents the basic philosophical and theoretical assumptions that build the foundation of this thesis. Ethical aspects, indigenous knowledge, and the role of research in a Native American context are discussed to deepen the understanding for the purpose of this research as well as reasons for the relationship dynamics leading to this research. The lens through which the relationship of the actors in the constellation in this research process will be analyzed is comprised of theories on dialogue and monologue. The analysis also draws from the theoretical foundation of the research.

I wish to challenge a tendency of traditional academic models in conducting and presenting research, their linearity and tendency to compartmentalize. Drawing from indigenous theorizing and methodology, this thesis is built and brought to life by trying to apply a more circular and holistic approach (Ingold 2000a; Merriam et al. 2008). To some extent, to meet the requirements of an academic paper in the Western based academic institution I am part of, I am constrained to segment this work into sections. I also appreciate the benefits of doing so, as it clarifies the direction and intent of the thesis for the reader. However, as a reader, you will find that many topics that are traditionally separated, such as ‘theory’, ‘methodology’ and ‘previous research’ are woven into the text where there is a natural connection to the context rather than in a separate section of its own.

Chilisa (2012), an indigenous scholar from Botswana, writes about literature review as playing an important role in the conceptualization of a research topic, research design, analysis and interpretation of results. Literature and theory has dominantly been written by colonizers, missionaries, historians and anthropologists, and has not been in favor of the interests of the oppressed although it continues to inform current research. In this thesis I attempt to remain aware of this challenge in the process of literature review, theorizing, analysis and

interpretation. Western-educated researchers are encouraged by Chilisa (2012) and Henderson (2000) to make use of the body of indigenous knowledge to inform themselves and the research and then offer countering theories as well as further oppression and appropriation of indigenous peoples and their heritage. This thesis aims to achieve this to the extent which it is possible, considering the limitations of the scope of the research as well as the given framework set by the academic institution evaluating this work. Thus, the literature review in this thesis will consist of drawing from indigenous literatures, “to review, analyze, and challenge colonizing and deficit theories” and of creating counter-narratives that envision self-determination with the researched, as Chilisa urges to do when it comes to applying indigenous research methodologies to research involving the colonized ‘other’ (Chilisa 2012:60). Chilisa reminds researchers not to think literature only consists of written text, but to examine and ask how each society produces and stores its own knowledge (Chilisa 2012). During the period of empirical data collection I had access to rituals, dance, stories and songs, which are forms of Lakǎóta literature and knowledge the way Chilisa (2012) and Deloria (1995) describe them. And though I had individual consent to document such strands even for research purposes, I did not and still do not have a permit from the IRB to do so, which prevents me from using any other form of Lakǎóta literature than that which is already publicly available.

The theory on dialogues offers an alternative method of approach. It is alternative in the sense that it does not dwell in the postcolonial emphasis of oppression and appropriation, but provides a means for exploring how these relationships can be improved. Wax (1991:28) approaches a similar problem as follows: “Our first task ... is to describe the different systems of judgment used by the various participants in these research encounters, and thereby to expose the problematic issues, with a view toward indicating the means that might best resolve them.” Wax speaks of research encounters whereas I speak synonymously of research relationships. Where Wax speaks of ‘systems of judgment’, I will look at the dialogical and monological characteristics of various participants in the research relationships involved in the process of this research.

1.4 Theoretical framework

Reading Chilisa (2012) has allowed me to appreciate and make use of different fields of theory and criticism, while still maintaining a critical stance towards theories and statements

both within and outside the field of indigenous research. Chilisa (2012) offers an example of a theoretical framework for indigenous research where postcolonial (or late or post-colonial, as colonialism is not over, but has simply taken on new forms)⁴ studies require the theoretical innovation and flexibility of drawing from a wide range of theorists, perspectives and paradigms, from post-structuralism to deconstruction and celebration of indigenism.

In this thesis I draw from postcolonial indigenous theory (or decolonizing research, cf. Swadener & Mutua 2008) and postcolonial feminist criticism. Postcolonial feminist criticism entails a critical take on Western hegemony of ways of knowing as well as an awareness of the endeavors of the colonized other (Hirvonen 2008). This research applies postcolonial feminist criticism in analyzing both literary and empirical data and is present particularly in the methodological discussion in Chapter 3. This research also makes use of hermeneutics in its approach on relationships involved (Juuso et al. 2009a). Hermeneutics focuses on communication and interpretation. In double-hermeneutics this is examined within the context of relationships, as shall be done in this thesis (Giddens 1987). Critical and indigenous methodology are central to keeping the marginalized in the center and placing emphasis on ethics (Battiste 2008; Chilisa 2012; Smith 2012). Some of these theories may be seemingly contradictory to each other. They are, however, carefully chosen and shape the way I apply Chilisa's theoretical innovation to structure my arguments. Similarly, a theory within feminism, intersectionality, seeks to analyze how social and cultural categories interlock, particularly in where they create systems of oppression and discrimination (Knudsen 2006). Intersectionality supports the approach in this thesis of considering intertwining factors in the process leading to and the outcomes of this thesis. It further clarifies that this thesis does not lean solely on the notion of colonial oppression as a means and reason for the imbalance in social justice.

The theories that inform this research stand in opposition to and challenge neoconservative and neocolonial normative belief systems, attempting to decolonize and indigenize research in the academy. These theories are chosen to bring awareness to colonial history and current patterns upholding colonial traditions in research, in order to avoid repeating them myself.

⁴ Denzin and Lincon (2008) discuss postcolonialism as a problematic concept, as it suggests a linearity in time where colonialism has seized to exist. Denzin and Lincoln use the form 'post-colonial' instead, implying constant and intertwined formations of neocolonialism. I chose to use 'postcolonial', not for its implications, but for keeping coherence between used sources and my own text. Also Krupat (2002) uses the term late-colonial next to postcolonial.

The framework for deciphering and analyzing the nature of the relationships involved in the research process explores possible practical measures for forming research relationships that are reciprocal in nature. The framework is based on a hermeneutical approach to relationships and draws strongly from discussions within German idealism on dialogue and encounters in relationships. An ideal dialogical and reciprocal relationship is described in Juuso (2007) as “the ability of both the parties to the dialogue to live through the situation of encounter in all of its aspects, i.e. not only from his or her own viewpoint but also from the partner's point of view.” (Juuso 2007:201). Hannu Juuso specializes in philosophy for children. Central in this model is the idea of finding common understanding.

Reciprocity is discussed drawing from hermeneutics (Juuso 2007; Juuso et al. 2009a, 2009b; Laine & Juuso 2010), indigenous discourse on research ethics and forms of knowledge and knowing (Wax 1991; Ingold 2000a; Merriam et al. 2007; Battiste 2008), as well as Lakǵóta perspectives (Ritter 1999; American Indian Policy Center 2002; Kolstoe 2011; State Historical Society of North Dakota 2013).

1.5 Previous research

There is a growing body of literature from indigenous and non-indigenous scholars on indigenizing and decolonizing research and research methodologies (cf. Merriam et al 2007; Denzin & Lincoln 2008). Bagele Chilisa (2012) delves into indigenous theorizing, presenting methods of research that put the indigenous in the center. Linda Tuhiwai Smith (2012) a Māori scholar, takes a critical stance particularly on epistemological and ontological questions and presents a high standard for indigenous research, seeking to reconnect indigenous researchers with indigenous methodologies.

Literature specifically centering on the role of research in the indigenous context is scarce, however, a critical tone indirectly discussing the role of research can be found in most postcolonial literature and in research dealing with indigenous research ethics and methodologies. Smith’s (2012) book *Decolonizing Methodologies* contributes greatly to insight on the role of research for indigenous peoples. Bjørg Evjen, a professor and Program Coordinator of the Master of Philosophy in Indigenous Studies program at the Arctic University of Norway specializing in Sámi history, and David R. M. Beck, a professor in anthropology and department chair of the Native American Studies Department at the

University of Montana, discuss together the historical impacts of research (Evjen & Beck 2014). Research ethics as a theme streaming through this thesis is inspired by the previously mentioned scholars and discussed by Battiste (2008) and Sissons (2005), among others. The significance of research and education for Native Americans has been discussed by historians and social scientists such as Gachupin (2012), Sissons (2005) and Stein et al. (1998).

A wide spectrum of literature can be found on Lakḥóta people, as they are iconic among Native American nations for both their resistance and visibility in the U.S. Not unlike many other indigenous peoples the Lakḥóta share an experience of 'being researched to death' (Wax 1991). A strong bias is often detectible in accounts of Lakḥóta history or description of culture, either justifying government policies or portraying the Native Americans as victims. However, this research uses an array of sources, and is critical of biases.

Ingold (2000a) serves as the main source for discussing an indigenous perspective on reciprocity and relationships. Human relationships have been explored by many field of science. In terms of reciprocity, researchers within philosophy for children and education contribute to a hermeneutic understanding of human relationships (cf. Juuso 2007; Juuso et al. 2009a; Juuso et al. 2009b; Laine & Juuso 2010). Research relationships in terms of reciprocity and in the context of indigenous research are relatively unexplored areas, which leads to the necessity of this thesis and its contributions.

It is important to note that each source, whether indigenous or non-indigenous, has its own perspective, experiences and attitudes that interpretations are based on. When Marie Battiste, a M'ikmaw scholar on Indigenous people's education, is cited for example, one should keep in mind that Battiste conducted extensive research with Aboriginals in Canada. Linda Tuhiwai Smith, a Māori professor of indigenous education has as her starting point the individual and collective Māori experience of colonization, and Taiaiake Alfred speaks as a member of the Blackfoot Nation. These indigenous voices inform and guide this research. However, I am, as the author of this thesis, also informed and guided by my personal experiences as an individual in a Northern European context as well as in a Sámi-Finnish community. To identify the multiple layers and lenses through which an individual sees the world is perhaps an impossible task to do. It is for that reason that acknowledging the

interconnectedness and relationality⁵ of all things is an important starting point for doing research in the field of indigenous studies.

1.6 Thesis outline

This introduction has covered the basic assumptions and goals of the thesis, giving the reader a brief overview into the world of this research. The following chapter will present the empirical data of the research through a narrative approach. Chapter 3 will provide a discussion on the foundational theoretical and methodological assumptions of the research leading to chapter 4, which opens up the theories on research relationships and presents the parties concerned in this research. Both chapters are key to analyzing the empirical data. Chapter 5 provides an arena for analytical discussion. Conclusions are presented in Chapter 6.

⁵ 'Relationality' is a concept adopted from Tim Ingold (2000a) and will be further elaborated and discussed in the context of research relationships in chapter 4.

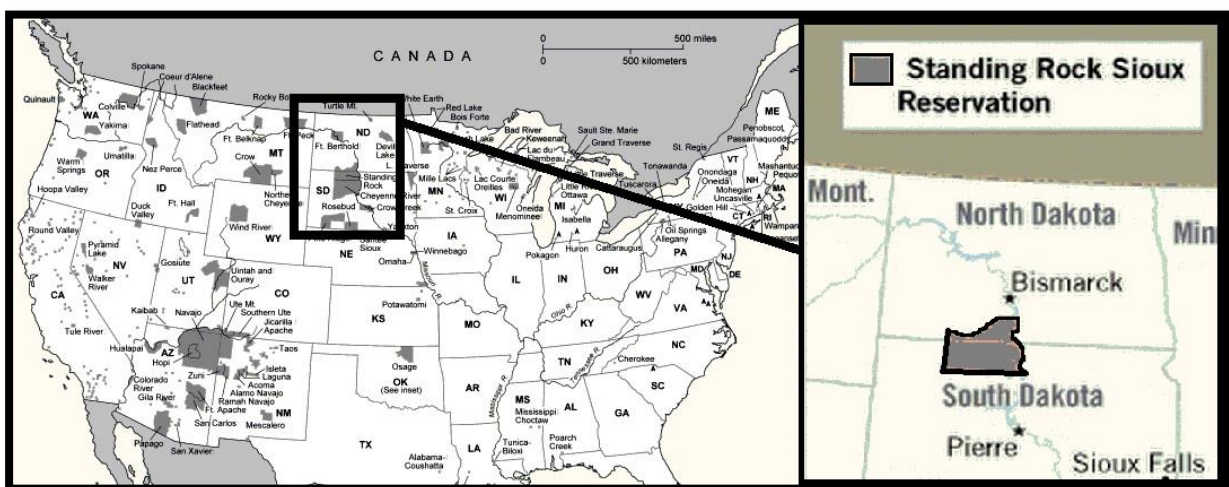
2. Doing research at Standing Rock Reservation

“Let us put our minds together to see what we can build for our children.”

- Sitting Bull⁶

Ironically, putting our minds together to see what we can build for our children is not what took place in the process of attempting to do research on cultural sensitivity in education at the LSI at Standing Rock in 2013. However, this is a question of perspective. For the Lakḥóta ‘our minds’ and ‘our children’ might not include people outside the Lakḥóta community. Yet, the decisive body in determining this was a non-native U.S. governmental institution. This Chapter gives a brief presentation of the physical and historical context of the empirical data collection period – Standing Rock Reservation and the Lakḥóta nation, particularly drawing from experiences related to formal education. In the second section the Chapter presents and discusses in a narrative manner the empirical data itself, telling the story of connected events.

2.1 Standing Rock and the Lakḥóta



MAP 1. Left: U.S. Map of Native American reservations⁷. Right: Standing Rock Reservation⁸.

Standing Rock Sioux⁹ Reservation ranges geographically over the North and South Dakota plains west of the Missouri River and is home to members of the Dakota, Nakota and Lakḥóta

⁶ Sitting Bull College 2014: <https://www.sittingbull.edu/> Retrieved 28.03.2014.

⁷ Map adopted from Information Please®, Database 2007 ©, Pearson Education, Inc., <http://www.infoplease.com/ipa/A0778676.html>, Retrieved 13.5.2014

⁸ Map adopted from ©2014 NPR, <http://www.npr.org/templates/story/story.php?storyId=12203114>, Retrieved 13.5.2014

nations, Standing Rock Sioux Tribal Nation. Dakota and Lakḥóta both mean ‘friends’ or ‘allies’. Map 1 above shows the location and area of the reservation with comparison to the U.S. map. Since this research is based on experiences at the Lakḥótiyapi Summer Institute, a language course taking place at Sitting Bull College at Standing Rock Sioux Reservation, discussions regarding the Standing Rock Sioux Tribal Nation will focus on the Lakḥóta. The Lakḥóta are also the largest division of the nation.

Chilisa (2012) emphasizes in her suggestions for decolonizing strategies the importance of understanding history to inform the present. For this reason I begin by giving a brief introduction to Lakḥóta history. The purpose of this discussion is also to bring forth epistemological, ontological and axiological aspects of Lakḥóta people, which will be used in the analysis of relationships in Chapter 5. Indigenous research conducted by non-indigenous scholars is all too often criticized for lacking contextuality. This discussion offers context.

The Lakḥóta people are one of several Native American nations indigenous to the North American continent. They are one of seven divisions of the Great Sioux Nation¹⁰. These divisions are based on the ‘Seven Council Fires’, “a confederation of closely allied cognate bands” (Gibbon 2011). The languages shared by these nations are commonly known as Lakota, Dakota and Nakota. As mentioned before, the term Sioux is considered derogatory by most Natives. There has been a conscious effort in recent years to replace these imposed names with the names Native people call themselves. The Lakḥóta occupy the western council fire and consist of seven sub-bands.

Geographically they populate the western parts of the Great Northern Plains. The natural environment has developed the bands into different forms, however, the bands have continued their “political, economic, and social ties through intermarriage, trade, religious ceremonies” (ibid.). Communal hunting and military alliances were also strong until Native peoples were forced to live on reservations. The Lakḥótan sub-bands maintained similar bilateral ties and had a sophisticated system of social and political governance through which social justice and order was maintained. The Lakḥóta are known particularly for their horsemanship and bison-hunting skills. Before horses were introduced with the arrival of the

⁹ ‘Sioux’ is a term that groups several Native nations under one name, and was adopted, shortened and corrupted by the French from an Odjibwe term for the Lakhota, ‘Nadouwesou’. Here, I choose to use the word because it stands as the official name of the Reservation. Standing Rock Sioux Tourism 2014.

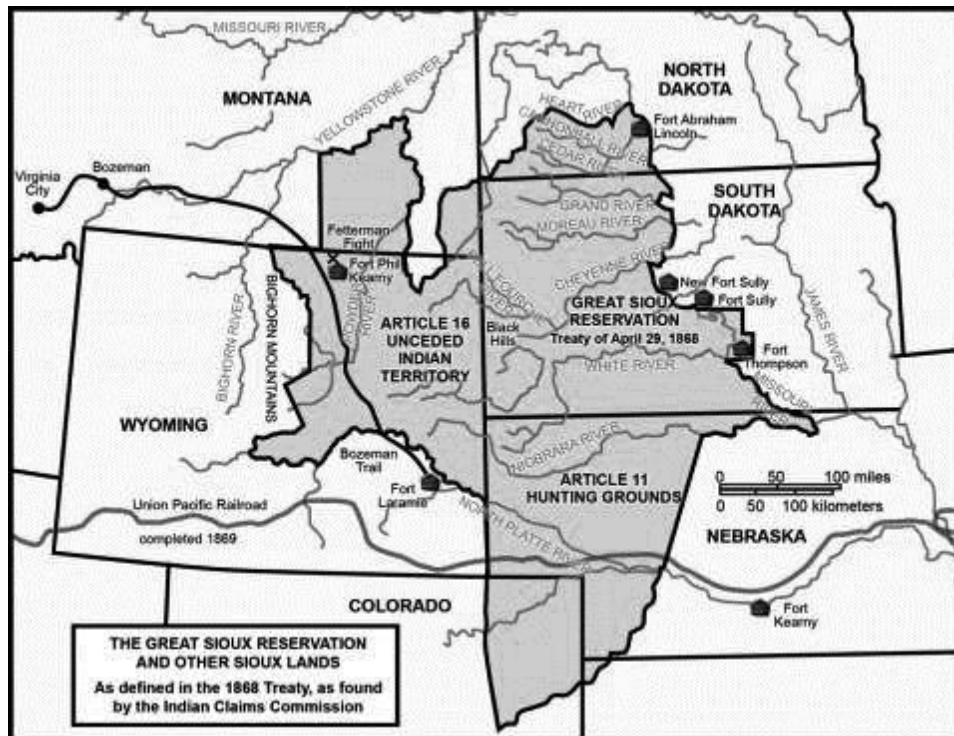
¹⁰ Term adopted from Gibbon 2011.

Spanish in the 18th Century, they hunted barefoot, which required advanced organization. With these skills they prospered and outnumbered all other Sioux bands in the mid-19th century. The necessary values for successful nomadic life and bison hunting are reflected in the spiritual elements of the Lakḥóta society. These values include individuality, bravery, sacrifice, and vision quests, and are respected still today. (Gibbon 2011)

The Lakḥóta flourished and were great in number in the first half of the 19th century. Though there was an increasing pressure by European-American settlers as well as a strengthening in colonization and assimilation policies in the second half of the 19th century, the Lakḥóta were tough in their resistance. They defeated the U.S. army in occasions such as the Battle of Little Big Horn¹¹, although they suffered great losses as well. The Lakḥóta were persistent in resistance also through methods of negotiation. In these negotiations the Lakḥóta ensured economic support from the government as buffalo were becoming scarce and finally became nearly extinct by the 1880's. However, during this period, the government relocation policies grew strong and even the Lakḥóta were forced into reservations. They tried to maintain some of their old social and political structures by choosing to settle close to members of the same *thiyóšpaye*, the basic unit of Lakḥóta and Dakhota society, consisting of small related groups or families led by one or more headmen. (Gibbon 2011; State Historical Society of North Dakota 2013).

In 1867, the Grand Lakḥóta and Dakota Council of 6,000 tribes met at Bear Butte in the Black Hills, in western South Dakota, the sacred mountain of the Cheyenne, swearing to end further intrusion by the white. The Council was attended by Crazy Horse, Red Cloud, and Sitting Bull, among other great leaders. With the Treaty of Fort Laramie in 1868 some Hunkpapa, Sihasapa, and Yanktonai moved onto a designated area for their bands in the northern part of the Great Sioux Reservation. The treaty included food rations, clothing, schools and prevention of non-native settlement within that area in return. Sitting Bull was one in the three quarters of Sioux men who did not sign the treaty. Many Lakḥóta refused to recognize the treaty because they claimed the government did not stand for their promises and did not serve the interests of the Lakḥóta. This was partly due to their nomadic lifestyle and need for accessing vast hunting grounds. (Gibbon 2011; State Historical Society of North Dakota 2013).

¹¹ In 1876 General George Armstrong Custer's Seventh Cavalry was killed in the Battle of the Little Bighorn by Sitting Bull's band (Lakḥóta) and their Cheyenne allies.



MAP 2. Map of The Great Sioux Reservation according to the Fort Laramie Treaty in 1868¹².

At the time of signing the Treaty of Fort Laramie the area still included the Black Hills, as shown in in Map 2, an important sacred place for the Lakḥóta. In 1877 however, the U.S. government gravely violated the treaty and annexed the area from the Great Sioux Reservation, eliminating Lakḥóta and Dakota hunting rights in the area. For many Lakḥóta, the year 1890, the year of the Massacre at Wounded Knee¹³ and of the killing of Sitting Bull, marked the end of their freedom as a nation and as individuals. It also meant drastic changes in their way of life. They were forced to take up farming, send their children away to boarding schools and give up their spiritual practices such as Sun Dance, which served as an annual meeting for the seven sub-bands. Self-sufficiency through agriculture and encouraged by the government after limiting hunting rights was impossible to achieve due to natural conditions of the landscape. In addition, the federal government policy of “Christianizing and civilizing the savages” was enforced by the federal government through assigning Christian denominations to administer reservations (State Historical Society of North Dakota 2013). The

¹² North Dakota Studies 2014. http://www.ndstudies.org/resources/IndianStudies/standingrock/images/great-sioux-reservation_lar.jpg Retrieved 13.05.2014.

