OGWEHOWENEHA: A Hodinohsonih research methodology

Darren Thomas
dthomas@wlu.ca

Follow this and additional works at: https://scholars.wlu.ca/etd

Part of the Community Psychology Commons

Recommended Citation
https://scholars.wlu.ca/etd/2275

This Thesis is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Theses and Dissertations (Comprehensive) by an authorized administrator of Scholars Commons @ Laurier. For more information, please contact scholarscommons@wlu.ca.
NOTICE:
The author has granted a non-exclusive license allowing Library and Archives Canada to reproduce, publish, archive, preserve, conserve, communicate to the public by telecommunication or on the Internet, loan, distribute and sell theses worldwide, for commercial or non-commercial purposes, in microform, paper, electronic and/or any other formats.

The author retains copyright ownership and moral rights in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author’s permission.

In compliance with the Canadian Privacy Act some supporting forms may have been removed from this thesis.

While these forms may be included in the document page count, their removal does not represent any loss of content from the thesis.

AVIS:
L’auteur a accordé une licence non exclusive permettant à la Bibliothèque et Archives Canada de reproduire, publier, archiver, sauvegarder, conserver, transmettre au public par télécommunication ou par l’Internet, prêter, distribuer et vendre des thèses partout dans le monde, à des fins commerciales ou autres, sur support microforme, papier, électronique et/ou autres formats.

L’auteur conserve la propriété du droit d’auteur et des droits moraux qui protege cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

Conformément à la loi canadienne sur la protection de la vie privée, quelques formulaires secondaires ont été enlevés de cette thèse.

Bien que ces formulaires aient inclus dans la pagination, il n’y aura aucun contenu manquant.
Acknowledgements

Nya:weh [thank you]

To Shagwadisoh for all the gifts and blessings you have provided me; for watching over me and protecting me during the hard times in my life, and lastly for guiding me with my work to empower our families, communities and Nations.

To my mom and dad for offering me the best of their love, caring, compassion, guidance, and support throughout my lifetime. I love you both, and nya:weh for the struggles you both endured to show me what it means to be a family.

To my family, extended family both biological and spiritual nya:weh tris for loving and protecting me, and supporting my work. You have all shown me many things in this world; I am so proud and honoured to have each of you in my life.

Dr. Rob Travers for guidance through the early part of this thesis project, your support and mentorship has meant a lot as I struggle with bridging my two worlds.

Dr. Terry Mitchell for your nurturing, support, and guidance, as I have struggled to have a foot in the canoe and the ship. Without your assurance by creating a safe space to bring my authentic voice to the academy, this project would not have happened.

To the Indigenous Health Research Development Program that supported my MA through a research grant and scholarship.

For the support of my thesis committee, thank you for your guidance and acknowledgement of my efforts to bridge my two ways of knowing.

To my extraordinary children, you have shown me all the reasons why I chose this road in life. It has been and continues to be awesome. Your love, support, and encouragement mean so much, more than I can ever express in words. Way before you chose me to be your Dad I was getting ready for you. Nya:weh for allowing me to be your Dad, I love you all so very much and hope that the lessons we have learned together as a family will live on for many generations to come.

Lastly, to my beautiful, loving, partner Karen. I would simply not be here without you. Nya:weh for loving me, supporting me through this crazy thing I have decided to do. Years ago when we met and decided to stand beside each other, I warned you how hard it was going to be (you didn’t believe me) but thank you for having the courage then and thank you for continuing to show courage now. Nya:weh for choosing me as your partner and for giving me the inspiration needed to be the partner, father, mentor and teacher that I am. I simply could not have done it without you.
Abstract

Critical pathways for the liberation of Indigenous populations will come from "re-membering" our Indigenous ways of knowing, "decolonizing" the Indigenous mind and "re-building" our Nations. Indigenizing the academy allows our original ways of knowing to create space, for Indigenous scholarship to reclaim Indigenous knowledge and reality. By visiting with Hodinöhso:nih knowledge holders, this MA thesis translates the nature of Hodinöhso:nih reality, ways of knowing, values, and methods of acquiring knowledge into an Indigenous research methodology. By the ongoing introduction of Indigenous knowledge into a theoretical positioning within the academy, creates opportunity for continued Indigenous knowledge-generation through Indigenous methodologies. Indigenous research produced by Indigenous methodologies may inform strategies for health and wellbeing, decolonization, liberation, self-governance, and self-determination.