Compare to Map 1 to see contrast in size after breaking up the Great Sioux Reservation into pieces.

¹³ Sitting Bull’s men were escaping but were stopped peacefully. A fight reignited the following day and the U.S. army opened fire massacring 300 men, women and children. Standing Rock Tourism 2014. <http://www.standingrocktourism.com/history/index.asp> Retrieved 22.4.2014

Standing Rock reservation was administered by the Catholic Church. Only in 1978, greatly due to the efforts of Thawáchiŋ Wašté Wiŋ for the American Indian Religious Freedom Act, were Native American spiritual practices legal again (Kolstoe 2011). Settling into life on reservations for Lakǎóta is described in Debo (1983) as "frustrating and deadly dull" (Debo 1983:234). The Sioux tribes had been 'pacified' from their independence, self-sufficiency and grace and they had lost their livelihoods in the process. Lakǎóta values and culture were systematically replaced with mainstream American ideals. (Debo 1983; Gibbon 2011)

In addition to the importance of history, education and research being central in this research, a discussion on the role of education will follow. Education has played a central role in the colonization and westernization of most indigenous peoples. Educational institutions run by the government and/or the church have served as centers for alienation from cultural and biological roots as well as assimilation into mainstream society. The expected outcome of education and confinement to reservations was to weed out the indigenous, that the indigenous people would die out and those who lived would eventually become white. In Australia this policy was public and clear. Children were stolen from their families and taken to boarding schools thousands of kilometers away from their families. They are called the *Stolen Generation* (Sissons 2005). In northern Europe, in Sápmi¹⁴, Christian missionaries set up wilderness schools starting in the 1800's, adapting more to the natural rhythm and way of life of the Sámi, even learning the Sámi language (Lehtola 2012). However, methods and curricula served the same purpose. Education was made compulsory in Finland, Sweden and Norway in the early 1900's while assimilation efforts grew stronger. Children were not allowed to speak their indigenous language at school or in the dormitory and methods of physical, sexual and psychological abuse were used to subdue them. Darnell and Hoëm (1996) researched the extent and effects of education on indigenous people in the circumpolar area. They discovered in each of the countries they covered, "similar cultural conflicts and institutional forces have shaped education policies. Furthermore, throughout the history of formal education school systems have, for the most part, been designed as instruments for the assimilation of the Native population into the dominant national culture. Seldom, until recent times, did they provide a means to maintain or enhance the distinctive cultures of Native

¹⁴ Sápmi – Sámiland, is a region, not a State. It crosses the borders of four countries: Sweden, Finland, Norway and Russia. Lakso 1998. *Economic, Social and Cultural Rights of the Sami*. Lapland's University press, Juridica Lapponica.

groups.” (Darnell & Hoëm, 1996:57) In Canada and the U.S. circumstances have been no less severe. The injustice and inequality so apparent in the history and development of formal education has inspired a desire to research possibilities of education where ownership of planning and execution are with the indigenous. (Gibbon, 2011; Standing Rock Tourism, 2014; State Historical Society of North Dakota 2013).

The following passage relates the experience and perspective of Native Americans on the consequences of the forceful implementation of formal education.

“When the educational system was put into place, all of our children received a 12-year sentence to learn a foreign language and a foreign way of life... there were many things that became obscured so that we could no longer see or fully understand ourselves or our world.” (Oscar Kawagley 2001:52)

In most recorded cases indigenous children and their families met challenges (and still do to some extent) such as separation from their families, instruction in a non-native or foreign language, culturally inappropriate curricula and teaching methods, physical, psychological and sexual abuse and discrimination, and creating and later deepening a cultural and linguistic generation gap (Grenoble & Whaley 2006; Sissons 2005). Boarding schools for Native Americans are notorious for their rigid discipline and determination to extinguish the children’s attachments to their original languages and cultures. (Sissons, 2005)

A famous slogan relating the purpose of education for Native Americans was coined by Captain Richard Henry Pratt, founder of the boarding school for Native Americans in Carlisle, Pennsylvania:

“There is no good Indian but a dead Indian. Let us by education and patient effort kill the Indian and save the man.” (Captain Richard H. Pratt, in State Historical Society of North Dakota 2013)

Sadly, Pratt’s policy and philosophy for education became widely popular among most other boarding schools in the U.S. These experiences, I believe, contribute strongly to a sense of ownership and protection over modern education where it is possible – in such cases as the LSI. According to Sissons (2005), literal and cultural spaces, protected from the intrusion of state authorities and within which indigenous self-determination may be pursued, should be

created. This notion has served as a catalyst for the research I hope to continue in education built on indigenous terms.

2.2 A Research Encounter at Standing Rock

The second term in the Master of Philosophy in Indigenous Studies (MIS) program, in 2013, at the Arctic University of Norway (UiT), was mainly devoted to developing a Master's thesis proposal, including a detailed plan for carrying out empirical data collection between semesters, during the summer in 2013. Having already completed a Bachelor of Arts in Education at the University of Oulu, Finland, within a Master's program for Intercultural Teacher Education, I was interested in combining indigenous studies with education. In my Bachelor's thesis, titled *Supporting Sámi indigenous identity through formal basic education in Finland – an assessment*, I explored the cultural sensitivity and practical implications within the National Core Curriculum for Basic Education in Finland 2004¹⁵ for supporting Sámi identity in students. With the MIS Master's thesis I wished to move from theoretical to empirical study. After traveling to Jokkmokk, Sweden, in February 2013, where I met with Kevin Locke, T̃hokáheya Inážiŋ¹⁶, a known Lak̃hóta flute player and hoop dancer as well as educator (Kolstoe 2011), I was advised and welcomed to carry out my research at Standing Rock Reservation, North Dakota, USA, at the Lak̃hótiyapi Summer Institute (LSI) 2013. The LSI is an intensive language learning program for revitalization of Lak̃hótiyapi (Lakota language) and Lak̃hóta culture. I soon was in touch with the administrators of the LSI regarding participation in and research at the LSI, receiving a welcoming and helpful response. Practical preparation for the field work was not given much time as thesis proposals at UiT were due in April 2013; I received confirmation for participation at the LSI only in May and the LSI was to begin in June 2013. Having received a grant from the Center for Sámi Studies (SESAM) at UiT, I set out to do the fieldwork at Standing Rock Reservation as planned.

Before entering the field I prepared myself regarding indigenous research and indigenous research relationships with theoretical knowledge provided by especially Bagele Chilisa, Linda Tuhiwai Smith and Graham Hingangaroa Smith, along with many other indigenous and non-

¹⁵ The National Board of Education, Finland 2004

¹⁶ Kevin Locke's real name given to him when he was a teenager is T̃hokáheya Inážiŋ, meaning The First to Arise. He will hereafter be addressed by this name.

indigenous sources within the field of indigenous studies, as well as guidance given to MIS students in the seminars Methodology in Indigenous Studies.

To understand Lakḥóta culture and history I read Kolstoe's (2011) *Compassionate Woman*, an autobiography of an influential Lakḥóta woman, Tḥawáčhiṅ Wašté Wiṅ (also known as Patricia Locke). I acquainted myself with the homepages of Lakota Language Consortium, the Lakota Language Nest, the Lakḥótiyapi Summer Institute. I met with Tḥokáheya Inážiṅ, son of Tḥawáčhiṅ Wašté Wiṅ, in Jokkmokk, Sweden, to get advice on doing research on education and with indigenous people. I also participated in a hoop dancing workshop taught by Mr. Tḥokáheya Inážiṅ. Hoop dances reflect Lakḥóta values and spiritual teachings. An overview of Native American history was also acquired. A great deal of focus in preparation was on indigenous education and ways of knowing (cf. Deloria Jr. 1974; Deyhle and Swisher 1997; Perfetti et al. 2001; May & Aikman 2003; Smith 2003; Merriam et al. 2007).

The plan was to conduct participatory research, to form a dialogical dialogue between the researcher and the researched¹⁷. Within participatory research methods the researcher and others involved work together in cooperation; the focus is on empowerment and social transformation of the colonized other as well as finding solutions for community challenges in local indigenous knowledge (Chilisa 2012). It was my desire to promote a collective, egalitarian approach in cooperation with the people at the Lakḥótiyapi Summer Institute and I wanted to remain open to transformation during the research process (Cannella 2008; Chilisa 2012). To secure free, prior and informed consent for all individuals, according to the principles set in the UN Declaration of Principles on the Rights of Indigenous Peoples, I prepared a Letter of Information and a Letter of Invitation along with the Individual Consent Form, which I handed out to each individual I invited to participate in the research project. During group language lessons I orally informed everyone present briefly on the purpose of my presence and asked for permission to take pictures, explaining that any pictures that would be used would be confirmed individually with each person showing in the picture. I received encouraging reception by individuals of all ages. I had intended, in addition to data collection consisting of first hand empirical data, to keep a reflection journal on my inner processes and impressions during the period of data collection.

¹⁷ The different forms of dialogue and monologue, to open the concept of research relationships, shall be discussed in the Chapter 4.

These plans became impossible to carry out, however, as I was advised strictly to terminate all data collection until a research permit was obtained through the local Institutional Review Board (IRB)¹⁸. In respect to the rights of indigenous people constituted in the United Nations Declaration on the Rights of Indigenous Peoples, particularly Articles 5, 11 and 18, I ceased taking notes, making observations, taking pictures, recording sound, and suggesting interviews for research purposes (The United Nations 2008:5,6,8). I no longer felt comfortable keeping a field diary, in fear of violating both the command of a federal institution as well as the rights of the indigenous peoples in question. As a researcher in the field of indigenous issues, it felt imperatively important to commit to an ethical code of conduct, to follow the local rules. Also my non-indigenous heritage, skin tone, gender, age, as well as my alien-ness to the local culture and language might have contributed to this perception. Characteristics and representations of the researcher will be discussed in Chapter 4 along with the other actors involved in this research process.

As advised, a process of applying for 'Expedited Approval'¹⁹ from the IRB, due to limited time on site, was immediately commenced. As the application is extensive, it required several days to complete. After submission of the application, a response of rejection was received approximately a week later. During the time of waiting for the response of the IRB, I continued to study Lakǎótiyapi at the LSI, acquaint myself with individuals and their customs in the community. With the guidance and practical help of the chairperson of the IRB I revised and rewrote the IRB research application and included all required documents: Letter of Information, Letter of Invitation, Individual Consent form, Individual Consent form for minors, Letter of Research Approval from UiT, Statement from Supervisor, CV of Principal Investigator (my thesis supervisor), CV of researcher (me), proof of completing the online IRB Assurance Training, Cover Letter to SBC IRB, original Research Information and Consent form (used prior to SBC IRB approval), Project Proposal, Progress Plan and Budget Plan²⁰. A respected member of the local Lakǎóta community, Tǎokáheya Inážiŋ²¹, offered to formally serve as a Co-Investigator, to show that I had the support of the community, and to ensure accurate and appropriate cultural interpretation and representation throughout the research. Mr. Locke is

¹⁸ The nature and function of the IRB will be discussed in closer detail in the Chapter 4.

¹⁹ See Appendix 1.

²⁰ All cited documents are attached as they were in the IRB application as Appendixes at the end of the thesis.

²¹ The document holds his English name, Kevin Locke.

not an academic, but an educator and artist, with the earned right in the community to perform ceremonies.

Wax (1991), discussing the ethics of research in Native American communities, warns against an authoritative manner in recommendations or requests by researchers. He says they may not be considered by the Native community at all, and advises then to present them instead in a manner which “recognizes and respects individual and tribal autonomy” (Wax 1991:30). After the first application was denied, I was advised to use a more academic language, to speak of myself in third person as the researcher. The final letter of rejection was received by the researcher on January 18th 2014. Several requests for a formal explanation for the rejection were sent. In reply, it was noted that one of the reasons for rejection was the feeling of some IRB members that “the sample size was unrealistic and too small to answer your objectives, and very opportunistic.”²² In the cover letter to the IRB I state that, “In the course of participation in the LSI 2013 the researcher has formed friendships with co-students as well as teachers and *has gained the willingness of many to support and assist in the process of the research as informants/subjects.*”²³ It is possible that this choice of words was considered by the IRB as opportunistic.

The other reasons for rejection for the application stated by the IRB were the following:

- “The project was carried out and sample collection was done prior to IRB review and approval.
- There was not clear evidence that participant information and data will be adequately protected and blinded given the sample size and nature of the event under which it was being collected.
- The project does not address the issue of benefits to the local community.
- The sample is not adequate to answer the question that is culturally sensitive to the local community.”²⁴

The letter continued to invite the researcher to address the mentioned concerns and re-submit to SBC IRB (Sitting Bull College Institutional Review Board). As already has been explained, I was not aware of the existence of the requirements of the IRB prior to beginning data collection. However, IRB policies and decision processes were complied with as soon as I became aware of them. The second concern of the IRB mentioned above, supported by the

²² See Appendix 2.

²³ See Appendix 3. Italics added by author post-application as emphasis.

²⁴ See Appendix 2.

application document²⁵, indicates researcher incompetence in matters of securing data. During the training and studies in the MIS program at UiT, there was no mention of the practicalities regarding securing informant privacy, only that it is important. The first encounter with requirements for detailed descriptions for securing data and informant privacy was with the Norwegian Social Science Data Services (NSD), which required that researchers from institutions listed under the NSD collecting empirical data containing personal data give notification²⁶. This was done through filling out a form about the research and its methods of data collection and storing. The form was in Norwegian, which gave an additional challenge to the researcher. During an information session for MIS students commencing their data collection periods a link to this form was provided. This reflects the nature of the issue leading to this thesis – theoretical understanding of the values and principles of indigenous research methodology need to be combined with practical methods of empirical data collection and alternative ways of doing research, to form reciprocal indigenous research relationships. This research offers some suggestions for improvement to the MIS program.

The third issue mentioned by the IRB, “benefits to the local community”²⁷, was addressed in the application form in stating the objects of the research. I stated that “The completion of this thesis will allow me to seek a position working for the further benefit of indigenous peoples and education for all.”²⁸ In the section regarding benefits for the participants, the application asked for “the potential benefits to the individual subject, if any, as a result of being in this study”, to which the researcher answered, “Through their participation the individual gets to share her/his experience, to express their culture as they see it from within. They get to shape the way their community is seen. The individual gets to promote cultural awareness and indigenous peoples’ interests.”²⁹ The application also asked for the potential benefits of the research to others. I provided the following answer, “Potentially this work will lead to the development of indigenous education to be contextually and methodologically appropriate for the community and individual indigenous person. It may lead to a deeper

²⁵ See Appendix 1. pp. 3-4, 7-8.

²⁶ Data Protection Official for Research in Norway, Norwegian Social Science Data Services 2012. http://www.nsd.uib.no/personvern/en/notification_duty/ Retrieved 30.5.2013

²⁷ See Appendix 1. p.7

²⁸ See Appendix 1. p.3

²⁹ *ibid.*

understanding in the general public, educators of indigenous and non-indigenous origin as well as indigenous communities about methodologies of education that promote the interest of indigenous individuals and communities as well as the eradication of prejudices and empowerment of youth in both indigenous and non-indigenous educational contexts.”³⁰ As Wax suggests, research suggestions should be “connected with issues or problems that the community has perceived.” (Wax 1991:30). There is a difference in perception of the application of this between the IRB and the researcher.

I failed, however, to take into account the complexity of protecting indigenous knowledge in a research context. I did not understand and consider the necessity for the broad process of consultation among the community prompted by my research questions (Battiste 2008). Instead, I assumed, based on a Western conception of individual freedom and independence. This approach clashed with a joint responsibility within the community for shared knowledge or the interdependence of all community members, that individuals would be free and able to share their subjective experiences. Although my concern was with the community as a whole, I approached the lived experience through individuals. According to Battiste (2008) indigenous knowledge can in many indigenous communities be accessed only by certain members. Thus, an approach of seeking the guidance and approval of community elders or the tribal council could have served as a more solid means to proceed with my research on the Reservation. Though I acknowledge my shortcomings and blind spots in the process I attribute some of it to time constraints as a structural issue within the MIS program.

Ultimately, I did not assume that the responses and thoughts of individuals would represent the attitudes or experiences of the community as a whole. Battiste (2008:505) emphasizes that it is not possible for any single individual to grasp the cultural concerns of a community in their entirety, but that an extensive process of consultation within the community, including different groups and elders, is needed to determine whether a matter is of importance or use to the community.

Because of the evident conundrum met in the field work, an inconsistency in the relationships formed, where the Lakǎóta community and individuals welcomed both me and my research proposal and the local IRB did not, it is helpful to examine those relationships. This may

³⁰ *ibid.*

enable understanding the different components and nature of relationships involved in the research process as well as identifying ways in which those relationships can be developed to be more reciprocal. The relationships involved in this research process involved four main actors: the researcher, the Lakǎóta, the Sitting Bull College Institutional Review Board, and the U.S. Federal government. These actors and their relationships will be discussed and analyzed in Chapter 4 and 5. The next Chapter will lay a philosophical foundation clarifying the aims and position of this research as well as the researcher.

3. Indigenous Research – Painting a Philosophical Framework

Before discussing the theory by which the actors as part of this research process will be analyzed, I would like to invite the reader to indulge in a critical discussion on the role of research within the indigenous context. This Chapter builds the theoretical and methodological foundation of this research and brings forth what is considered central in research relationships in an indigenous context by the researcher and an integral part of any research in the field of indigenous research. It will help identify aspects leading to the conundrum met in this research project. This discussion reveals the position of indigenous research among other fields of research contributes to the discussion regarding challenges met when doing research with indigenous peoples, and positions the researcher ethically and philosophically. The first section opens up the theories and methodology that structure this research. The second discusses the role of research from a historical perspective and its consequences for indigenous communities and research relationships. It also discusses the point of indigenous knowledge and its protection leading to the third section, which discusses current research ethics and challenges in protecting the interests of indigenous communities and indigenous knowledge. This Chapter also gives an account of research on Native Americans contributing to understanding the development of protective agencies such as the IRB in the U.S. and Native American context.

“The term ‘research’ is inextricably linked to European imperialism and colonialism. The word itself, ‘research’, is probably one of the dirtiest words in the indigenous world’s vocabulary.” (Smith 2012:1)

In light of Linda Smith’s reflection on the word ‘research’ as the opening of her book *Decolonizing Methodologies*, a powerful reminder of the lived reality of indigenous people, it is not strange that any research is met with caution in indigenous communities and that institutions, such as the IRB, have been set up. It is also with this notion in mind that I entered Standing Rock Reservation and met individuals there. Each time I uttered the word ‘research’, it felt as if I was cussing.

On another note, the Handbook of Critical and Indigenous Methodologies declares the beginning of the Decade of Critical, Indigenous Inquiry, where “research does not have to be a dirty word” (Denzin & Lincoln 2008:ix). The authors and editors agree that critical

methodologists are able to address the oppressed and postcolonial injustices, in coherence with indigenous methodologists. In this sense, the field of indigenous research is open to non-indigenous researchers and their contributions to the process of decolonizing Western epistemologies and connecting indigenous ones. This allows me, as a non-indigenous student in the field of indigenous research, to have faith in the possibility of making a contribution.

Resisting dominant discourse is central in indigenous research. Research carries multiple negative connotations in the indigenous context. As a researcher you are in shallow waters among indigenous people. A growing awareness among indigenous people in the historical and current role of research in the colonization of land, people and mind has as a natural consequence a growing skepticism of research and its aims (Balto & Hirvonen 2008). Even indigenous researchers struggle within their own communities to justify the means to their ends. However, research does carry the possibility of being a channel through which the indigenous voice, the voice of the oppressed, silenced, of the other, can be heard. Yet, it seems that one has to learn the existing rules of the game to change them - to use research as a means to be heard, one must understand the dominant discourse. The dilemma is in that the dominant discourse is so strong, and resisting it a slow process; it is a fight that requires persistence. Many give up. Another challenge is that undertaking the task of decolonizing research one is exposed to, and inevitably changed by it, hence facing yet another potential point of criticism from the indigenous community (Chilisa 2012). By decolonizing and indigenizing research, however, more channels can be created through which the marginalized can voice their meanings, without being oppressed by the dominant research discourse or methodologies. This, I believe, will not happen through fixed structures or models, but is an ongoing process of expanding our horizons.

3.1 Critical and indigenous methodology

Critical methodology, deriving from critical theory, is a critical and reflexive discourse seeking multi-voiced and participatory epistemologies and aiming for emancipation (Denzin & Lincoln 2008). Though there has been criticism on critical theory from the part of indigenous scholars for its applicability only to local contexts, a more recent wave, present in the works of the authors in the *Handbook of Critical and Indigenous Methodology*, opens this global decolonizing discourse to extend localized critical theory and welcomes nonindigenous researchers on indigenous terms (ibid.).

Postcolonial indigenous theory enables the researcher to “explore the possible biases in the literature” and “identify the knowledge gaps” caused by Euro-Western literature and stop “the continuing marginalization of other knowledge systems” as a cause of Euro-Western research paradigms and discourses on validation of knowledge and how it can be created (Chilisa 2012:60). Chilisa approaches postcolonial indigenous research methodologies in her book *Indigenous Research Methodologies* from three angles: “(1) decolonization and indigenization of Euro-Western research approaches, (2) research approaches informed by a postcolonial indigenous research paradigm, and (3) third-space methodologies.” (Chilisa 2012:xvi). By the latter, she means a space much like a mosaic of Euro-Western paradigms together with indigenous paradigms including voices of other marginalized groups. This thesis aspires to decolonize Euro-Western research approaches through its critical stance on them, resisting universalized concepts of epistemology, ontology and axiology, and contributing to an appreciation of non-Western approaches. To indigenize Euro-Western research paradigms, would, to me, require a position of indigeneity, which I do not feel I possess. This thesis makes use of research approaches informed by postcolonial research paradigms from indigenous and nonindigenous contexts, and moves within third-space methodologies, combining Euro-Western informed theories both indigenous and non-Western in its theoretical framework.

Chilisa’s (2012) suggestions for decolonization are applied in this research in the following ways. The strategy of “deconstruction and reconstruction” is applied by attempting to give voice to and include a Lakḥóta perspective (Chilisa 2012:17). The aspect using language as a means to decolonize is weak in this research as English, a language with imperial affiliation, is used as opposed to the use of the indigenous language. The research applies, however, where possible, Lakḥóta words according to the most recent orthography developed by the Lakota Language Consortium (Lakota Language Consortium 2009). Self-determination cannot be achieved through this research for the Lakḥóta, but can be supported by resisting Western hegemony and acknowledging other, non-Western methodologies. Social justice, according to Chilisa (2012) is achieved by giving a voice to the researched. As this research uses second hand data in the form of literacy for portraying the Lakḥóta, this research achieves social justice poorly. An attempt to meet the standards of the SBC IRB was made, to ensure first hand indigenous representation and support social justice, but was rejected. This research does, however, attempt to form the framework of analysis to “place at the center of analysis

the realities, knowledges, values, and methodologies that give meaning to their life experiences.” (Chilisa 2012:18).

Research relationships are the focus of this research for ethical reasons raised by Chilisa (2012), making it a point to discuss legislation and codes of ethics protecting indigenous interests and knowledge. Researcher responsibility is applied to the researcher’s best ability to understand the vast array of local and universal research ethics, some of which, though locally owned or developed by formerly colonized societies, operate with colonial tools (Chilisa 2012:18-19). The proposed decolonization strategy of “internationalization of indigenous experiences” applies to indigenous scholars and thus cannot be achieved by a non-indigenous scholar (Chilisa 2012:19). Chilisa suggests that history must be studied in order to inform the present. In this thesis this is done by acknowledging the history and preconceptions of the researcher as well as studying Lakḥóta history and the history of research. This research also critiques the imperial model of research, which is the final strategy of decolonization proposed by Chilisa (2012). However, openness to the decolonizing possibilities of research is also applied. An imperial model of research denies the “colonized and historically marginalized other space to communicate from their own frames of reference.” (Chilisa 2012:19). The model of research applied by the SBC IRB does this by operating within a framework of Western research tools.

Swadener and Mutua (2008) describe decolonization of research through the many things it is not. It does not offer a certain set of methodologies, theories or guide-lines, but rather is characterized by what can be detected in the motives, concerns and knowledge brought into the research process. Central to this process is mindfulness of how research is in a powerful position to contribute through its process and outcomes to reifying hegemonic power structures and marginalization. A basic assumption in decolonization of research is the marginalization and exclusion of non-Western and indigenous forms of knowledge and knowing in normative research paradigms – in the model of what is *real* or valid research (Merriam et al. 2007; Swadener & Mutua 2008). For Swadener and Mutua, decolonizing research strongly aims at “ending discursive and material oppression... of the non-Western subject” (Swadener & Mutua 2008:34).

Postcolonial criticism is not limited to referring to texts written by indigenous people or other colonized writers. According to Hirvonen (2008), colonization still continues today in the form

of occupying and invalidating the cultural and spiritual property of indigenous people. It is through research that oppression of indigenous peoples still continues; the ones in control of knowledge, the ones writing the stories and history of indigenous peoples, are also in control of power. Postcolonialism questions Euro-centrism, the hegemony of Euro-American academic tradition as well as concepts that have arisen from the marginal-center dichotomy, such as universalism. (Hirvonen 2008).

Chilisa (2012) and Smith (2012) speak of decolonizing methodologies, meaning analysis of theories that inform and body of methods applied by the researcher. There is a tradition of denying the voice and freedom of choice of the colonized 'other', the historically oppressed, the indigenous. To support the process of decolonizing research implies being aware of the tradition of colonization in previous and current research. This implies attempting to bring forth and celebrate the voices of the marginalized and oppressed, questioning Eurocentric and Western norms of being human and the validity knowledges, and being aware of who holds power in research. Instead of aiming for objectivity, as it is widely agreed in positivistic science there is no such thing in social sciences. Throughout this research I aim to be aware and transparent with my prejudices.

Both Battiste (2008) and Chilisa (2012) discuss the necessity of ownership of knowledge and research remaining with the indigenous people. To completely succeed in this is problematic, however. Research gaps may be detected or research questions formed by researchers outside the indigenous community. An option is including the indigenous people in question in the research process, sharing responsibility and decision making power. Principles of participatory action research such as negotiation and dialogue, joint action and reflection, enable the researcher and researched to cooperate and share ownership of the research process and its outcomes (for more on participatory action research cf. Dickson & Green 2010 and Macaulay et al. 1999). As a MIS student, where research topics, questions and progress are planned during a course on methodology, within a framework of Western-based research methods, separate from the hypothetical researched indigenous community, applying inclusion of the researched is challenging, if not nearly impossible. As does Battiste (2008), I too find keeping control in research with the indigenous people problematic. It would require them to be informed of the research as well as holistically educated in the intricacies of doing research, its practices and protocols. Doing this enables the local community to do research

on their own, for their own benefit, as well as to protect themselves against opportunistic and exploitative research. However, most research methodologies are still validated through Western standards, leaving the indigenous researchers at the mercy of yet another colonizing power.

A case in indigenous research with the Sámi in Norway, on acquiring indigenous insight on sustainable fishing methods, did not, despite the beneficial nature of the research results for preserving Sámi fishing rights, receive final consent from the participants for publication (Maurstad 2002). The research then shifted its focus from documentation of fisher knowledge to the ethical and methodological issues of doing so. It acknowledged the embeddedness of fisher knowledge in social and cultural context and the relational aspect of its transfer. Transfer of such knowledge to science implies severing the relational aspect and a crossing of traditional borders. Similarly, this research, though receiving rejection upon application of a research permit, has resulted in a discussion on ethical issues related to research relationships in an indigenous context.

It is possible, even as a non-indigenous researcher, to engage in a process of decolonizing research methods and methodologies, to indigenize research, as Smith discusses and does in her many works, including *Decolonizing Methodologies; Research and Indigenous Peoples* (2012). Shawn Wilson (2008) gives an example on how to indigenize research through the structure and methods chosen in his book *Research is Ceremony. Indigenous Research Methods*. In it he addresses his children in the narrative and approaches the research topic organically rather than through a traditionally Western and structured academic manner. In this research I have attempted to apply an organic approach and build-up, however, due to an experienced pressure to meet standards of Euro-Western academic traditions to ensure acceptance from the thesis reviewers, I have fallen short in this task. Some indigenous researchers (cf. Irja Seurujärvi-Kari's dissertation 2012) have written their research in their own indigenous language, leaving the burden of interpretation with the outsider. They usually still provide a translation in English or another dominant language. A challenge is that many indigenous languages are still not in written form and or are in danger of extinction all together (Grenoble & Whaley 2006).

Though Western and non-Western frameworks are discussed and compared in this thesis, it is not for the purpose of dichotomizing. Merriam et al. (2007:3) explains the Western origin of

dichotomizing and the dangers of placing Western as the reference point for non-Western legitimacy. However, despite being aware of the dangers contrasting the two, Western and non-Western or indigenous, enables a comparison and discussion. Yet, as Smith (2012) suggests, the indigenous shall be placed in the center. Smith's (2012) theory is extreme in the sense that she suggests that indigenous research, to be freed from its captive and colonized mind, must remove itself from Western paradigms entirely. Though there is a sense of clarity to be found in Smith's idea, it can also lead to a loss of resources, tools and knowledge that can enrich and help the process of empowerment for indigenous peoples. With that, the idealistic stance taken in this research does not entirely agree with Smith, but suggests, more in line with Chilisa (2012), that an awareness and appreciation of Western research methods is encouraged.

The modern Western philosophical approach I will use for analyzing the data, built on concepts of dialogue, is different in nature from what Wax (1991) assumes as the universalizing Western one. Hermeneutics deepened by the views of Habermas and Gadamer, interpreted in turn by Juuso, are not in line with the traditions of naturalist and positivist scientists. How this approach is compatible with indigenous and more specifically the Lakḥóta ontology, will be examined in Chapter 4.3.

An indigenous framework is circular, as exemplified in the Lakḥóta circle of life on the cover of this thesis³¹, in that it seeks to unify and recognize the interconnectedness of everything living and non-living, whereas a Western paradigm in research is linear and celebrates examining fractions and separation (Ingold 2000a; Merriam et al. 2007). In addition, Western ideals of research and education separate spirituality from science (Merriam et al. 2007:2; Kolstoe 2011). While the indigenous perspective gives value to spirituality itself, Western conceptions of the indigenous way of life give value to spirituality instrumentally in that it harbors ecological knowledge and environmental ethics that are appreciated in a Western worldview (Kalland 2003).

3.2 The Role of research

Research is in the position to create and reinforce norms. Traditionally, research has been done and history written by the conquerors, also determining norms and values, validity and

³¹ For elaboration on the meanings of the Lakḥóta circle of life or medicine wheel see Acknowledgements.

worth. Almost all indigenous people share an experience of being the object of research done by outsiders. (Hirvonen 2008; Evjen & Beck 2014).

Chilisa discusses research in terms of colonialism. It comes “in the form of universal application of Western-based research methodologies and techniques of gathering data across cultures”, which in combination with researcher subjectivity contributes to “a body of literature that disseminates theories and knowledge unfavorable to the colonized Other” (Chilisa 2012:59). Subjectivity is an issue in this research, as the researcher is restricted to using only her own experience as first hand data as opposed to first hand data representing a Lakǎóta perspective.

The arena and significance of research has gone hand in hand with the developments in international law, each influencing the other. Scientific racism, though containing notions of humanism, and the mission of *civilizing* the savage for their own good, are rooted in the same Western philosophical assumptions as the positivistic idealism of international law (Anaya 2004). Intertwined in these are national laws and the role of education both in the assimilation and reconstruction of indigenous communities (Sissons 2005). The following discussion will present these four interwoven historical elements particularly regarding Native Americans.

International law has played a major role in the systematic categorical discrimination of indigenous peoples. From the *terra nullius* to the Lockean concept of land and ownership in the 18th century, and late 19th century positivist justifications for discrimination of indigenous peoples under international law as the uncivilized part of humanity, to the preservation of European states throughout the 20th century, international law has legitimized colonial order. It has steered and justified state actions and research in marginalizing indigenous peoples as a subsection of humanity, disabling their abilities to protect themselves and to govern themselves (Anaya 2004).

Anaya (2004) discusses the developments in international law in modern times, with an increase of states of non-European origin as part of the international community, as more inclusive of non-Eurocentric ideas, awakened from an illusion of a universally shared idea of international law and being shaped by an increasing variety of non-state actors, including scholars. The emergence of the United Nations (UN) epitomizes this change perhaps the most

clearly. Still, even the UN upholds a state-centered system of governance through its decision making protocols and consequentially undermines the station of stateless nations and peoples. However state parties are encouraged to form strong cooperation with organizations that support the UN agenda of world peace and non-state organizations are in direct affiliation with lower-level UN policy-making organs. Decolonization became a part of the UN agenda along with the concern for Human Rights. Developments on that track, Anaya attributes to indigenous peoples themselves.

Evjen and Beck's (2014) comparative study on the historical development of research and research relationships in an indigenous context, drawing from Sámi and Native American participation in research, reveals a growing indigenous influence on research. In agreement with Chilisa's (2012) notion on the importance of studying history to inform the present, Evjen and Beck point at the social and political situation of any time period being reflected in the position of a researcher as well as their perspective on indigenous peoples. The study shows that research has served the interest of colonialist powers rather than that of indigenous peoples'. Particularly during the 19th century, research was used for justifying policies of assimilation and attrition, serving to diminish the vitality of indigenous communities. It also served as a means for defining Native peoples as dying out, which again served government interest of assimilation. (Evjen & Beck 2014)

Idolization of German universities and research flavored the late 19th and early 20th centuries with Social Darwinism and the superiority of the 'white race'. This time period of research focused largely on proving indigenous peoples as inferior forms of life, incapable of civilization, due to physical features. Though idolization of German ideals slowed down after the war broke out in 1914, nationalism still held strong. A fervent attempt to preserve indigenous cultures was supported by both ethnologists and Native tribal elders. During this time indigenous participation in research began to grow as notes for ethnologists would sometimes be collected by members of indigenous communities. Analysis was still made by Western researchers from a Western point of view. Researchers and army officials profited from selling extracted indigenous items to museums and organizations such as the Smithsonian Institute, including body parts. (Evjen & Beck 2014)

After WWII there was a worldwide increase in ethnic consciousness opening research to including perspectives and accounts of the unjustly treated. Global movements in the 1960's

and 70's to ensure minority rights together with a strong awakening among indigenous peoples demanding self-determination and self-governance began to redirect research done in indigenous communities to be designed according to indigenous values and methods. The position of indigenous peoples as passive objects of research began to shift to an active participation in research. A shift in the concept of the 'other' can also be detected, according to Evjen and Beck (2014), as indigenous scholars are increasingly referring to non-indigenous researchers, being part of the majority, as the 'outsiders', the 'other'. Involvement of indigenous researchers in conventional research areas, both contributing to their advancement and reshaping their theories, "is adding to the multiplicity of voices", enriching cross- and multidisciplinary research, which is, according to Evjen and Beck, becoming the norm (Evjen & Beck 2014:25). They conclude that a variety of perspectives, whether insider or outsider, is more conducive to a holistic understanding of an indigenous culture than only either one or the other.

The notion of research beneficial to indigenous communities being dependent on its definition by indigenous values and methods is, according to Evjen and Beck (2014), contested both within indigenous communities and conventional academia. They place emphasis on the necessity of researchers focusing on indigenous issues becoming aware of the changes in researcher-researched relationships, in order to participate in the academic dialogue that defines those changes.

3.2.1 Indigenous knowledge and protection thereof

Indigenous knowledge has been of great interest to researchers for a long time, although without consideration for ownership of or benefits to the indigenous communities. One of the missions of the indigenous self-determination movement and a growing indigenous influence in research is one to define and protect indigenous knowledge.

Battiste (2008) describes indigenous knowledge, indigenous people's epistemology, as deriving from their immediate ecology. The foundations of knowledge are provided by personal and tribal experiences with the environment and spirit world (Battiste, 2008:499). Knowledge is passed on as literacies and holistic ideographic systems through interaction, such as dialogue, storytelling, rituals and arts and crafts, among and between families and succeeding generations. For the Lakǎóta, cosmology often materializes in the shape of a circle, and can be seen in tipis, ornaments and decorative patterns, council seating

arrangements, musical song form and the drum (Ritter, 1999). A Western approach on knowledge is often linear, and due to the powerful position of Western research, has the power to define other, non-Western ways of approaching knowledge and knowing as invalid. However, the scientific and logical validity of indigenous knowledge systems and heritages, epistemologies and philosophies, is backed by former WGIP (Working Group for Indigenous Populations, UN) special rapporteur and chairperson Erica Irene Daes (1993). Indigenous peoples have been researching and building a body of knowledge for thousands of years prior to European ages of discovery and Enlightenment (Gachupin 2012).

Many indigenous scholars agree that indigenous knowledge and culture is not stagnant, but rather in constant change (cf. Battiste 2008; Hirvonen 2008; Smith 2012). Indigenous knowledge is dynamic and interdependent with global changes, the land, kinship with other creatures, the spirit world and the ever changing ecosystem (Battiste 2008). Not only is it changing and renewing, it is also complex and collectively developed, manifesting itself in various sociocultural forms from linguistics to mathematics and stories. Hence ownership of it is also shared, with no clear authority, nor can it be wholly understood. Shared ownership is problematic in Western terms of patent laws and property rights. Daes (1993: 32) gives the example of Aboriginal art in Australia, where inspiration is considered to come from and ownership belong to the spirit world and is endowed to specific entrusted individuals. Yet there is a need to protect the copyright of the artist against plagiarism. Similar discussions are increasing regarding patents on medicinal and technological 'discoveries'. Here it is problematic that the existing international law only applies to 'new knowledge' and thus cannot protect indigenous peoples' heritage directly (Daes 1993.)

Furthermore, indigenous knowledge is not universal - it is unique and localized to each people, neither are indigenous perspectives on indigenous knowledge universal. However, it is a rather accepted policy to globalize commodification of knowledge, to make information and knowledge the property of and accessible to all. Protecting indigenous knowledge through intellectual property rights would force researchers and institutions of knowledge to ponder upon ethical questions. Battiste (2008) suggests that the Eurocentric biases and values of universality need to be exchanged with valuing diversity. (Battiste 2008)

Language also plays a central role in carrying meanings from one generation to the next, and not only in passing on knowledge but more currently in revitalization efforts. Kipp (2000)

discusses the inseparable connection between language, identity and culture. His argument is that culture comes from language, that language is home and it carries the meanings, values, ways and worldviews of Native people (Kipp refers to Native Americans). He says that the effects of colonization have led to a loss of ability to define oneself, which in turn leads to the possibility for others to define you. Colonial languages are not able to transmit or define indigenous reality. Battiste (2008) also raises the concern about English, as a strong colonial language, being the dominant language of doing research about indigenous peoples and that there are very few studies done in indigenous languages. There seems to be a growing trend among Sámi researchers, however, to write in their own language. For non-indigenous researchers to understand indigenous worldviews they must learn indigenous languages. Kipp (2000) points out that when English is the framework, anything outside the rules of English language are not considered valid, which further points at the importance of the use of the native language of the indigenous people in question. Sadly, as I am not more than a beginner in learning Lakǰótiyapi, I cannot write this thesis in Lakǰótiyapi. However, using English is closest to my own native language, and thus I can convey my meanings most clearly. Additionally, the theories and methods for this research have been learned in English. It became clear in the course of learning Lakǰótiyapi, that learning an indigenous language that has developed prior to Western influence requires learning a new frame of mind. This implies that concepts of indigenous or Western –based research are not directly translatable. This notion gives new appreciation to Smith’s (2012) urges for indigenous scholars to free themselves entirely from the Western framework of research in order to indigenize and decolonize research.

Battiste (2008) discusses moving forward from Eurocentric education and policies of assimilation to a growing understanding for the potential capacity with indigenous people for answering global challenges in various areas. She addresses the development in the context of education, indicating that the challenge has shifted from finding receptivity for inclusion to be achieved through ethical means, as well as educators becoming “aware of the systemic challenges for overcoming Eurocentrism, racism, and intolerance” (Battiste 2008:498). She emphasizes the continuing need for critical reflection on current educational systems and how they uphold the superiority of Eurocentric knowledge and processes, and for understanding the importance of indigenous knowledge for all peoples.

Battiste discusses in her article through examples of Aboriginal communities in Canada the protection of indigenous knowledge and heritage. She sees that it is the responsibility of every indigenous person who use or are taking up use of indigenous knowledge to educate both indigenous and non-indigenous people about the principles and guidelines for ensuring the protection of indigenous knowledge. Daes writes in the Working Paper on discrimination against indigenous peoples for the UN Sub-Commission on the Promotion and Protection of Human Rights, that “States themselves over the past decade have undertaken many measures including the introduction of changes to their constitutions, legislation and administrative procedures, as well as the development of affirmative action programmes to address the special needs and disadvantage of indigenous peoples in all domains. In addition to these positive steps, indigenous peoples have developed their own skills and capacities during recent years and no longer see themselves as victims but as active partners in the changes taking place within States and internationally.” (Economic and Social Council 2000). This last statement by Daes shows the importance of maintaining this approach in this thesis as well as in other current indigenous research – not to paint indigenous peoples as victims, but to put the indigenous in the center, as Chilisa (2012) puts it.

3.3 Current research ethics and challenges

Consequences of the historical role and development of research has led to an emphasis in defining research ethics, particularly for research with indigenous communities. There is a growing need for ethical codes for protection of indigenous communities and knowledge. This does not come without challenges though. The long relationships between States and indigenous peoples have shown previous attempts of protection, however the motives have often been in the interest of the State rather than with the indigenous people. A devastating example of this was the Australian Board for the Protection of Aborigines set up in 1869, giving individual white European settlers power over the lives of Aboriginal individuals (Sissons 2005). Institutional Review Boards in the U.S. screen research as to protect human subjects. Those affiliated with Native communities aim to protect the interests of Native communities and individuals (U.S. Food and Drug Administration 2013). Being a federally administered institution, the means and motives by which the SBC IRB operates can be questioned.

A contributing factor to the conundrum encountered in the process of this research project relates to the gap in ethical principles and guidelines for doing research with indigenous peoples. Research poses a threat to indigenous peoples through perpetuating old patterns established in history. There is a need for a unified code of ethics. Admittedly, it is problematic, as indigenous peoples are all different from one another despite a shared experience of oppression, and are in a constant flux of change (Battiste 2008; Smith 2012).

The UN Permanent Forum on Indigenous Issues has declared that indigenous peoples must be involved at all stages and in all phases of research and planning (UN Economic and Social Council 2007). Battiste (2008) strongly agrees with this, stating that any research done among indigenous peoples should be based on the basic principles of collaborative participatory research that aims at empowering the people in question. The internationally developed principle of Free Prior and Informed Consent is held in high regard in research with indigenous communities. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) states in Article 10:

“Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.” (United Nations General Assembly 2007)

Though there has been criticism on the judicial power of the Declaration, or rather lack thereof, under international law, the UN has emphasized that it sets “an important standard for the treatment of indigenous peoples” and supports the combat against further discrimination, violation and marginalization of the world’s 370 million indigenous people (UN Permanent Forum of Indigenous Issues 2007). Battiste (2008) also recognizes a structural deficiency within law and academia to give proper protection to indigenous peoples or give them control of their own matters and humanity.

Chilisa (2012) describes that the challenge for researchers is to remain aware that most of the literature informing research is written by colonizers and the literature by the colonized ‘other’ is mostly oral. Battiste (2008) makes a valuable point, similar to Chilisa’s, in explaining that the perspective from which a body of knowledge is viewed changes the body itself. For

this, it is helpful for researchers in indigenous knowledge to understand both Eurocentric and indigenous contexts. She denies, however, the possibility for indigenous knowledge to be understood through Eurocentric knowledge or discourse and claims that the form and perspective for interpretation and analysis must be an indigenous one, using indigenous language.

Battiste (2008) speaks of the need for research ethics within indigenous research. The discussion urges participants on both sides, the researcher and the researched, to follow these ethics. Individual indigenous people should maintain the responsibility of protecting collective knowledge despite the financial or social opportunities that may arise from sharing this knowledge. Battiste also warns that the function of existing culturally sensitive protocols and ethics is not to allow all well-intended research to take place but instead that careful consideration must take place. In this sense, it is understandable that a research application with 'good intentions', such as my own at Standing Rock Reservation, was denied. Furthermore, Battiste's discussion indicates an assumption of ignorance and opportunism even in university ethics committees.

"Corporations or universities seeking to include Indigenous people in their research for their purposes, even when some benefits accrue to some of those individuals, are insufficient." (Battiste 2008:500) The 'some benefits' of the research I had hoped to carry out would not have directly been for any individual per se, but the aim was to contribute to a larger ongoing discussion of indigenous education and the cultural sensitivity thereof – in order to ensure appropriateness in educational content and methods in indigenous education on indigenous terms. Battiste continues: "vetting research on Indigenous knowledge or among Indigenous peoples through a university ethics committee that does not consider protection issues for the collective may contribute to the appropriation and continuing pillage of Indigenous culture, heritage, and knowledge." (ibid.). This implies that there is a specific need to re-evaluate and reconstruct university ethics committees' principles to be in accordance with ethical requirements set by indigenous peoples, if they are to do research with or on indigenous communities. The question of defining those ethical codes remains.

Despite the many dangers in past and current research touching upon indigenous issues of further colonizing, marginalizing, oppressing and misrepresenting indigenous peoples and knowledge, there are constant efforts and victories in the pursuit of protecting indigenous

knowledge and heritage. There are numerous active indigenous scholars, writers and researchers working for indigenous agendas and community interests, as well as language nests for pre-primary education, increasing attention and resorting to indigenous pedagogical tools in contemporary Native education, and a growing amount of university programs and educational institutions focused on placing indigenous values, knowledge and methodologies at their heart and foundation (Battiste 2008; Ritter 1999). Though as of yet there is improvement and progress to be made on this track, many higher education programs, such as the MIS program at the Arctic University of Norway, provide students with understanding in indigenous people's cultures and intellectual property rights. There is also a strong pursuit for institutional protection for indigenous knowledge.

Research can contribute to indigenous peoples achieving self-determination, but must, according to Battiste, examine the Eurocentric foundations as well as the "partnership of trust that will achieve equity." (2008:5001). For this reason, it is important to examine the nature of and way in which research relationships or 'partnerships of trust' are built, as is done in Chapter 5 by means of the framework discussed in Chapter 4.

3.4 Research on (with) Native Americans

"The history of research involving American Indian people serves as another compelling reason that human subjects must be protected. Language and cultural differences caused misunderstanding about the intent and content of the research in which Native people were engaged. In sometimes intimidating situations, subjects were not informed, nor were they given the opportunity to decline participation. Sacred knowledge, objects, and sites were all too often violated in the name of research and the generation of new knowledge about indigenous peoples and their cultures". (Sitting Bull Institutional Review Board 2008:1). This is a citation from the Sitting Bull College Institutional Review Board Application Packet specifying federal regulations for the conduct of research involving human subjects under Title 45 Code of Federal Regulations Part 46 (45 CFR 46) Protection of Human Subjects. This section discusses what role research has played for Native Americans, and specifically the Lak'hóta, and what role it plays today. This clarifies the background for the dynamics in the research relationships involved in this research. The word 'with' in the title of this section is enveloped in brackets because of the historical position research has had with regard to doing research *on* indigenous people as opposed to the newly introduced idea in circles of

indigenous research of doing research *with* indigenous people. For this reason this section leans on postcolonialism.

Native Americans have been researching for thousands of years, building on a body of knowledge and skills based on transmission of experiences, oral history, survival and adaptation from generation to generation (Gachupin 2012). As they became the objects of research, of observation and description, often without their knowledge or consent, misinformation and misinterpretations began to form stereotypes and determine their value and position in society. Research on indigenous people has had, and still does have, researchers who gain recognition from institutions which determine dominant national and international academic discourses. The collective changes experienced by Native Americans during the past few hundred years greatly due to research have had long-lasting effects which keep unfolding and are still unknown. This emphasizes the power and value of research. Native American nations each had their own developed systems of education – something Stein et al. (1998) criticize American Indian Studies scholars, focusing on the interaction of Native American students with contemporary education systems, for overlooking. With the coming of European settlers and Euro-American education, these Native education systems, commonly based on oral traditions, disappeared. However, they were not lost, but kept living under ground. (Stein et al. 1998)

Research was an integral part of government policies, justifying forceful relocation and assimilation. Research is a powerful tool for defining history. The early records of Native Americans were written from the perspective of explorers, missionaries and government officials, the records being characterized by exoticism (Evjen & Beck 2014). Natives were portrayed as either ‘noble savages’, according to a romanticized view, or ‘savage savages’, from a European perspective of experiencing threat. In the course of expansion to the West through the continent, Native nations were increasingly dispossessed of their lands and self-governance. Native Americans were viewed as incapable of governing themselves or developing according to European standards. Information reported to the government for expansion purposes excluded a Native American perspective. (Evjen & Beck 2014)

The period of 1850 to 1940 was dominated by a sense of nationalism worldwide (Evjen & Beck 2014). In the U.S. a Federal Policy of Forced Assimilation was commenced to achieve homogeneity. Policy makers were informed by ethnologists characterized by assumptions of

Western and white cultural and racial superiority, based on the notion of Social Darwinism. Research played a central role in proving this superiority, by means of measuring skull dimensions and other physical traits of Native people and contrasting them to the white man's body, which was the standard. These scientific findings were then used to reinforce government policies. A system of blood-quantum was set up, measuring the quantity of 'indianness' in Natives, as a means to control tribal membership. The system was widely applied and is still in use in many tribal communities in the U.S. (Evjen & Beck 2014)

The Compulsory Education Act reinforced the dividing and assimilatory aims of the Dawes Act, which divided Native Americans into pure and less pure individuals, by sending children to often missionary-run boarding schools (Sissons 2005). They were literally severed from their families, tribes, land, culture and language. The aim was to create homogeneity with the culture and religion of the mass and uniformity with the English language. Removing anything 'Indian' to save what was worth saving as a human being was the policy of assimilation through education in the U.S. As mentioned in Chapter 2.1., assimilation through education was a strong element of colonial power with most colonized indigenous societies worldwide. These actions have had physical and social impacts on generations of indigenous individuals and communities.

The geographic dislocation and forced removal of children, according to Sissons (2005), was the government's and church's assertion of temporary ownership over children and permanent ownership over indigenous land. The assimilation was as much geographical dislocation as it was cultural loss. Indigenous children being the focus of assimilatory violence has brought them into the center of cultural and language revival efforts with numerous education programs initiated in the last three decades. With so much trauma related to indigenous children and formal education it is not strange that interest shown by outsiders in indigenous education would be met with reservation and that measures to protect the course of education are taken by for example restricting research on it, as presumably happened in my case. What highlights the importance children hold to indigenous communities today is that they are in a very real sense being reclaimed, and through them a new future, where indigenous self-determination is pursued, is being created for indigenous communities. (Sissons 2005)

A change towards ethnic consciousness in research and international policy arose after WWII (Evjen & Beck 2014). Efforts were made by the U.S. Congress to increase tribal autonomy through the 'termination' policy, which was to sever political and legal relationships between the government and tribes. It resulted, however, in the termination of more than 100 tribal governments and further impoverishment of Native communities. The Indian Claims Commission was established to deal with tribal claims of illegal land and resource attrition. After more than three decades of operation the commission did not succeed in adjudicating more than a handful of hundreds of appeals. These court cases developed the field of ethnohistory, which was used to prove tribal occupation and use of land prior to European settlement. A shortage of Native representatives left many cases unsolved and resulted in favor of the State, however, giving rise to an active insertion of Native individuals into the academic and judicial world in the 1960's and 70's. This was a time of a growing global indigenous self-determination movement along with the Civil Rights movement in the U.S., in which Vine Deloria Jr., a Lakshóta activist and author, was active. Evjen and Beck (2014) claim that Deloria Jr.'s work had a significant impact on shifting the general scholarly view towards awareness relating to injustices and misinterpretations.

The importance of tribal knowledge grew in value relating to what it told about modern Native societies as well as in the knowledge it offered regarding relationships between Native peoples and modern society. Developments on the governmental level also began to require tribal insight. Evjen and Beck (2014) point out that any developments today planned by the government with regards to cultural resources or land requires "tribal input utilizing community based knowledge" (Evjen & Beck 2014:22). Regarding IRB regulations, there is only a recommendation by the government that IRBs consider including individuals that are experts of or closely affiliated with the Native community in question (U.S. Federal Government 2012). Despite the developments made in research with Native Americans, Native perspectives remain marginalized within academia. Evjen and Beck (2014) attribute this to a "tendency for academics to be more comfortable with people like themselves" (Evjen & Beck 2014:22).

3.5 Conclusion

This chapter has built the theoretical and methodological foundation of this research, positioning the research ethically and philosophically as a non-indigenous advocate for

promoting decolonization and indigenization of research. By discussing the historical role of research in regards to indigenous peoples, its power and consequences, the necessity for further examining researcher-researched relationships in this context has been exposed.

There are enough historical wrongs on indigenous peoples carried out in the name of research to leave a deep weariness and need to be cautious about anything related to academia. Moreover, the decaying effects of colonialism and Eurocentrism on indigenous knowledge both historically and currently, in addition to the evident richness of indigenous knowledge give reason for its protection. These provide strong grounds for setting up institutions, such as the IRB, for screening research on and with Native peoples and for protection of their integrity.

There is no clear set of policies and ethical principles regarding doing research with indigenous peoples. There is, however, a need for a uniform policy for nation-states as well as internationally to provide such guidelines. Battiste bases this need on “The universal losses among indigenous peoples and the current rush on Indigenous knowledge” (Battiste 2008:501). These policies would guide researchers and research practices and help protect indigenous communities’ knowledge and resources. Battiste suggests that these practices should be incorporated in every research institution and university. Battiste and Henderson (2000, in Battiste 2008) emphasize that these policies and practices must be built on the assertion that Indigenous people “control their own knowledge, that they do their own research, and that if others should choose to enter any collaborative relationship with Indigenous people, the research should empower and benefit Indigenous communities and cultures, not just researchers (or), their educational institutions” (Battiste 2007:501).

My terminated field work offered insight into policies and principles regarding conducting research with indigenous peoples. It became clear that the process of forming relationships of trust and reciprocity between the researcher and the researched indigenous community requires time. These cannot be gained unless Master’s students are given the opportunity to practice doing research in the field of indigenous research. Hence, I suggest, that indigenous research policies in development and practices to be should include a separate and specific section for students involved in indigenous studies.

4. Forming reciprocal research relationships – Components and Challenges

This thesis approaches the element of reciprocity in the research relationship between parties involved in the fieldwork of the research process through the concepts of dialogue and monologue. Though there may be more parties involved, I choose to limit the scope of the study to human relationships. This chapter will first discuss reciprocity from an indigenous perspective and then move onto a discussion based on German ideology. The last section will look at the actors involved; the relationships between those actors shall be analyzed in the next chapter.

4.1 Reciprocity

Numerous indigenous scholars as well as a growing number of non-indigenous scholars emphasize the necessity of reciprocity in research with indigenous people (cf. Deyhle & Swisher 1997; Ingold 2000a; Juuso et al. 2009a; Chilisa 2012; Smith 2012; Jannok-Nutti 2013). This is often based on the awareness of a historical imbalance in research, where indigenous peoples have served as a tool for Euro-Western acquisition of knowledge and development, and a need for equality. Some suggest that the indigenous be placed in the center in order to achieve that reciprocity. Others go as far as suggesting the indigenous should separate from Western traditions and academia entirely before any equality can be achieved. According to Smith (2012), indigenous people should to remove themselves from a Western framework entirely to be able to reinvent and reconstruct their identities and cultures. In this research, however, the necessity for reciprocity is acknowledged and discussed from several perspectives in order to find practical implications to develop research relationships.

A form of reciprocity is present in Ingold's (2000a) discussions on relationality. Tim Ingold is a professor of anthropology at the University of Aberdeen, specializing in ecological approaches in anthropology. He presents a model of relationality that he claims resonates more with an indigenous conception of human-nature relations than a Western one. It is organic, like a rhizome, as opposed to the Western linear model, and in which the living and the non-living are all related and affect each other through continuous interaction. It places human beings and nature in an equal position to each other. In the relational model, life is cyclical and self-generating and does not end – atoms change composition but do not disappear. As the life of

each being is played out, it constantly contributes to “the progeneration of the future and the regeneration of the past.” (Ingold 2000b:143).

In the last chapter, partnerships of trust were mentioned as key to achieving equity in indigenous research (Battiste 2008). Ingold (2000b) discusses trust within the context of hunter-gathering and pastoralism and within that the nature of the relationship between humans as well as humans and nature. However, his description is also appropriate in the context of research relationships. Ingold describes the idea of a single cosmic economy of sharing and nurturing one another. This is where trust steps in and this creates a combination of autonomy and dependency; neither party restricting the other’s autonomy and acting in a way that will be favorable to the other, leaving space for responses and acts to arise from one’s own initiative. Control in this case would represent a breach in trust and neglect of the relationship. Ingold argues that opportunism is not appropriate in describing this relationship. A relationship of trust, is rather like companionship, where autonomy is gained despite dependency and more effort is put into controlling the relationship than in controlling the other. In light of Ingold’s definition of reciprocity it is plausible that the element of reciprocity was not experienced by the IRB, in the relationship between the RB and the researcher, due to the perception that the researcher was opportunistic.

An interpretation by Ritter (1999) of reciprocity in the Lakǎóta sense suggests that reciprocity takes a circular shape in Lakǎóta cosmology. The traditional Lakǎóta view of life is based on its cycles; seasonal, life stages, struggles and victories, exemplified in the Lakǎóta creation story – all coming from one and returning to one.

“Circular and unified, holistic and holy, traditional D/Lakota theology is based on the understanding that a profound reciprocity exists among all elements, animate and otherwise. *Mitakuye oyasin*, a phrase used in greeting or prayer meaning “all my relations,” refers to that reciprocal structuring of the world. The ramifications of such a belief system permeated the traditional life of the D/Lakota, in birth and death, in the procurement of food, in music, in social behavior, as well as in ceremonial life.” (Ritter 1999).

Ritter refers to Vine Deloria Jr., a contemporary Lakǎóta scholar, in his discussion on native concepts, saying that Deloria Jr. “argues that holistic native concepts, such as *mitakuyue*

oyasin, stand in marked contrast to the Western vision of the world". What is meant here is that the Native metaphysical concepts are holistic and provide a basis for understanding the world we are part of whereas the Western metaphysical concepts do not, for they are rooted in "a fragmented mixture of folklore, religious theology, and Greek science", according to Deloria Jr. (1991, in Ritter 1999).

Wax (1991) describes that Native Americans consider themselves and their environment as socially interactive. A healthy and prosperous human community life is a sign of being in a harmonious relationship with other beings, such as the Western ontology often refers to as inanimate – mineral, plant or microorganisms. The social responsibilities and dependencies of an individual do not, however, exclude the autonomy of the individual. The individual is considered to be capable of making their own decision as well as bearing the consequences. Contrary to many Western notions, children fall under this expectation as well.

Wax explains that the ethical analyses of two different languages or groups are seldom compatible (Wax 1991:28). Modern philosophers tend to view individuals as autonomous actors and seek to find universalistic formulations that can then be applied to each individual. Though the ontological and cosmological approaches are different, it would be too simplistic to claim that there are only two views. Each language and group has its own, as Wax explains. This applies not only to Native American and other indigenous groups but also Western groups and languages.

Alfred (2009) discusses the 'burden of proof' and Battiste (2008) the 'burden of understanding', both being interrelated concepts. In spaces where a Western or Eurocentric frame of mind is dominant, as it is in dominant academic discourses, the burden of proof is upon the marginalized, the other, the indigenous. Other knowledge systems and ways of knowing, epistemologies and ontologies, struggle to be acknowledged as valid. Smith (2012) suggests that validation should not be sought from sources of continued colonization. Kipp's (2000) discussion (in Chapter 3.3) on the effects of colonization being the loss of ability to define oneself also leads to allowing others to define you. This resonates with Chilisa's (2012) concept of the 'captive mind'. Here the oppressed mind prevents itself from validating its own origins, since it is captive in the colonized framework. Battiste (2008) raises the problem of the burden of understanding also being on the shoulders of the oppressed. This is apparent particularly in the validation of Euro-Western approaches to research and the use dominant

languages such as English in research with non-English speakers. In a reciprocal relationship in indigenous research, the burden of proof and understanding are equally distributed between parties. In the context of this research, this could imply learning Lakǵótiyapi. However, as that is a lengthy and complex process, an interpreter could be used. It could also imply that for the burden of proof to be on the researcher as well, the researcher should prove to the community of interest, in a way which is understandable for them, all the aspects of the research they propose to carry out.

4.2 Dialogical and monological relationships

This section discusses a dialogical framework for approaching the relationships in this particular research process, and introduces its theoretical background. The framework is adopted from the discussions of Juuso et al. (2009b) and Juuso (2007) and draws from philosophical discussions on human encounters, and particularly phenomenology, existentialism and hermeneutics. The discussion reveals epistemological, ontological and axiological compatibility or lack thereof with regard to indigenous, and more specifically Lakǵóta, epistemological, ontological axiological assumptions. The discussion shall function as a framework for analyzing the nature of the relationships between actors involved in this research process. It does not propose definite structures but is useful in helping us understand relationships and how they can be improved.

In their article *Dialogue, Self and Education*, Juuso et al. (2009a) explore meanings and forms of dialogue in a pedagogical relationship. The article is part of an EU COMENIUS education project MENON: Developing Dialogue through Philosophical Inquiry. Juuso's (2007) dissertation focuses on philosophy for children as a pedagogical tool in formal education. In that pedagogical tool, dialogue and encounters between human beings are central.

This framework, as well as Juuso et al.'s (2009b) and Juuso's (2007) research, has its roots in the discussions of Martin Buber (1878-1965) and Hans-Georg Gadamer (1900-2002) on dialogue and encounters. Buber's and Gadamer's theories ground themselves in philosophical hermeneutics – on theory of knowledge and interpretation. A basic notion within hermeneutics is that as human beings we cannot entirely remove ourselves from our background, history, culture or perspectives. All our interpretations of reality and present life are shaped through our own experiences and prejudices. The ontological assumption of a

hermeneutical approach agrees with a general discussion on indigenous ontology in the sense that objectivity is not considered as leading to a true understanding of a phenomenon such as an encounter between humans or other beings (Merriam et al. 2008). The starting point for hermeneutical thinking, according to Juuso (2007), is “always the relationship of anyone's ‘I’ to other people. This ‘I’-perspective gives rise to notions of the ‘other’ and ‘otherness’.” This is problematic considering Chilisa’s (2012) discussions of the ‘other’. For Chilisa, the ‘other’ is the marginalized, the indigenous, the oppressed. In the hermeneutical discussion, however, the ‘other’ is seen simply as a different lived experience and is not specifically exclusive of the unity between beings. In contrary, it even seeks ways to achieve unity. It is common among indigenous ontologies and axiologies to seek unification as opposed to fragmenting. Since the aim in this hermeneutical theory is a common search for understanding and empathy, its notion of the ‘other’ does not stand in opposition to an indigenous perspective.

Buber represents an existential interpretation of encounters, where a “dialogic encounter with another person means immediate experience of unity” (Juuso 2007:199). From Buber’s perspective, genuine encounters are exceptional events and their value is increased for being exceptional. From an indigenous relationality perspective these genuine encounters are continually present (Ingold 2000a). From this it can be concluded that they are not less valuable for their frequency. Each encounter has a profound impact on both parties, altering the direction and manner of motion from their previous track. In this sense the indigenous relationality perspective agrees with the existential view, which holds that, “The other person unpredictably makes a deep impression on me, touches me with his difference, and this experience changes me. ...the special experience of a ‘touch’ that has a broad and deep influence on the development of our entire personality.” (Juuso 2007:200). Both the existential and the indigenous relationality perspectives agree that these encounters consist of both conscious and unconscious impacts. These encounters supposedly create and mold our identity. At the very core of this existential conception of encounters is reciprocity – “a desire to understand the other person” (Juuso 2007:200).

According to Buber (1984:130), all relationships³² can be narrowed down to being either monological or dialogical. In the first, the relationship is in 'I-They' –form, where 'They' is seen as an object or a means to an end, and the 'I' has the intention of impacting, convincing the other and is characterized by being goal-oriented, calculative and using power. When the relationship is dialogical, it is characterized by reciprocity, and is described by Buber in the form of 'I-You'³³. The 'I' seeks a connection, is open and respectful to the other, desires to understand and carries responsibility. In a dialogical relationship the 'You' is seen by the 'I' as a unique subject and person. This is pictured in the figure below.

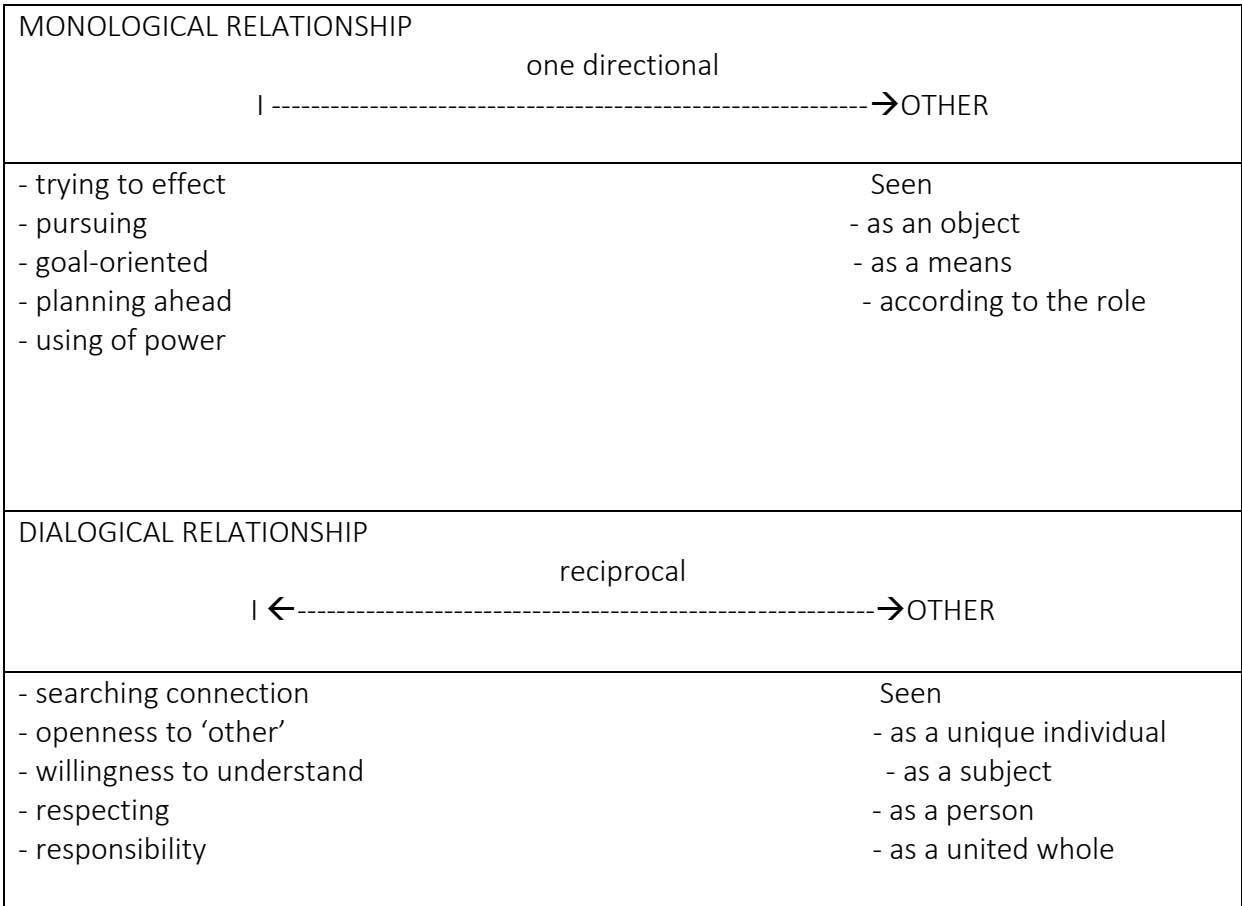


FIGURE 2: MONOLOGICAL AND DIALOGICAL RELATIONSHIP AS SEEN BY BUBER³⁴

This figure shows the components of monological and dialogical relationships. Buber’s model proposes the question of how an understanding of the perspective of another can be achieved: understanding something that is inherently alien to oneself. Gadamer approaches

³² Buber does not exclude relationships between humans and non-humans. Here the focus is limited to human-human relationships. Ingold also discusses reciprocity and relationality as descriptive of the existing relationships between humans and other beings, both animate and inanimate (Ingold, 2000a).

³³ Buber speaks of 'I-Thou', but it is discussed by Juuso, Laine and Rocena (2009a) as 'I-You'.

³⁴ Adopted from Juuso et al. 2009b:169-170.

this issue through what he calls *genuine understanding*. In this approach, it is not a question of fitting the 'other' into your own horizon – something that is familiar already. This is not considered to be about *understanding* since nothing new is understood and it excludes otherness. It is rather a question of expanding your horizon and eventually merging with the horizon of the other. "Genuine understanding is for Gadamer a dialogic process of encountering the other person, in which my own meaning horizon is merged with the other different horizon, in which an effort is made to find a new understanding of what was spoken or written as text in unity with the 'other'. It is not about an attempt to understand the other person's mental life, but the issue at hand as seen from the other person's perspective." (Juuso 2007:200). This birth of new understanding that occurs in the reciprocal encounter with the other, is pictured in the next figure. The figure is created by Juuso et al. (2009) and based on Gadamer's ideas.

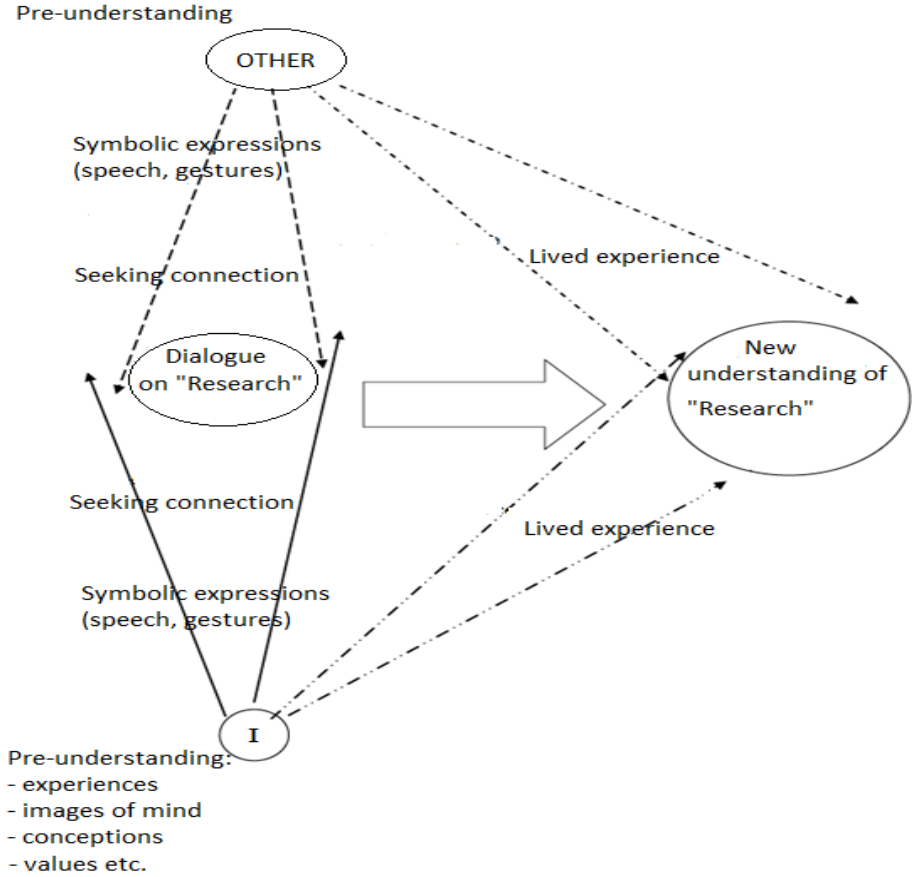


FIGURE 3: THE HERMENEUTIC CONSTRUCTION OF NEW UNDERSTANDING BASED ON GADAMER³⁵

³⁵ Adopted from Juuso et al. 2009a:172

Figure 2 shows the components to monological and dialogical relationships. Figure 3 shows the application and outcome of a dialogical relationship. In this figure we see the each actor possessing a pre-understanding of 'Research' (the concept 'Research' is used only as an example and could be exchanged with any other topic such as 'love' or 'the meaning of life'), shaped through personal experiences, set of other related concepts, values, and images of mind. By actively seeking a connection in a dialogical sense, listening to the other as well as interpreting and producing symbolic expressions, a merger of horizons and a new understanding of 'Research' is achieved. This new understanding represents the new horizon or perspective of the individual, a shared lived experience. Merging of horizons requires that there is a willingness to understand the other. It also requires restriction of self and to listen *to* the other. Spontaneous dialogical phenomena, such as intimacy and tact are, according to Laine & Juuso (2010), an essential part of a dialogical encounter. These phenomena find their place in an environment of responsibility, trust and cooperation, where symbolic bodily phenomena, such as speech and expressions also have an important role (Laine & Juuso 2010).

Juuso et al. (2009a) elaborate that dialogue, as an individual and communal activity, includes several kinds of listening: listening to oneself and listening to the other. They further discuss the difference between listening *for* and *to* where the first is described as looking for specific or general presupposed meanings and the latter as taking in what is said for its own sake without presupposed ideas. Silence in dialogue is encouraged in Lakǎóta culture. This is portrayed illustriously in John Marshall III's book *Returning To The Lakota Way, Old Values to Save a Modern World* (2013) that in Chapter One tells the story of The Gift of Silence. Through silence, the young boy in the story is able to be perceptive to sounds and meanings that otherwise in the cacophony of life are left unnoticed. Silence and listening are an important part of dialogue, both from the Lakǎóta perspective and that of Juuso et al. (2009). Entering into dialogue and combining the elements of listening *to* and *for* the other, opens up the possibility of achieving understanding of meanings from the horizon or perspective of the other.

In the sense that Juuso et al. (2009a) discuss the concept of dialogue, it does not necessarily take on a physical form of communication. It is rather characterized by "equality, mutual respect, reciprocity, care and tolerance between its participants" (Juuso et al. 2009a:168).

Dialogue creates meanings that flow between people, surrounding them. Listening to oneself is also emphasized, indicating self-reflection and learning along the course of the dialogue. Parties of a dialogue will find themselves in a constantly changing flow of meanings. Juuso et al. explain that, from this emerges “a shared content of consciousness” allowing for scarcely found creativity and insight (Juuso et al. 2009a:173).

The discussion explores epistemological, ontological and axiological compatibility or lack thereof with regard to indigenous, and more specifically Lakǎóta, epistemological, ontological axiological assumptions.

4.3 Actors in the research process

The actors in the constellation of relationships in this particular research process are the researcher, the U.S. government, the SBC IRB and Lakǎóta of Standing Rock Reservation. Each actor will be discussed in their roles and how they relate to one another. The Lakǎóta will be discussed as individuals as well as a community. In the next chapter, the actors will be placed within the framework based on the discussion on dialogical and monological encounters in section 4.2 and analyzed.

4.3.1 The researcher

The researcher³⁶ in this particular research process is of Finnish, Swedish, British, Greek and Hungarian descent. Culturally she has been influenced throughout her life in her living environment by the indigenous, Sámi, cultures of northern Finland, Finnish cultural heritage, Swedish-Finnish culture from her mother and British-U.S. American from her father. The axiological foundation lays in a faith that teaches unity of all human kind and places special value in defending the unjustly treated. Conflicting epistemological, ontological and axiological discussions have been ever present with the teachings of her faith and the curriculum taught in Finnish basic, secondary and tertiary education: one emphasizing the life of the spirit in union with the physical, the other being founded in the eras of Enlightenment and Industrial revolution. This has served as a foundation for critical and open thinking. In the context of this research process, it is note-worthy that the researcher is not indigenous. As discussed in the previous chapter, there are differences in the perspectives on indigenous and non-indigenous researchers and their positions and roles, however, several indigenous

³⁶ The researcher is referred to in third person in this section for the sake of creating coherence with the rest of the chapter, and objectivity.

scholars argue for the benefits of non-indigenous researchers participating in indigenous research.

At first glance, the researcher represents a Euro-Western heritage in skin color, dress, language and behavior. Though axiological, epistemological and ontological assumptions are shared between the indigenous people in question and the researcher, it is significant to the relationship only if they are perceived as such. The researcher involuntarily represents Western academia through the mention of the University she comes from. Proclaiming the purpose of her presence as research-based carries with it all the historical meanings of research in the indigenous context (see 3.4 in this thesis). Being a Master's level student in a Northern European context could indicate immaturity as a researcher and act as a motivation for participation in their research, as Master's students are seen to have very little significance in the sphere of research. However, in the U.S. American academic context, where post-graduate students are not as common as in Northern Europe, the title presumably carries more weight. In contradiction to the seemingly powerful notion of research, the researcher is young in age and female, which are indicators of weakness in some contexts.

4.3.2 The U.S. Government

For the government, gender should hold no significance. Rather what counts is that the researcher is legally an adult and a citizen of the U.S. Being female in the Western society that is predominantly steered by masculine hegemony places the researcher in a weak position in relation to a federally governed institution, such as the IRB, or the government itself. All these inner and outer characteristics contribute to the perception of the researcher as an insider or an outsider. In regards to the U.S. government, the researcher is an insider as much as any other U.S. citizen, possessing no group specific special rights.

The United States of America is a country built on the values of 'freedom' and 'equality', stressing individual freedom, ideals of European settlers in the 18th century breaking free from the turbulent conditions in Europe at the time (Paul & Dickman 1989). European colonization of the continent began in the 16th century. By ultimately pushing the Native inhabitants of the country onto reservation sites a new country was set up by outsiders. This new country and its government has assumed power over land and citizenship. The country is run through a system of democracy, giving each citizen the possibility to influence the course

of the country through the given representative framework. The U.S.A. is a union of republics or states. Both the states and the federation are run according to the same three branched structural model with the executive, legislative, and judicial branches. Independence and diversity are celebrated through the rights of each state to govern themselves. Stateless nations within the U.S. hold special group rights that are separately and legally defined for each nation, however they do not hold the same rights as state governments. “The U.S. Federal government seeks to act in the best interests of its citizens through this system of checks and balances.” (U.S. Federal Government 2014).

4.3.3. The Institutional Review Board of Standing Rock Reservation

The Institutional Review Board (IRB) of Standing Rock Reservation is a federal institution by organization, administered by the Office for Human Research Protections (OHRP) under the Federal Policy 45 CFR 46 (Sitting Bull Institutional Review Board, 2008). The Sitting Bull College (SBC) of Standing Rock Reservation has its own IRB. Each IRB is connected to a university and they vary in their interests according to university orientation and location. IRBs are not required by law and have not specifically been developed for the protection of the rights of Native Americans, but of human subjects in general (U.S. Food and Drug Administration 2013). The IRB must consist of at least five members of varying backgrounds, paying attention to experience, expertise, race, gender, culture, and community attitudes. Persons knowledgeable in areas of institutional commitments and regulations, applicable law, and standards of professional conduct must be included in the IRB. When an IRB regularly reviews research that involves human subjects within the category of vulnerable subjects, such as Native Americans, children or pregnant women, it should give consideration to including one or more persons knowledgeable about these subjects. An IRB must include a minimum of one person who is primarily concerned in scientific areas and at least one who is primarily concerned with nonscientific areas. (U.S. Food and Drug Administration 2013).

The ethical principles in conducting research demanded by the SBC IRB are based on The Belmont Report³⁷. The core principles are Respect for persons, Beneficence and Justice. The SBC IRB consists of members of academic and nonacademic background, that are male and female, indigenous and non-indigenous. SBC “requires that all research projects and

³⁷U.S. Office of the Secretary 1979. Full title: The Belmont Report, Ethical Principles and Guidelines for Protection of Human Subjects of Research. Developed under The (US) National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research

particularly those involving human subjects be approved by the Sitting Bull College IRB. The IRB meets quarterly during the academic year and as needed during the summer.” (Sitting Bull Institutional Review Board 2008:2) There are three types of IRB review applications: 1) Exempt Review, 2) Expedited Review, and 3) Regular Review. As presented in Chapter 2, the review process chosen for the intended research, based on IRB recommendation, was ‘Expedited Review’, which includes research on human subjects with minimal or no risk. The process applies to

“collection of data from voice, video, digital, or image recordings made for research purposes. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.”

with certain exemptions (Sitting Bull Institutional Review Board, 2008:4). The SBC IRB Packet states that “Research at, or sponsored by Sitting Bull College will be well designed and properly executed. ...All researchers will respect the culture of the residents of the Standing Rock Reservation when designing and carrying out proposed research.”, followed by “All researchers will follow the guidelines and procedures for protection of human subjects outlined by SBC and carried out by the Institutional Review Board (IRB). Data collection cannot begin without IRB approval. Research results will be shared with Sitting Bull College.” (Sitting Bull Institutional Review Board 2008:2). The regulations of any IRB, the SBC IRB in this case, and compliance to them are highly complex. This is evident from the selected citations above as well as the ambiguity that remains with regards to the sphere of authority of the IRB in the case of this study, as the study was only partly to take place at the Sitting Bull College. Though the SBC IRB protects the interests of human subjects in proposed research projects, particularly those in the category of vulnerable subjects, such as Native Americans, the IRB being a federal institution tied to the academic institution of SBC, it represents federal interest and perspective.

For the IRB, the researcher being young can signify inexperience, naiveté and someone who is opportunistic – the latter even being mentioned in the rejection letter³⁸ from the IRB. In relation to the IRB, the researcher can be considered both an insider as an outsider due to the indigenous and non-indigenous compilation of the board.

4.3.4 The Lakǰóta of Standing Rock Reservation

The Lakǰóta of Standing Rock Reservation have briefly been introduced in Chapter 2.1. The Lakǰóta are an indigenous nation. Though the United Nations gives no definite definition on ‘indigenous peoples’, the UN and its sub-bodies such as the WGIP (Working Group for Indigenous Populations) as well as the UN Permanent Forum on Indigenous Issues rely strongly on the element of self-identification. Article 33 in the UN Declaration on the Rights of Indigenous Peoples states that: “Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions.” (The United Nations 2008:12). The Lakǰóta are indigenous by self-identification as well as by linguistic meaning of the word ‘indigenous’ – they are indigenous to the land they dwell in.

Native American nations and people are commonly seen as vulnerable. The American Indian Law Center (1999) writes in its *Model Tribal Research Code* that “Indian tribes”, due to their small size in comparison to mainstream society, “can more easily absorb the impact of research”, and must thus “consider the impact of research on the life of the community itself, and in particular the impact of social science research, which often may view Indian communities as examples of social pathologies interesting to the mainstream society, but may have little respect for the interests of the community.” (The American Indian Law Center, Inc., 1999:4)

The Lakǰóta, however, are among the most well-known of Native American nations to resist domination by the U.S., along with other Native nations of the Great Plains of North America. The Lakǰóta have been subject to various forms of colonization, such as education and research (see Chapters 2.1 and 3.4). In addition, numerous treaties formed between the Lakǰóta and the US government have been unlawfully manipulated or not lived up to by the government (see Chapter 2.1). Persons such as Sitting Bull, after whom the Sitting Bull College (SBC) has been named, were in the forefront of resistance both in battlefields as well as

³⁸ See Appendix 2.

political battle, and continue to inspire the Lakḥóta and others to fight for their rights and heritage. The Lakḥóta at Standing Rock Reservation are active in language and culture revitalization and reconstruction. The Lakḥótiyapi Summer Institute (LSI), the Lakota Language Consortium (LLC) and The Sitting Bull College Kampus Kids Immersion Program - SBC Lakḥól'iyapi Wahóḥpi, are examples of this.

Lakḥóta people emphasize the historical intergenerational transmission of language and believe that culture is also transmitted through language (Lakota Language Consortium 2009). Values and meanings, the axiology, ontology and cosmology of the indigenous people, their beliefs, philosophy and history are embedded in and transmitted through language (Hirvonen 2008). Lakḥótiyapi is linguistically and semantically unique, possessing expressions that are not directly translatable into other languages. The language is closely tied to the way of life prior to times of living on reservation, a time of living in small communities, and in a close relationship with nature and spirituality. The philosophical meanings of words tie together the different dimensions of life in a rich way (Lakota Language Consortium 2009).

Due to the impacts of colonization the Lakḥóta have suffered great losses in social structure and language. Many of the individuals holding traditional knowledge and/or that are first language speakers are old and few (Lakota Language Consortium 2009). Grenoble and Whaley (2006) discuss the different stages of language endangerment and vitality presented by UNESCO. Many argue that language revitalization can only be achieved through total immersion programs such as the Kampus Kids Immersion Program (cf. Kipp 2003; Grenoble & Whaley 2006). Similar programs can be found among others among the Sámi in Northern Europe and the Māori in New Zealand, both pioneers in language immersion education.

Traditional consultation customs and tribal governance of the Lakḥóta were highly sophisticated long before contact with Europeans. This was visible in the cooperation skills and mobility of all society members required in the demanding life on the prairies. Governance showed a highly developed form of democracy and equality between men and women, where each had their own tasks. Decisions were made through reflection in families and small units and brought by headmen to tribal council meetings on the band level. Headmen leading a thiyóšpaye, the central unit of Lakḥóta society formed of small groups of related kin, guided the communities instead of giving orders. In the tribal councils decision-making took place through consensus. When bands came together annually to strengthen

bonds and hunt, this form of decision-making prevailed for the well-being and interest of the whole nation. Looking into Lakǎóta values and culture, women and men hold different roles, however, both are respected for their responsibilities, and individuals can be in positions of 'power' regardless of their gender. In relation to the Lakǎóta, the gender of the researcher is of neutral significance. To the Lakǎóta, the researcher presents herself mostly as an outsider – not a part of the cultural heritage neither of the community. However, on the individual level, more layers are revealed through individual encounters that can lead to the perception of elements of an insider – as was the case in my experience at Standing Rock. (State Historical Society of North Dakota 2013)

Drawing from the lives and words of notable Lakǎóta individuals such as Sitting Bull, Tǎhokáheya Inážiŋ and Tǎhawáčiŋ Wašté Wiŋ, common characteristics of epistemological, ontological and axiological assumptions can be found. The Lakǎóta philosophy and teachings emphasize a connection between the physical and the spiritual, both being inspired and steered by a creating force. Epistemologically speaking this indicates that knowledge is not something gained only through physical, including cognitive, experience, but also by the grace of the Creator and through seeking a connection with the spirit world. This is exemplified in processes such as *hanǎbléčheya* – vision quest. The borders between belief and knowledge are not distinct from a Lakǎóta perspective. This is directly related to the ontological perspective, which in Lakǎóta terms, is reflected in the emphasis of *mitákuye oyás'iy*, all my relations - all created things are interconnected and related to one another. Human beings are as much part of the spiritual realm as of the physical. The traditional social order and administration reflects the element of equality and consultation among all the members of the community, however, with special respected positions gained through possession of qualities necessary in these positions. The concept of *mitákuye oyás'iy* also reflects Lakǎóta axiology. Treating all creation with respect and care is important and valued. Individual gain is encouraged when it is conducive to the well-being of the community. Lakǎóta values are also embedded in the language. Addressing people and other entities is done from the perspective of the relation of the individual to the other party. Individuals such as Tǎhokáheya Inážiŋ, living in the realities of modern Lakǎóta society, taking an active part in both Western and traditional Lakǎóta ways, reaffirm the vitality of these philosophical characteristics. (Kolstoe 2011).

As with any group, such as the Lakǎóta, members cannot be labeled by general characteristics. Individual Lakǎóta people differ from each other as much as any other individuals from each other. Some are more interested and involved than others in the process of cultural and linguistic reconstruction.

4.4. Conclusion

The discussion in this Chapter shows that reciprocity is an integral concept within indigenous research discourse. It is also considered important in hermeneutic theories on human interaction and education. Reciprocity is synonymous with equality, respect and balance, all of which are aspects brought forth in both indigenous and Western perspectives on relationships and dialogue. They are important components to forming reciprocal relationships. This Chapter serves as a framework of analysis, which shall be used for analyzing the relationships between the actors involved in this research process. The next Chapter serves as a platform for analysis and discussion.

5. Reciprocal research relationships unraveled

In the previous chapters I have set the scene, the cultural, historical and philosophical foundations, and the context as well as the theoretical and physical structures of this thesis. It is necessary to call these to mind in order to proceed with an analysis. In this chapter the actors come together and interact, and will be analyzed through the framework of dialogue and monologue discussed in Chapter 4.2. The outcomes of the analysis will reveal the nature of the relationships, elements of a relationship that leads to a certain kind of relationship, be it dialogical or monological, and what type of relationship is most conducive to reciprocity.

Intersectionality is applied in this analysis in the sense that relationships are not considered to form simple correlations between two parties without the influence of backgrounds and pre-understandings. Postcolonial indigenous theory maintains focus on recognizing biases as well as keeping the indigenous in the center. Hermeneutic theory is central in the subjectivist approach present in the notion of reciprocity both from the philosophical stand point based on German idealism and in critical indigenous theory. Individuals are connected to their background, history, culture and perspectives, which shape their interpretation of reality and relationships.

First, each actor will systematically be analyzed in relation to the other actors, ensuring the analysis of each relationship, after which general observations will be presented and further analysis discussed. Based on the framework built in Chapter 4.3 a 'merger of horizons' or a reciprocal relationship does not require prior compatibility of horizons (or epistemological, ontological and axiological perspectives) as much as it stresses a desire to understand one another. In this sense, being indigenous or non-indigenous in an indigenous research relationship is not a requirement for reciprocity. A 'merger of horizons' in this research process would have meant a shared understanding between the parties involved, on the purpose and proceedings of the proposed research. The analysis will show that this was achieved to some extent between some parties involved and not in others.

5.1 Analysis of relationships in terms of monological and dialogical components

The following Tables show the actor in the 'I' perspective and their approach and perspective on the 'other', which is defined by monological or dialogical characteristics as 'They' or 'You'.

Interaction between the actors is described shortly in the first segment of Table 1. The second and third segments in all Tables show the analysis of the relationships.

TABLE 1: RELATIONSHIP FROM THE PERSPECTIVE OF THE RESEARCHER

'I' Researcher →	SBC IRB	Lakḥóta	U.S. government
INTERACTION			
	Through web-documents, vis-à-vis and e-mail discussions with SBC IRB chair. No interaction with other members of the SBC IRB.	Daily direct encounters with individuals and groups within academic learning environment at the LSI at SBC. In day to day activities and environments as well as traditional spiritual activities and environments.	Through the representation of the SBC IRB. Through web-documents. No direct or vis-à-vis interaction.
MONOLOGICAL			
	Trying to effect, goal oriented, calculative. Seen as a means. Under pressure to get approval in limited time and with limited common language and skills. Dependency. Burden of proof and understanding. Some epistemological, ontological and axiological incompatibility. Non-linear approach in academic matters incompatible.	Planning ahead. Seen as a means to expand own knowledge and further career as researcher. Burden of proof and understanding. Poor listening due to Euro-Western English tradition of encouraging 'quick responses'. Not full partners in research process.	Academic power. Trying to effect (though IRB and research – resisting dominant discourses), goal-oriented. Seen as according to role, a means, object. Burden of proof and understanding. Dominantly incompatible in epistemological, ontological and axiological assumptions. Non-linear approach in academic matters incompatible. Lack of skills in judicial knowledge and language. General skepticism in systems of operation.

DIALOGICAL

<p>Searching connection, openness to 'other', willingness to understand, respecting, responsible. Seen as unique, subject, autonomous. Some epistemological, ontological and axiological compatibility. Sharing ownership of research results. Trust in statements. Self-reflective, self-restricting, listening, learning. Adjusting symbolic expressions to cultural context. Conforming to IRB regulations and language of communication.</p>	<p>Searching connection, openness to 'other', willingness to understand, respecting, responsible. Respecting individual and tribal autonomy. Seen as unique persons, subjects, united wholes. Sharing ownership of research process and results. Autonomy and dependency. Self-reflective, self-restricting, listening, learning. Adjusting symbolic expressions to cultural context. Compatibility in non-linear approach and epistemological, ontological and axiological assumptions.</p>	<p>Respect, responsible. Seen as unique. Some epistemological, ontological and axiological compatibility. Shared respect for individual freedom. Common language of communication – English.</p>
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TABLE 2: RELATIONSHIP FROM THE PERSPECTIVE OF THE U.S. GOVERNMENT

'I U.S. government →	Researcher	Lakḥóta	SBC IRB
MONOLOGICAL			
<p>Assumes position of power to define.</p>	<p>Use of power through research, military, judicial. Seen as object, according to role – researcher and citizen, not unique – citizen. Control. Partly incompatible epistemology, ontology and axiology.</p>	<p>Power through confining to reservations, creating dependencies without autonomy, controlling research, colonial means, judicial, and educational systems and institutions. Trying to effect – assumes power to define citizenship, level of self-determination, governance and autonomy. Goal-oriented – assimilation, diminishing autonomy. Seen as object, means, according to role, threat to U.S. sovereignty, not capable of making decisions equal to other States. Does not follow through with all responsibilities – breaking/manipulating treaties and laws in own interest. Incompatible epistemology, ontology and axiology.</p>	<p>Power through law and research. Trying to effect. Seen as a means to control relationship with Natives and non-Natives on the reservation.</p>
DIALOGICAL			
	<p>Seen as subject – citizen with freedoms and rights. Common language – English. Autonomy and dependency. Respect of individual freedom. Partly compatible epistemology, ontology and axiology.</p>	<p>Searching connection. Respecting individual and group rights. Negotiations and treaties. Partly common language – English.</p>	<p>Searching connection. Respect and trust (within given framework). Autonomy in decisions (within given framework). Common language and means of communication. Compatible epistemology, ontology and axiology.</p>

TABLE 3: RELATIONSHIP FROM THE PERSPECTIVE OF THE SCB IRB

'I' SBC IRB →	Researcher	Lakḥóta	U.S. government
MONOLOGICAL			
<p>In a mediatory role.</p>	<p>Power through judicial and academic language, termination of data collection, denying approval, defining research application quality and type of application necessary, and ambiguity. Trying to effect. Seen as object and in role (academic), opportunistic and naïve. Inflexible in means of communication – refusing vis-à-vis meeting. Linear approach not compatible. Review behind closed doors – lack of transparency and openness.</p>	<p>Power through control of research, judicial and academic framework and language, overrules individual consent, protecting without public consent (through representation and not in all research application processes required). Seen according to role – Natives. Linear approach incompatible, some incompatibility in epistemology, ontology and axiology.</p>	<p>Under the power of. Planning ahead. Seen as object, means for support and validation. Burden of proof and understanding.</p>
DIALOGICAL			
	<p>Openness to 'other', willingness to understand, respecting researcher integrity. Taking responsibility by answering questions, giving guidance, and allowing for reapplication.</p>	<p>Respecting interests through protecting from research history repeating itself in disfavor of the Lakḥóta, individual and group rights. Willingness to understand. Seen as unique persons, subject, united wholes. Shared ownership through SBC – sharing, nurturing. Listening, giving space for responses, being flexible to natural cycles, learning. Acknowledges postcolonial perspective. Some compatibility in epistemology, ontology and axiology.</p>	<p>Openness to 'other' – transparency to government required. Respecting and responsible. Dependency and autonomy, trust. Compatible linear approach, epistemology, ontology and axiology. Listening, self-restricting, adjusting language to the demands of the government.</p>

TABLE 4: RELATIONSHIP FROM THE PERSPECTIVE OF THE LAKHÓTA

'I Lakhóta →	Researcher	SBC IRB	U.S. government
MONOLOGICAL			
	<p>Social power to include or exclude.</p> <p>Trying to effect – caution about research due to colonial history.</p> <p>Seen in role – academic, white, ignorant, outsider, representing assimilation, alienation and attrition, non-indigenous.</p> <p>Seen as means for self-determination through possibility of self-representation in research.</p> <p>Stealing recognition and benefits.</p>	<p>Trying to effect through informing.</p> <p>Seen as neutral, in role, as a means for protection and a channel of communication with government/researcher/outiders.</p> <p>Incompatible circular (non-linear) approach, epistemology, ontology and axiology.</p> <p>Burden of understanding.</p>	<p>Trying to effect – burden of proof and understanding.</p> <p>Trying to convince the government that they are indigenous and have rights that follow that title.</p> <p>Pursuing and goal-oriented - self-governance.</p> <p>Contradicting axiologies particularly regarding individual and community.</p> <p>Seen as means for freedom, according to role, a threat to self-determination, language and culture. Seen as unequal – intruder.</p> <p>Stealing recognition, benefits, land.</p> <p>Colonial language.</p> <p>Defined by.</p> <p>Resistance through cultural and linguistic revitalization and reconstruction.</p> <p>Dependency with limited autonomy.</p>
DIALOGICAL			
	<p>Some individually sought connection.</p> <p>Seeking connection through offering LSI to all as a part of revitalization efforts.</p> <p>Openness, willingness to understand, respecting individual and customs.</p> <p>Seen as a unique person, subject, united whole.</p> <p>mitákuye oyás'iy – seen as relative, insider.</p>	<p>Seeking connection through cooperation.</p> <p>Respecting authority and expertise.</p> <p>Seen as insider as consists of some Lakhóta members.</p> <p>Listening, learning, self-restricting – conforming to SBC IRB language and means of communication.</p> <p>Trust in SBC IRB to protect interests, indigenous knowledge, individual and group rights.</p> <p>Shared ownership of research results.</p> <p>Partly common language – English.</p>	<p>Seeking connection to enable healing, and gain power for self-determination and emancipation. Consultation in treaties.</p> <p>Respect as equal entity.</p> <p>Responsible, complying to government laws and regulations, voluntary dependency – rez pride, adjusting communication to fit that of government.</p> <p>Gratitude for education.</p>

This analysis as presented in Tables 1-4 show how the relationships are characterized by monological and dialogical elements of a relationship, making them more or less reciprocal. The relationship between the researcher and the Lakǎóta is both monological and dialogical in nature, with more elements of dialogue from the perspective of the researcher. Achieving a merger of horizons is possible in areas where dialogical elements are met by both actors. In the case of this relationship it can be seen particularly in the philosophical approaches.

Both monological and dialogical elements can be seen in all relationships. The relationship between the researcher and the IRB is dominantly monological despite the mutual openness and willingness to understand. This is mainly due to a position of power and use of that power by the IRB as well as an inflexibility in adjusting the frame of mind and action to the 'other's' on the part of the IRB. Limited interaction and a strict time constraints also contribute. A merger of horizons seems possible only in areas that are shared prior to the encounter. In Gadamer's terms this would indicate no new understanding. However, this notion is proven to be flawed though since the continued research by the researcher, characterized particularly by seeking a connection, willingness to understand and self-reflection, have amounted to new understanding within doing indigenous research and the possibility of forming reciprocal research relationships in indigenous research.

The relationship between the researcher and the U.S. government is dominantly monological. The analysis attributes this mainly to limited interaction and unequal positions in relation to each other. Incompatible frames of mind and action also contribute to a hindrance in merging horizons. The relationship between the U.S. government and all other actors is characterized by its position of power in relation to them. Its relationship with the SBC IRB is more dialogical because of shared philosophical assumptions and a common language of communication both linguistically and conceptually. Its relationship with the Lakǎóta is more complex with a long history of multiple forms of colonialism shaping both the approach of the Lakǎóta and of the government to the relationship. Despite the dialogical elements the position of power and burden of proof on the other hand characterize the relationship as dominantly monological in nature. The mediatory position of the IRB brings neutrality to its position of power in relation to the Lakǎóta. The correlation of trust from the Lakǎóta and respect from the IRB strengthen the dialogical characteristic of the relationship.

A determining element hindering reciprocity in a relationship, based on this analysis, is a position of power in relation to the 'other', and for the 'other' the burden of proof and understanding. However, if there is a mutual willingness to understand, an openness to the 'other', and to meet the 'other' as an equal, this element of power need not be *used*³⁹. The analysis of different actors involved in this research process shows some significant similarities and differences in terms of power, epistemology, ontology and axiology, when compared to one another.

A hierarchy can be detected, wherein the government is positioned highest, under which stands the IRB in its mediating role. The researcher and the Lakǵóta are lowest in the hierarchy. Which actor is lower depends on one's perspective. The researcher is in a position of power with the Lakǵóta community because of the representation of Western, white and academic-research dimensions. However, in this case, those representations work in the researcher's disadvantage, as these are dimensions that carry deep colonial significance for the Lakǵóta.

In a community where specific culturally contextual behavior and old age are valued, the young age of the researcher and traveling alone as a female puts the researcher in a weak position. However, sharing similar philosophical perspectives bring the researcher and the Lakǵóta closer to each other. In relation to the IRB, the researcher is in an equal position for sharing Western-based academic perspectives on philosophical assumptions. The age and gender are possible points of creating inequality between the IRB and the researcher, as Western masculine hegemony is also dominant in academia.

The SBC IRB is an institution with the power to reject research proposals, as it did in this case. Though the researcher has the possibility to revise the proposal, she must abide by the verdict of the SBC IRB. The SBC IRB also has a position of power in relation to the indigenous community, as it represents the power of the federal government, which has historically been in the position to determine the terms and conditions of life for Native Americans, and it continues to reinforce its power in various ways (see Chapter 3.2). Both the IRB and the U.S. government, through historical factors and their policies promote philosophical perspectives that are based on Euro-Western tradition of thought, on the superiority of human intellect

³⁹ See Figure 2, where Monological relationships are characterized by 'Use of power'.

and individual freedom. Both the researcher and the Lakǎóta are citizens of the U.S. but they hold different positions in regard to the government. The Lakǎóta have a specific historical relationship with specific treaties defining the relationship. The researcher by contrast only possesses the same rights and responsibilities as any other individual citizen. Group rights that are extended to the Lakǎóta do not apply to the researcher.

5.2 Components hindering reciprocity in a relationship

Based on this analysis, unlike Buber's assumption that each relationship can be defined as either dialogical or monological, the reality is often a combination of these two with components dominantly from one type more than from the other. Components that form a monological or dialogical relationship coexist simultaneously and not purely separate from one another. This suggests that an indigenous approach, or in Ingold's (2000a) terms, rhizomic or holistic, is more appropriate to define the nature of relationships. The analysis in this research used a combination of hermeneutic and indigenous approaches.

To form reciprocal relationships between the researcher and native community/research subject is not simple, judging from my experience in the field and from the analysis, despite all the theoretical knowledge and preparation. As can be seen in the previous chapter, and in the answer given by the SBC IRB in the rejection letter⁴⁰, members within the SBC IRB were concerned about my research. This was given as one of the reasons for rejecting the research application. These concerns could be attributed to what Wax (1991) discusses as innate tensions within the community. He points out that "...the nature of traditional communities and their linked conceptions of membership, participation, and world view, as well as their ethos of individual autonomy and non-intervention in the affairs of others" together with the potential of individuals taking part in activities that may be harmful for the community, suggests an inner struggle within the community (Wax 1991:30-31). Though the function of the IRB is the "protection of human subjects"⁴¹ it indirectly has as its purpose also to protect history from repeating itself when it comes to the consequences of research on the community as a whole.

Pedagogical relationships discussed from a hermeneutic perspective also aim to ensure reciprocity through means of autonomy. Juuso (2007) discusses Buber's concept of dialogical

⁴⁰ See Appendix 2.

⁴¹ Sitting Bull Institutional Review Board 2008. <http://www.sittingbull.edu/community/irb/>. Retrieved 26.02.2014

relationships in relation to pedagogical relationships. It becomes clear that the pedagogical relationship is not truly reciprocal in the ideal dialogical sense, since the educator stands at both ends of the dialogue, seeing the perspective of themselves as well as the perspective of the student, whereas the student only stands at one end. However, this relationship can turn into a reciprocal one when the student also becomes “capable of reciprocally living through the common situation from the educator’s point of view” (Juuso 2007:202). Looking at the relationship between the SBC IRB and the researcher (myself), a common pattern can be seen. In a sense, the SBC IRB was in the position of educating me in the demands of the academy and the indigenous community. The acceptance of my application would have signified true understanding from my side as well as the break from an educator-educatee relationship to a reciprocal and equal one. For Buber, breaking free from the first is the goal of education. However, looking at the relationship between the SBC IRB and the researcher from a dialogical perspective, neither were seeking true understanding, but approached each other according to Buber’s ‘I-it’ monological form of a relationship.

What contributes to a monological relationship and the disharmony in the researcher-researched relationship can be that “the investigators and the Indians do not share a common framework. While both researchers and researched have standards for assessing conduct, in most cases these standards are incommensurable, for the parties do not share a common moral vocabulary nor do they share a common vision of the nature of human beings as actors within the universe.” (Wax 1991:27) This is expressed as the experience of the researched in Wax’s article *The ethics of research in American Indian communities*. In my experience, and as is shown in the analysis in Tables 1-4, components of monological dialogue, such as an incompatible framework, hindered the development of a reciprocal relationship between parties.

5.3 Components supportive of reciprocity in a relationship

Dialogue can be understood in several ways depending on the cultural context. In the Euro-Western trends of behavior quick responses and the skill of speech is encouraged and valued, whereas many indigenous cultures, such as the Lakǎóta, revere silent communion with the environment and taking time to respond (Merriam et al. 2009; Marshall III 2013). Dialogue is emphasized in the hermeneutic discourse as the most important achievement for an infant in their development (Juuso 2007). Where an infant has the luxury of time and parental love

from its educators, to learn the art of dialogue according to the cultural setting, a research relationship seldom has the possibility for similar circumstances. It is therefore necessary for researchers to make great efforts in forming a reciprocal dialogical relationship.

The burden of proof and understanding has for too long been on indigenous peoples. It is the responsibility of the outsider, the researcher, federal and other institutions alike, to understand the meaning horizon of the indigenous in a dialogue. Yet, for new understanding to arise, according to Juuso et al. (2009), the willingness for a common understanding and unity must be mutual. Whatever the cultural context, two individuals will always have their own experiences and prejudices as a starting point for their perceptions and actions. It takes a desire to reach common understanding and an unprejudiced openness toward the other to reach out of one's own meaning horizon and to merge it with the meaning horizon of the other. One of the first tasks of two entities coming together into dialogue, as I see it, is to exchange understanding of how meanings are constructed and perceived.

An issue related to means and manner of communication is that of a shared language. Buber's assumption that all relationships can be defined as monological or dialogical also fails to consider the role of sharing a common language. Though these relationships share a common language in terms of linguistics, the semantic and conceptual dimensions of language are often not shared, posing a challenge to reciprocity in the relationships. English was our shared common language. However, the written language of communication from the side of the researcher was based on colloquial European English, somewhat academic but not highly sophisticated, whereas the language used in SBC IRB documents was densely written and judicial. Since I was denied the possibility to meet and consult with the SBC IRB members on the shortcomings and motives of the research application, I cannot describe or analyze the language of communication between the SBC IRB and the rest of the SBC IRB members. The difference in use of language created a barrier for mutual understanding. I felt unable to maneuver within the given SBC IRB framework, and powerless to influence the situation. Judicial language and jargon can be used as a form of control. "The one who is in control of knowledge is also in control of power." (Hirvonen 2008:29).

I was aiming for reciprocity but it became apparent that I faced a dilemma. I attempted to fill out the SBC IRB research application form, but when I was asked how this research would benefit the people involved, I could not provide an honest answer. I could not see a truly

reciprocal relationship between myself and the individuals or the community involved in the research. Only on a basic level of interaction, where persons influence each other through their mutual presence, where cultural information is exchanged, was the relationship reciprocal. Regarding the research, and even in the more basic form of the relationship, I as the researcher stood to gain more than what I was giving. Other dilemmas such as the giving of gifts and how it can be interpreted complicated this idea of reciprocity. If I had given gifts, it could be interpreted as bribing or the individuals involved could have been seen to participate out of false motives. By not giving gifts, I felt as if I was not showing my appreciation.

I was told that I should not take the response of the SBC IRB personally. This, for me, was impossible. I regard each encounter to have an impact on me and influencing the creation of my identity (Juuso et al. 2009a). Ingold's (2000a) theory of relationality also describes that everything affects each other and no course stays the same after crossing with another. Buber explains this happens through genuine encounters: "Such existentially... understood dialogical encounters with others... create our identity, our understanding of ourselves. We become ourselves while others 'tell' it to us in situations in which our persons are fully present. This very totality in situations of encounter is the core of this existential conception: reciprocity (You to Me, and I to You), personal presence, kindness, a desire to understand the other person, and confidentiality are required for it to be realized." (Juuso 2007:199-200). The framework on dialogue and monologue also recognizes that seeing the 'other' as a unique individual is key to a reciprocal relationship. It is thus not recommended to consider oneself or the 'other' as an object if a reciprocal relationship is the aim.

Let us work with Buber's (in Juuso et al. 2009a) existential description of a genuine encounter, where the other person unpredictably changes you with the experience, and combine it with Ingold's (2000a) concept of rhizomic relationality, where these encounters are omnipresent, might result in shifting both the course of each actor as well as the discourse between the different actors in the research process. The encounters experienced between the different actors in this research process, have changed the parties and their courses.

To conclude, components that lead to a dialogical or monological relationship discussed in Chapter 4 hold true in light of this analysis. However, the relationships cannot be defined as either monological or dialogical, as the analysis shows that they are simultaneously both. This

agrees with Juuso's notion that actors find themselves in a constant flow of exchanging and changing meanings. The analysis shows that horizons merge where dialogical components meet with both actors, indicating that a total merger of horizon is hindered by the monological components. A 'merger of horizons' in this research process would have meant a shared understanding between the parties involved, on the purpose and proceedings of the proposed research. The analysis shows that this was achieved in the relationships between the researcher and the SBC IRB to the extent that was possible within the framework developed by the U.S. government and the SBC IRB with contribution of the Lakǵóta through their participation in the review board. The analysis shows a higher level of shared understanding between the researcher and the Lakǵóta, however, neither stood in the position of power to continue this relationship in terms of research.

The consequences of the nature of each relationship regarding this research are discussed in the following chapter.

6. Consequences of monological and dialogical dialogue in reciprocal research relationships - Conclusions and Discussion

The first half of the title of this thesis, *Consequences of monological and dialogical dialogue in reciprocal indigenous research relationships*, introduces the concepts of 'consequences', 'monological and dialogical dialogue', 'reciprocity', 'indigenous research' and relationships'. The second half of the title, - *Doing research at Standing Rock Reservation*, introduces the physical and historical context. The conclusions as well as the process of this research equal the 'consequences'. To make the journey from an introduction of the topic to the consequences, each concept has been discussed separately though also parallel to one another, maintaining an organic development. Briefly presenting Standing Rock Reservation and the Lakḥóta in Chapter 2 followed by a narrative account of the data collection period discuss how the events lead to a drastic change in research focus and methodology. Chapter 2 allows the reader to visualize a setting and position themselves within it. The focus shifted from applying methods of participatory action research in indigenous educational methods to applying critical indigenous theory and hermeneutics to relationships and reciprocity in indigenous research. This approach lead to an assumption that monological dialogue characterized relationships between actors within the research process leading to varying degrees of reciprocity within the relationships. Discussing the dimension of indigenous research in Chapter 3 laid a theoretical and methodological foundation for the research, positioning the researcher as a critical participant in resisting dominant discourses and supporting empowerment of indigenous peoples. This foundation together with a theoretical framework built in Chapter 4 worked in uncovering the consequences of monological and dialogical monologue as well as searching for components to indigenous research relationships that can contribute to their reciprocity, as discussed and analyzed in Chapter 5. This chapter discusses the consequences as outcomes of analyzing the components present in and nature of relationships formed by actors involved in this research process.

The findings of the research are first looked at following the journey of the research process, after which the consequences of monological and dialogical dialogue are discussed for their practical application in reciprocal research relationships within indigenous research. Through this the main and sub- research questions are answered. The main research questions are "What is the role of reciprocity in indigenous research relationships conducive to both the

researcher and the researched community?” and “What are the consequences of monologue and dialogue in such relationships?” Sub-questions are: “What role do dialogues play in reciprocal indigenous research relationships?” and “How can dialogues help indigenous research relationships become more reciprocal?” The theoretical and practical contributions are specified separately. A critical reflection on the research process follows, after which suggestions for further research are presented.

6.1 Findings and conclusions

The challenges and circumstances met at Standing Rock quickly proved that I was poorly equipped for doing the kind of participatory research I had hoped to do, involving the researched indigenous community and individuals in most steps of the research and sharing ownership with them. These were assumptions about doing empirical research that had been formed in the course of studying in the MIS program, from literature and from course discussions. To form reciprocal indigenous research relationships proved to be a challenging affair, as an institutional review board regulating and ensuring ethical conduct in research at Standing Rock intervened. It became my task not only to form relationships of trust with individuals and the community, but to form a reciprocal relationship with the SBC IRB. Had a shared understanding been reached, the research would have continued. The termination of the research as intended and the rejection of a modified research proposal lead to discovering the importance, nature and components of relationships in indigenous research. The central role of reciprocity was clear from the emphasis placed on it by numerous indigenous scholars. As a researcher seeks to benefit from doing research, be it for altruistic or egoistic purposes, and in this case seeking also to ensure benefits for the researched, reciprocity was locked as a central element in further examining research relationships.

Indigenous research is not known for attempting to find generalizable theories and methods for doing research with indigenous peoples. What characterizes indigenous research are the motives and aims of the research, and their attempt to serve the indigenous community in one way or another. Indigenous research does not have a strong foothold in the arena of research. It is critical of other fields of research and proposes fundamental changes to the purpose and methods of doing research. This research is a part of indigenous research in the sense that it is critical of dominant research paradigms, acknowledges the consequences of colonialism, and tries to serve the interests of the indigenous community. The researcher is

not indigenous; however, there is a place within indigenous research for non-indigenous researchers who agree with the main assumptions of indigenous researchers, who support the agenda of empowering indigenous peoples and building social justice and equality.

Though it can be argued differently, I find a methodological discussion fundamentally important for indigenous research. It enables finding ways and spaces where research can cease to continue marginalizing the 'other' and other ways of knowing and contribute to the strengthening of the viability and position of the marginalized, the indigenous, socially and with regard to research. Critical theory and methodology has already worked its way into dominant fields of research. I see them as supporting building blocks for validating and strengthening indigenous research and methodologies. Critical and indigenous methodologies draw from the experiences and needs of marginalized and indigenous peoples, paying close attention to the applicability in the local context. By applying critical theory and methodology, this research hopes to contribute to growing discourses of indigenous research.

There are strict policies set up by the U.S. government for doing research with Native American communities in the form of IRB's. There is also an ethical code that must be followed when doing research with Aboriginals in Canada, however, there are no special policies in place for doing research with Sámi (Juutilainen 2011). Additionally, there is no universal code of ethics to follow regarding research with indigenous peoples. There is, however, a growing discussion on this issue. These challenges include the differences between cultures and experiences of indigenous peoples, and the constant change that they are in. The philosophical assumptions in the field of indigenous research leaning towards subjectivism hinder generalization of research findings to the larger indigenous community.

Indigenous knowledge contains cultural and historical knowledge specific to a people. It is the target of both protection and interest. Protection of indigenous knowledge serves the interests of indigenous peoples as well as the global community. However, considering the benefits for the larger community in, for instance knowledge in sustainable use of natural resources, denying access to indigenous knowledge can be seen as a hindrance. The interest shown in indigenous knowledge by researchers as well as public and private enterprises poses a viable threat to the integrity and self-determination of indigenous peoples. Currently, there are no guarantees that the benefits from knowledge acquired from indigenous peoples returns to the indigenous community or people in question.

Protection of indigenous knowledge plays a central role in the positioning of the indigenous community, research and institutions for protection set up by the government. It places a responsibility on the government and the researcher to approach indigenous knowledge with caution and respect. It is also a motivation for indigenous communities to be cautious regarding interest shown by researchers and other parties. Indigenous knowledge as well as the use and protection thereof reflect basic epistemological and ontological assumptions of an indigenous people. They expose areas where indigenous and Western approaches are not compatible and where they can be.

When ethical guidelines and principles exist, that a researcher or research community must abide with, the chances for misconduct and unwanted consequences are minimized. If the policies are built on terms formulated and set by the community of interest, the likelihood that the process and outcomes of a research will reflect the interests of the community. I suggest that guidelines are not sufficient, but that clear policies developed by the indigenous community in question must be established. This is in order to achieve desired ethics in research. These guidelines could be informed by guidelines developed within indigenous research discourses. In addition, separate requirements need to be set for students of indigenous issues, to enable practice in the field prior to publishing.

Research has historically held the role of justifying oppression, discrimination and attrition, not excluding its positive achievements. Modern research continues to follow derogative assumptions made about indigenous peoples and excludes the validity of indigenous ways of knowing and living. Research at the Sitting Bull College is done under specific guidelines that are set up to protect the interests of the community, and aims at benefitting the development of the Lakǎóta and Dakota people on the reservation as well as other Native Americans. The framework is, however, arguably a Western one.

The historical imbalance in research, where indigenous peoples have served as a tool for Euro-Western acquisition of knowledge and development, a need for equality and a growing awareness and empowerment among indigenous peoples to conduct their own research promotes the importance of reciprocity in research relationships. Reciprocity naturally presents itself in many indigenous epistemologies, ontologies, axiologies and cosmologies in the form of relationality – all beings are related and have an impact on each other. To create

and maintain balance between all parties, reciprocity is needed. In Lakḥóta terms this is present in the concept of 'mitákuye oyás'iy⁴².

A research relationship between a researcher and an indigenous person or people is conducive to both when it is reciprocal. Reciprocity equals mutual benefit. The presence of reciprocity may vary in degree though, and has historically been predominantly absent in research with indigenous peoples. Modern research paradigms, methodologies and underlying assumptions continue to reap benefits from research with indigenous people with little to no benefit to the indigenous people in question. For a relationship to be genuinely reciprocal there needs to be at least an equal amount of benefit for all parties. Measuring such quantities is problematic in qualitative non-positivistic social sciences because of a historical imbalance of benefit on one side and decay on the other. Therefore, I would suggest that the weight and imperative of benefitting be shifted to the side of the indigenous people.

Reciprocity is synonymous to dialogue in describing the nature of a relationship. Dialogue, in turn, is synonymous to relationship. A dialogical dialogue, then, equals a reciprocal relationship. The components of both a dialogical and a monological relationship are central to opening possibilities for building reciprocal relationships. To do so in an indigenous research context requires that indigenous concepts or components of reciprocity are also considered and added to the list of requirements.

The analysis carried out in this thesis shows that a relationship is simultaneously monological and dialogical. The monological components hinder and pose challenges for reciprocity whereas the dialogical components function as enablers. Considering Ingold's (2000a) description of an indigenous perspective on reciprocity as well as Lakḥóta teachings, where all beings are related and all impact each other, it is possible to consider the coexistence of monological and dialogical components in a relationship that is still dominantly characterized by reciprocity. This is also evident based on the analysis of relationships involved in this research process, where reciprocity is present despite the many challenging monological components.

Monological dialogue entails a dialogue that does not attempt to or result in mutual understanding or new knowledge or an experience thereof. In the case of this research, the

⁴² See description of meaning in Chapter 4.1.

consequences included: 1. the termination of the initial research project, a change in the research topic as well as its approach; 2. an emotional and ethical struggle with the researcher; 3. misunderstandings or misinterpretations of motives; 4. loss of potential benefits for all parties involved; 5. the production of a critical research on indigenous research relationships offering theoretical and practical contributions to the field of indigenous research; and 6. a new understanding of the components leading to reciprocal relationships.

Dialogical dialogues in relationships have been identified in this research as central to forming reciprocal research relationships. In the context of doing research with indigenous people reciprocity and the benefit of the indigenous people in question are particularly important from an ethical perspective, for the sake of attaining equality and social justice among peoples.

The theoretical contributions of this thesis include: 1. A framework combining indigenous and Western-based perspectives for examining the components and reciprocity of a relationship/-s; 2. The framework as it is presented in this research is contextually tied, however giving the general implication of the importance of reciprocity in indigenous research relationships; 3. The framework can be contextually adapted to other cultures; 4. Contrary to assumptions of relationships always being monological or dialogical this research shows that they can simultaneously be both.

Methodologically this thesis makes an important contribution by identifying a gap in indigenous research methodology discourses. There is much emphasis on postcolonialism, which focuses on historical and contemporary injustices as well as the need for change within research to empower the marginalized voices, but there are few suggestions for practical alternative methodologies.

Offering suggestions for development in the MIS program presents one of the practical contributions of this thesis. To enhance practical research skills with MIS students more emphasis needs be put on empirical practice. In addition, research ethics need to be tackled in more detail. My hope is that the implications of my thesis contribute to the development of research ethics and relationships in the field of indigenous studies.

6.2 A journey of reflection

The original agenda of my research was to approach an audience that was first and foremost the indigenous participants contributing to the research – the Lakǵóta at the LSI, educators in all sectors and researchers within qualitative research, indigenous research in particular. With the change of topic and research questions I found that the audience, who this thesis is written for, has not changed. It is still the aim, that this research can contribute to the empowerment of the Lakǵóta of Standing Rock. As a consequence of monological dialogue in the research relationship, the contribution can only be indirect. As this is a meta-research, the thesis is particularly aimed at serving individuals and institutions aspiring to do research with indigenous issues and peoples. Through my experience at Standing Rock, I gained valuable insight on the life and culture of Lakǵóta people, on the role of institutions and the federal government in indigenous issues and the role of research in contemporary indigenous issues. I am deeply grateful to the Lakǵóta for this.

The experience ignited a quest for deeper understanding on the role of the researcher in indigenous research, on how to achieve truly reciprocal research relationships. It is my hope, that this thesis will help fellow students and researchers prepare themselves more thoroughly for doing research with indigenous peoples, particularly in their consideration for the active participation of the indigenous people in the research process as well as for the approaches necessary to form a reciprocal research relationship. Hopefully, this thesis can, in addition, function as a tool for considering structural and contextual developments in the Master of Philosophy, Indigenous Studies Program at the Arctic University of Norway.

After graduation, I aim to contribute to a larger process of decolonization of research (see Chapter 3), and in that manner try to redress the imbalance of the reciprocity in this research relationship. To address the issue of shared ownership as a component of a reciprocal research relationship, firstly, correspondence has been upheld with members of the Lakǵóta of Standing Rock to break a tradition within research of acquiring the necessary and severing the knowledge and yourself from the indigenous community as well as for continued guidance in contextual and linguistic accuracy. Secondly, Ǧhokáheya Inážiŋ and Sitting Bull College at Standing Rock Reservation will be the first to receive a copy of the thesis.

I am still saddened by the loss I experienced in developing a research relationship involving trust and reciprocity. Instead, I acquired experience in an indirect manner, which has been utilized for research purposes, leaving the shared ownership and participatory aspect of the research relationship unexplored. I feel as though I have taken part in repeating the cycle so often seen in indigenous research history, of taking and leaving. This is reinforced by the experienced inability to fully apply the principles of FPIC in the research process. Information was free and given prior to commencing research. Individual participants who signed consent forms were fully informed through a letter of invitation together with the consent form. However, participants who agreed to take part in the research in group situations were not fully informed prior to commencing research in the form of observation and documentation through pictures – they were briefly introduced to the research verbally and gave verbal consent.

I was not well prepared or equipped to form a reciprocal research relationship with the desired research partners at Standing Rock. There were many practical aspects with ethical implications that had not been considered prior to entering the empirical data collection period. I did not, for example, have a cultural broker, or a translator in case I would interview a non-English speaker. I did not have questions ready for interviews. I did not have an accurate plan for practically securing informant privacy. This can be attributed to both inadequate preparatory guidance from of the MIS program and my own ignorance, or naiveté.

For the future research I will do with indigenous people I am now aware of multiple aspects that must be considered prior to commencing research, to ensure shared ownership and reciprocity. These include building a relationship before commencing research, becoming aware of the context specific administrative requirements, as well as system of consultation and decision-making, learning the symbolic language of communication, and approaching the indigenous community administrative and governmental administrative bodies and individual community members. Doing so will facilitate the process of designing the research topic its progress. A common denominator in all these aspects is time. Time is an element often rushed in Western or so-called developed cultures. The dominant axiology of the global academic engine does not allow for longitudinal research as the pressure to publish and

compete with other academics is fierce. Another pressure factor comes from the need for social justice and equality. However, for sustainable and profound change, time is necessary.

I experienced a pressure to conform to dominant academic frameworks, based on Euro-Western epistemological, ontological and axiological traditions, largely due to time constraints as well as the mode of operation of the institution under which this research was made. I hope to be able to apply more creativity in both research methodologies and presentation of research findings in future research projects. Yet, out of this, my appreciation and understanding of discourses and methodologies within Western-based fields research, such as feminism, critical theory and post-structuralism to mention a few, has grown.

This research has applied both Western- and indigenous-based theories and methodologies. It acknowledges the richness of a holistic approach and the necessity of respecting the wisdom offered by all four directions. Making use of both indigenous-based and hermeneutic approaches in the framework of analysis developed in this thesis (see Chapter 4), exposes some epistemological, ontological and axiological contradictions. The linearity found in a hermeneutic approach and the circularity in Lakǵóta and other indigenous approaches pose challenges to reaching a shared understanding. However, as the framework itself shows, compatible horizons are not a requirement for the merger of horizons, birth of new understanding and a reciprocal relationship. More important is the desire to expand your horizon by exploring the horizon of the 'other'.

A great challenge in this research has been the ethical as well as academic aspects of using my own experience as data. Subjective interpretation is ever present as objectivity is not a goal of indigenous or post-structural research, however, being trained in scientific methods leaning on positivism, allowing myself to make use of the subjective perspective has been challenging. Validation for this approach was found in both the hermeneutic and indigenous theories used in the research; the hermeneutic emphasizing the 'I' as the starting point; and the indigenous emphasizing the interconnectedness and equality of all perspectives. Another ethical challenge connected to the first arose from presenting perspectives of an indigenous people. Though the presented perspectives are based on existing literature on the Lakǵóta, the sources vary in their bias and subjective interpretation has played a role in all analysis and composition of text. The restriction set by the SBC IRB on the research – forbidding any data collection at Standing Rock until approval from the SBC IRB had been acquired, created

another point of ethical reflection during the process of this thesis. It has been my aim at all stages not to cross that monological agreement.

Though a critical take on the protective efforts of the SCB IRB and the role of IRBs is apparent in this research, due to their colonizing implications, acknowledgement for their decolonizing implications is also in place. Involving the indigenous community in the evaluation and decision-making process is progressive in terms of research history by comparison, for example to ethical requirements regarding doing research with other indigenous peoples, such as the Sámi (Juutilainen 2011). A point of criticism is rather in the monological nature of the approach that the systems of protection are built upon.

This research process has been a process of overcoming challenges and disappointment, healing and self-discovery.

6.3 A new direction

Appreciating and applying post-colonial theory in this research does not exclude the notion of moving forward. The need and passion for equality that it generates inspires and informs efforts of decolonizing methodologies and the academy, which in turns strengthens the process of healing. The framework developed in this thesis for understanding the nature of and components contributing to a relationship represent a step in the direction of decolonization and healing by presenting a tool for improving the reciprocity of indigenous research relationships.

Discovering a research gap and space for improvement implies that there are possible research areas that require further attention. Therefore, suggestions for further research are presented here.

1. How can reciprocal research relationships better serve the interests of the researched community?
2. Is it possible to create an ethical code by which all researchers must abide when doing research with indigenous peoples, and what would it entail? If a separate code is designed for students in the field of indigenous research, how would it differ from the main code of ethics?

3. How can the content and structure of the MIS program be improved so as to better prepare the students to meet these practical and ethical challenges? How can MIS students be better equipped to meet these challenges?

The Lakǎóta hoop of life represents unity and interconnectedness, an appreciation for diversity and the necessity of cooperation to preserve and regenerate life⁴³. The life and work of an individual has an impact on the course of the world, on its development or its decay. I would like to end this thesis, but not the research process or the greater discourse it is a part of, with words that continue to inspire me to seek and work for social justice and equality of all peoples.

*"We cannot segregate the human heart from the environment outside us and say that once one of these is reformed everything will be improved. Man is organic with the world. His inner life moulds the environment and is itself deeply affected by it. The one acts upon the other and every abiding change in the life of man is the result of these mutual reactions."*⁴⁴

*"The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity."*⁴⁵

*"That one indeed is a man who, today, dedicateth himself to the service of the entire human race. ... It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens."*⁴⁶

⁴³ The manifold meaning of the Lakhota hoop of life has been interpreted from the following sources as well as my own life encounters with it. About Kevin Locke, Hoop of Life: <http://www.kevinlocke.com/kevin/hoopdance.html> Retrieved 05.05.2014

⁴⁴ Shoghi Effendi 1933. Letter to an individual Bahá'í, written on behalf of Shoghi Effendi by his secretary, 17 February 1933

⁴⁵ 'Abdu'l-Bahá 1982. *The Promulgation of Universal Peace*, US Bahá'í Publishing Trust, 2nd edition, pp.337-342

⁴⁶ Bahá'u'lláh 1990. *Gleanings From the Writings of Bahá'u'lláh*. US Bahá'í Publishing Trust. Pocket-size edition, p.250.

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Appendix 1. SBC IRB Application

SITTING BULL COLLEGE

APPLICATION FOR EXPEDITED/REGULAR

HUMAN SUBJECTS RESEARCH REVIEW

<p>Protocol Title: (working title) Indigenous Designs in Educational Methodology – Sharing Experiences at the Lakota Summer Institute 2013</p>	<p>Date of Request: 18/06/2013</p>
<p>Principal Investigator Name and Degree(s): Professor dr. Bjørg Evjen Professor and Program Coordinator of Master of Philosophy in Indigenous Studies dr.art. in History</p>	<p>Department: University of Tromsø, Centre for Sámi Studies, Master of Philosophy in Indigenous Studies Program</p>
<p>Phone: (+47) 77 64 43 51</p>	<p>Mailing Address: University of Tromsø, Centre for Sami Studies, 9037 Tromsø, Norway</p>
<p>Email: bjorg.evjen@uit.no</p>	<p>Fax: (+47) 77 64 55 10</p>
<p>University Affiliation: <input checked="" type="checkbox"/> Faculty <input type="checkbox"/> Staff <input type="checkbox"/> Adjunct Faculty</p>	<p>Co-Investigators: Name: Eva Michelle Francett-Hermes Study Role: Master's student Affiliation: University of Tromsø</p>

<p>___ Other: Please specify.</p>	<p>Department: The Faculty of Humanities, Social Sciences and Education, Centre for Sámi Studies Master of Philosophy in Indigenous Studies Email/Tel/Fax: <u>michelle.francett-hermes@gmx.com</u> Student (yes/no):yes</p>
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<p>Please note: PIs must attach Curriculum Vita to this application. List all Co-PIs (attach an extra sheet if necessary). A Co-PI is anyone who has responsibility for the project's design, implementation, data collection, data analysis, or who has contact with study participants.</p>	<p>Co-Investigators: Name: Kevin Locke Study Role: Supervisory role in data collection Affiliation: Ambassador of Standing Rock Reservation Department: Email/Tel/Fax: Student (yes/no): No.</p>
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PROJECT FUNDING

1. How is the research project funded? (A copy of the grant application(s) must be provided prior to IRB approval)

___ Research is **not funded** (Go to Question 4)

___ Funding decision is pending

x Research is **funded**

Note: Research is partially funded by SESAM of the University of Tromsø, and partially self-financed.

What is the source of funding or potential funding? (Check all that apply)

Federal Private Foundation Department Funds

Subcontract Fellowship Other

Please list the name of the sponsor(s):

If grant funded, identify the institution(s) administering the grant (e.g., SBC, UND):

SESAM (Senter for Samiske Studiar), University of Tromsø, Norway

PROJECT SUMMARY

2. Provide a brief description of the **background, purpose, and design** of your research. Describe all interactions with potential study participants (e.g., how identified, how recruited) including **all of the means you will use to collect data** (e.g., instruments, measures, tests, questionnaires, surveys, interviews, interview schedules, focus group questions, observations). Provide a short description of the tests, instruments, or measures and attach copies of all instruments and cover letters for review. If you need more than a few paragraphs, please attach additional sheets. **For all of the questions, write your answers on the application rather than just saying "see attached."**

This research is conducted as a part of the Master's studies of Michelle Francett-Hermes in the Master of Philosophy in Indigenous Studies program at the University of Tromsø.

Indigenous Studies Master's Program

The Master's Programme in Indigenous Studies is a multi-disciplinary graduate two-year programme in comparative indigenous issues. The programme is offered as a joint venture between the Faculties of Social Sciences, Humanities and Law, Tromsø University Museum and the Centre for Sámi Studies. All units are located at the University of Tromsø in Norway.

The programme aims to contribute to the strengthening of competence on indigenous issues in Norway and internationally, and to equip students from different parts of the world with comparative perspectives on indigenous issues. Key areas covered by lectures and literature range from theoretical issues to resource management and social development; from colonial histories, indigenous rights, world views, art, identities, cultures and health issues, to local, regional and international politics.

Michelle Francett-Hermes wishes to carry out research based on her master's project with the working title "Indigenous Designs in Educational Methodology – Sharing experiences at the Lakota Summer Institute" during June 3rd to June 21st 2013. Any support accorded to her during her period of fieldwork will be highly appreciated. For any questions you may contact Michelle directly at michelle.francett-hermes@gmx.com, her supervisor Bjorg Evjen, professor and programme coordinator of the Master in Indigenous Studies, at the Centre for Sámi Studies at the University of Tromsø at bjorg.evjen@uit.no, (+47) 77 64 43 51, or her co-supervisor Kevin Locke at lockekevin@aol.com, # 605 848 0550.

Background of the Research

I come from an area in northern Finland which the indigenous people call Sápmi. I am not indigenous myself, however, growing up in a community of many cultures due to the indigenous and Finnish population, tourism, geographically central location and my family has planted in me an interest and concern for indigenous issues. My parents educated me to respect all people as equal members of one human family and as a part of a spiritual and natural world. Through my relations with my five siblings, my old and young friends, nature, God and various societal institutions I have further developed and keep shaping my own understanding of the world and principles in life. I am a student of education in the Intercultural Teacher Education Master's Program at the University of Education, where I have so far acquired a Bachelor in Education. I also study in a Master's program on Indigenous Studies at the University of Tromsø where I aim to develop skills so as to build bridges of understanding between Western and non-Western ways. I am guided by a strong belief in equality as well as in the necessity and beauty of unity in diversity. Throughout my life my understanding of the importance of the vitality of indigenous peoples has been reinforced, and I wish to do what I can to contribute to the strengthening of indigenous peoples' position and rights, through means of research and developing the field of education.

Aim and Purpose of the Research

Through examining and discussing indigenous educational methods and the process of designing formal education within non-Western and indigenous frameworks this research hopes to find key components in such a process. What is meant by Indigenous *designs* in educational methodology in this context is the process and outcome of bringing together, sharing and analyzing methods and perspectives in education within an indigenous framework. I hope to learn about what indigenous educators and learners consider important regarding their own education, both in terms of informal and formal education. With this information I ultimately aim to contribute to the development of relevant and high quality education for indigenous people, to insist on equality for all. The particular information gathered at the Lakota Summer Institute (LSI) 2013 in this research, my Master's thesis, will be used to develop an understanding of indigenous educational methods in their philosophical and practical sense. Though I will seek common factors I do not aim to make generalizations. The completion of this thesis will allow me to seek a position working for the further benefit of indigenous peoples and education for all.

Methods and ethical stance

I will be conducting participatory observation through taking part in the courses and workshops at the LSI. I will also conduct interviews using a voice recorder, make field notes and take pictures. All data will be collected and used with the informed consent of those involved. Proprietary rights of all collected data belong to the community. All valuable data will be returned to the Standing Rock Reservation. The data collection will take place in formal settings in a classroom during the Lakota Summer Institute at Sitting Bull College in the form of an informal group discussion where the discussion is not being guided by the researcher. Individual interviews will be conducted in informal settings on the Standing Rock Reservation. As a student of Indigenous issues I am aware of the abuse indigenous peoples have suffered due to exploitation and research. The participants will be informed prior to data collection, verbally and by means of this letter, and freely. The participants may at any point of the research decline their participation or the use of any data regarding them. The participants in this research will be consulted in the process, content, aims and results of the research. The collected data will be sent to each participant for review before and after analysis, as well as before handing in the final version of the thesis. I will at all times of the research do my utmost to practice accountable responsibility, respectful representation and reciprocal appropriation of indigenous knowledge. Special attention is paid to respect of elders. Friendships with participants have already been built in the course of studying together and living on Standing Rock Reservation during the LSI. This as well as being informed of the roles of teachers and LSI participants has guided the selection of participants for the research. An attempt is made to have an equal distribution of gender. Most teachers are male. Special attention to this will be paid in the interviews to rectify that bias. Approximately 6-8 LSI teachers (5 of which are male) and 6-8 LSI participants (of which

4 are male) will be interviewed individually. The approximate number of participants in all group discussions is 50, where gender balance varies. The data collection period is between June 3rd and 21st 2013. The processing of data and writing of the Master's thesis will be completed by May 31st 2014. The research is conducted according to the administrative and ethical protocols set by the Institutional Review Board. A copy of the thesis will be given to the Sitting Bull College, Lakota Summer Institute and the Lakota Language Consortium as well as all participants that wish to have one.

STUDY DURATION

3. What is expected duration of the study through data analysis? (Include timeline, if applicable)

a. When is the expected date that you wish to begin research? (MM/DD/YY) 06/19/13
(Must be after submission date.) NOTE: Protocols are approved for a maximum of 1 year. If a project is intended to last beyond the approval period, continuing review and re-approval are necessary. Research cannot begin until you have received an approval letter.

IRB APPROVAL

4. Has this project been reviewed by another IRB? Yes No (If yes, please complete the information below and attach a copy of the IRB approved materials.)

- a.** What is the name of the institution? University of Tromsø, Centre for Sami Studies.
Approved in May 2013.
- b.** What is the approval date/status of current IRB application? 06/18/2013 In review.

See attachment: Letter of Approval from UiT.pdf

STUDY SITES

5. Where will the study be conducted? (Check all that apply)
 On campus (Please indicate building(s) and room number(s) when known.) The rooms where LSI is taking place at Sitting Bull College.

Off campus (Please provide location and letter of permission, where applicable.)

On Standing Rock Reservation, Sitting Bull College, Lakota Summer Institute.

SAMPLE SIZE/DURATION

6.a. What is the expected number of individuals to be screened for enrollment? 50. Approximately 6-8 teachers and 40 students.

b. What is the MAXIMUM number of subjects that you plan to enroll in the study? 50

c. What is the approximate number of: 30 Males 20 Females

d. Indicate the age range of the participants that you plan to enroll in your study: 16 to
80

e. What is the expected duration of participation for each subject (at each contact session and total)? Lessons approximately 3 hrs. Individual interview approximately 1-2 hrs.

SUBJECTS

7a. Will the study involve any of the following participants? (Please check all that apply if your study specifically targets these populations.)

Children (under 18)

Pregnant women

Prisoners or detainees

Persons at high risk of becoming detained or imprisoned

Decisionally impaired

Patients (status of their health?)

Fetuses

Native Americans

Non-English speakers

b. If any of the above categories have been checked, please state how you will protect the rights and privacy of these individuals.

Minors: The consent of the individual and their legal guardian will be asked for if they are willing to

participate in the research. No sensitive or identifiable information of individuals will be released in the thesis. Participants are thoroughly informed of the purpose and methods of research as well as their opportunity to influence the course and aims of the research. Participants will be informed of the progress and final results of the research if they so wish.

Native Americans: All proprietary rights are with the community. All valuable data will be returned to the community. Guidance from the co-supervisor, Kevin Locke, in Native American social structure and etiquette informs the researcher in conduct during data collection and analysis. The Master's Programme in Indigenous Studies provides ethical and factual knowledge and skills in the area of research with indigenous peoples. All data is stored in secure storage provided by the University of Tromsø.

- c. Please provide the rationale for the choice of the subjects including any inclusion criteria.

Instructors of courses and participants are chosen that are particularly interesting from the perspective of education, in the sense that they have something to share about their learning experience as an indigenous person or are particularly open and willing to share. Elder's participation carries particular value in cultural understanding. The selection of one minor LSI participant is due to the development of a relationship of trust between the LSI participant, his father and the researcher. This individual can provide the perspective of a learner that may differ from the older participants and thus balance the perception of the researcher.

- d. Will any ethnic/racial or gender groups be excluded from this study? If so, provide the rationale for the exclusion criteria.

The research focuses on indigenous peoples, thus the target group are in the context of the LSI Native Americans.

RECRUITMENT

8. Describe the process(es) you will use to recruit participants and inform them about their role in the study. (Attach copies of any recruitment materials.)

Will any of the following be used?

Internet/Email

Posters/brochures/letters

Newspaper/radio/television advertising

Other

First contact is made through being co-students in the courses at the LSI. I present the content, aim and methods of my project verbally to the people present as well as hand out a letter of invitation with more detailed information and a consent form.

DECEPTION

9. Does the proposed research require that you deceive participants in any way? Yes No

If your response is yes, describe the type of deception you will use, indicate why it is necessary for this study, and provide a copy of the debriefing script.

COMPENSATION

10a. Will any type of compensation be used? (e.g., money, gift, raffle, extra credit)

Yes (Please describe what the compensation is) No (go to question 11)

b. Explain why the compensation is reasonable in relation to the experiences of and burden on participants.

c. Is the compensation for participation in a study or completion of the study? (NOTE: Participants must be free to quit at any time without penalty including loss of benefits.) No.

e. If any of the participants are economically disadvantaged, describe the manner of compensation and explain why it is fair and not coercive.

INFORMED CONSENT

11. Describe the procedures you will use to obtain and document informed consent and assent.

Attach copies of the forms that you will use. In case of secondary data, please attach original informed consent or describe below why it has not been included. Fully justify a request for a waiver of written consent or parental consent for minors.

Teachers have been informed of my participation and the research via notification through LSI organizers. Prior to lessons teachers are verbally and via an invitation letter and an additional information letter informed of the research and invited to participate in the research. Class participants are verbally informed and invited at the beginning of each lesson. Those interested in taking part are handed the information letter, the invitation letter and a consent form. Individual interviewees are invited and informed verbally and through an invitation and information letter. A copy of each signed consent form is given back to the individual.

See attachment: Consent Form for Minors.docx, Consent form.docx, Letter of Invitation.doc, Letter of Informaton.doc

RISKS

12a. What are the potential risks of the research? (Check all that apply)

Physical harm

Psychological harm

Release of confidential information

Other

b. Describe any potential risks to human subjects and the steps that will be taken to reduce the risks. Include any risks to the subject's well being, privacy, emotions, employability, criminal, and legal status.

Risks include misrepresentation of cultural and indigenous knowledge as well as release of confidential information.

Through training in research ethics in the Master's Program in Indigenous Studies at the University of Tromsø, the guidance given and supervision by Standing Rock Reservation community member Kevin Locke and principal investigator Bjørg Evjen at the University of Tromsø, the mandate of ethical conduct required and provided by the University of Tromsø, and the online course provided by the IRB, the researcher is able to apply appropriate conduct in data collection and analysis. Privacy is ensured through not collecting sensitive and personally identifiable data on informants. Information is stored in a secured storage provided by the University of Tromsø. No master list is kept. Informants privacy and anonymity is ensured through blinding of data. When informants are recorded in researcher's database they are immediately encoded with a false name. No specific locations except the LSI are mentioned. The amount of participants at the LSI being 130 reduces the danger of being identified.

By being informed and familiar with the history and culture of indigenous peoples worldwide as well as the communities in question allows the researcher to be sensitive and respectful of privacy and integrity, accuracy and complete transparency.

BENEFITS

13a. What are the potential benefits to the individual subject, if any, as a result of being in this study?

Through their participation the individual gets to share her/his experience, to express their culture as they see it from within. They get to shape the way their community is seen. The individual gets to promote cultural awareness and indigenous peoples' interests.

b. What are the potential benefits to others, if any, from the study?

Potentially this work will lead to the development of indigenous education to be contextually and methodologically appropriate for the community and individual indigenous person. It may lead to a deeper understanding in the general public, educators of indigenous and non-indigenous origin as

well as indigenous communities about methodologies of education that promote the interest of indigenous individuals and communities as well as the eradication of prejudices and empowerment of youth in both indigenous and non-indigenous educational contexts.

DATA USE & STORAGE

14. How will the data be used?

Dissertation

Publication/journal article

Thesis

Undergraduate honors project

Results released to participants/parents

Results released to employer or school

Results released to agency or organization

Conferences/presentations

Other

Where will the data be stored?

Information is stored in a secured storage provided by the University of Tromsø. No master list is kept. Informants privacy and anonymity is ensured through blinding of data. When informants are recorded in researcher's database they are immediately encoded with a false name. No specific locations except the LSI are mentioned.

PROTECTION OF CONFIDENTIALITY

15a. Describe the steps you will take to ensure the confidentiality of the participants and data.

Privacy is ensured through not collecting sensitive and personally identifiable data on informants. Information is stored in a secured storage provided by the University of Tromsø. No master list is

kept. Informants privacy and anonymity is ensured through blinding of data. When informants are recorded in researcher's database they are immediately encoded with a false name. No specific locations except the LSI are mentioned. The amount of participants at the LSI being 130 reduces the danger of being identified.

The researcher will make sure the informants understand the aim and content of the research and their right to decline participation or use of any information provided by them at any point of the research. Before as well as after analyzing the data it will be sent to the informants for revision and correction. A copy of the final thesis will also be sent to the informant.

b. Indicate how you will safeguard data that includes identifying or potentially identifying information (e.g., coding).

Privacy is ensured through not collecting sensitive and personally identifiable data on informants. Information is stored in a secured storage provided by the University of Tromsø. No master list is kept. Informants privacy and anonymity is ensured through blinding of data. When informants are recorded in researcher's database they are immediately encoded with a false name. No specific locations except the LSI are mentioned. The amount of participants at the LSI being 130 reduces the danger of being identified.

c. Indicate when identifiers will be separated or removed from the data.

When informants are recorded in researcher's database they are immediately encoded with a false name.

d. Will the study have a master list linking participants' identifying information with study ID codes, and thereby, their data? If so, provide a justification for having a master list. (NOTE: In many cases, the existence of a master list is the only part of a study that raises it above minimal risk, that is, places participants at risk.) No.

e. If you have a master list, when will it be destroyed?

f. How long do you plan to retain the data?

Any recordings of value are owned by and will be sent to Standing Rock Reservation.

g. How will you dispose of the data?

Deleting it from the hard drive. Shredding field notes that consist of identifiable information of informants that do not consent to be identifiable in final version of thesis.

h. Where on campus will you store the signed consent, assent, and parental permission forms? in a secured storage provided by the University of Tromsø.

INVESTIGATOR INTERESTS

16a. Does the PI have a current conflict of interest disclosure form on file? Yes No

b. Do any of the PIs or their family members have a financial interest in a business which owns a technology to be studied and/or is sponsoring the research? (If yes, please describe) Yes No

c. Are there any plans for commercial development related to the findings of this study? (If yes, please describe) Yes No

d. Will the PI or a member of the PI's family financially benefit if the findings are commercialized? (If yes, please describe) Yes No

e. Will participants financially benefit if the findings are commercialized? (If yes, please describe)

Yes No

TRAINING

17. The research team must document completion of human subjects training.

Please provide the date that the PI/Co-PIs completed the training. 06/04/2013 See Attachment:
"IRB Assurance Training.docx

PRINCIPAL INVESTIGATOR

In making this application, I certify that I have read and understand the Sitting Bull College Protection of Human Subjects in Research Principles, Policy, and Guidelines and that I intend to comply with the letter and spirit of the policy. I may begin research when the Institutional Review Board gives notice of its approval. I must inform the IRB of any changes in method or procedure that may conceivably alter the EXEMPT status of the project. **I also agree that records of the participants will be kept for at least 3 years after the completion of the research.**

Name: Eva Michelle.Francett-Hermes

Signature:

Date: 06/18/2013

FOR OFFICE USE:

This application has been reviewed by the Sitting Bull College IRB:

Full Board Review

Expedite Category:

Exempt Category:

Approved

Deferred

Disapproved

___Project requires review more often than annual. Every ___ months.

Signature of IRB Chair/Member:

Date:

Appendix 2. IRB Rejection Letter



SBC Institutional Review Board
9299 Highway 24
Fort Yates, ND 58538

July 10, 2013

9299 Hwy 24
Fort Yates, ND 58538
(701) 854-8000

Science & Technology
Fax:
(701) 854-8197

McLaughlin Center:
504 Main St.
P.O. Box 613
McLaughlin, SD 57642
(605) 823-4318

Fax:
(605) 823-4982

Mobridge Center:
414 6th St. W.
Mobridge, SD 57601
(605) 845-5762

www.sittingbull.edu

Bjørge Evjen, PhD
Program Coordinator
Master of Philosophy in Indigenous Studies
Centre for Sámi Studies, University of Tromsø
9037 Tromsø, Norway

**RE: IRB Certification of: Indigenous Designs in Educational Methodology –
Sharing Experiences at the Lakota Summer Institute 2013**

The Institutional Review Board at Sitting Bull College (SBC) has determined that this project with protocol # **SBC143, *Does Not Qualify for Expedited Approval*** status in accordance with federal regulations governing human subjects' research (Code of Federal Regulations, Title 45, Part 46, *Protection of Human Subjects*). This determination is based on the protocol version received on **06/18/2013**.

This final decision was made by the IRB panel of reviewers who identified areas within the project of concern. Issues raised included:

- The project was carried out and sample collection was done prior to IRB review and approval.
- There was no clear evidence that participant information and data will be adequately protected and blinded given the sample size and nature of the event under which it was being collected.
- The project does not show realistic goal attainments within the framework in which it is conducted.
- It further does not address the issue of benefits to the local community.
- The sample is not adequate in order to answer a question that is culturally sensitive to the local community. Some members of the committee felt the sample size was unrealistic and too small to answer your objectives, and very opportunistic.

If you feel you can address these concerns and re-submit to SBC IRB, you are welcome to do so. Thank you for complying with the SBC IRB policies and decision process.

Sincerely,

Mafany Mongoh, Ph.D.
Sitting Bull College
IRB Chair

Equal Opportunity Employer

Appendix 3. Cover Letter to IRB

Sitting Bull College

Standing Rock Reservation

June 18th 2013

To the IRB of Standing Rock Reservation,

This letter is concerning the application for Expedited Human Subjects Research Review regarding approval to conduct research in Indigenous education by the working title of “Indigenous Designs in Educational Methodology – Sharing Experiences at the Lakota Summer Institute 2013” on Standing Rock Reservation.

The concerns expressed by the Board have been received and thoroughly addressed in the application and all attachments with the help of Mr. Mafany Mongoh and Mr. Kevin Locke.

This letter attempts to convey the sincerity of the researcher in their plan and attempt to secure confidentiality and integrity of the research subjects. Concerns regarding data collection methods, data storage, distribution of data, ownership over data, the process of data analysis have been addressed. Data collection procedures have been refined. Mr Kevin Locke, who initially invited the researcher to the Lakota Summer Institute (LSI) for the purpose of studying indigenous educational methodology, is in a supervisory role regarding data collection. His guidance also continues after the data collection period in ensuring accurate and appropriate cultural interpretation and representation.

In the course of participation in the LSI 2013 the researcher has formed friendships with co-students as well as teachers and has gained the willingness of many to support and assist in the process of the research as informants/subjects.

It would be greatly appreciated if the Board accepted this application in order that the last days of the LSI may be used for data collection.

Sincerely,

Michelle Francett-Hermes