Keywords: Indigenous methodologies, Indigenous knowledge, Haudenosaunee, Aboriginal Health.
Table of Contents

Acknowledgements i
Abstract ii
Table of Contents iii
Glossary v

1. Introduction 1

2. Standpoint 6

3. Contextual History 10
   a. Hodinəhqənəh History 10
   b. Colonial History 11

4. Literature Review 16
   a. Liberation 16
   b. Colonization and Colonial trauma 19
   c. Decolonization 22
   d. Philosophy of Science 26
   e. Indigenous Scholarship 30
   f. Indigenous Methodologies 33
   g. Hodinəhqənəh Scholarship 37

5. Research Focus 40
   a. Qgwehqwehnęh

6. Research Plan 44
   a. Recruitment 44
      i. Purposeful Sample 44
      ii. Indigenous Knowledge Professors 45

7. Methods 46
   a. Interview Guide 48

8. Analysis 49

9. Findings on Hodinəhqənəh Reality 51
   a. Ontology 51
   b. Epistemology 55
   c. Axiology 59
   d. Methods 60
   e. Summary of Findings 62

10. Discussion 64
11. Conclusion

References

Appendices

Kappa Maori A
Hodinohs:nih Values B
Creation Story C
Glossary

All Goyogohó:no’ (Cayuga) language text in this thesis is written using the Henry Orthography.

<table>
<thead>
<tr>
<th>Cayuga Pronunciation Guide</th>
<th>Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vowels</strong></td>
<td><strong>Consonants</strong></td>
</tr>
<tr>
<td>/ a / father</td>
<td>/ t / too</td>
</tr>
<tr>
<td>/ e / weigh</td>
<td>/ d / do</td>
</tr>
<tr>
<td>/ ə / men (nasalized)</td>
<td>/ k / king</td>
</tr>
<tr>
<td>/ i / police</td>
<td>/ g / good (never soft g)</td>
</tr>
<tr>
<td>/ o / hole</td>
<td>/ j / judge or adze</td>
</tr>
<tr>
<td>/ ə / home (nasalized)</td>
<td>/ s / soon</td>
</tr>
<tr>
<td>/ u / blue.</td>
<td>/ sh / less heat (never the sh in shirt)</td>
</tr>
<tr>
<td>(Note: Underlined vowels are voiceless or whispered.)</td>
<td>/ sr / shrine</td>
</tr>
<tr>
<td>/ ' / high pitch.</td>
<td>/ sy / sure</td>
</tr>
<tr>
<td></td>
<td>/ hw / which (the sound made when you blow out a candle)</td>
</tr>
<tr>
<td></td>
<td>/ h / hi</td>
</tr>
<tr>
<td></td>
<td>/ ts / cats hide</td>
</tr>
<tr>
<td>/ ’/ (the sound before the first vowel in ‘uh-uh’)</td>
<td>/ n / noon</td>
</tr>
<tr>
<td></td>
<td>/ r / round</td>
</tr>
<tr>
<td></td>
<td>/ w / way</td>
</tr>
<tr>
<td></td>
<td>/ y / yes</td>
</tr>
</tbody>
</table>

Popular Words found in this thesis written in Goyogohó:no’ (Cayuga) and translations

| **Hodinóhsenih**-People who build longhouses | **Qgwehoweh-**original people |
| **Qgwehowehneha**-means Original peoples ways | **Ganohónyohk**-Thanksgiving speech |
| **Ganophsés**-Longhouse Ceremonies | **Ganikwiyoyo**-The good mind |
| **Goyogohó:no’-Cayuga peoples or Cayuga language** | **Gasahsra**-Strength |
| **Awêhaodé**-Kind, gentle uplifting words | **Gaihwiyo**-The good words |
| **Gëngohowas:toh**-it holds everything together | **Sëdowanes-**learn |
| **Qgwehowehgeká**-original instructions | **Sëniyôhdwaes:hoodê’-**our civilization |
| **Sëniyôhwgwaes:hoodê’-we live our original ways** | **Gëndão-**compassion |
| **Ganykwä:Šra**-love among us | **Gayënsra:gowa’**-the great law |
| **Gei:Niyphgweda:ge’**-four sacred ceremonies | |


Introduction

My central research questions focused on what are the Hodinohs:nih ways of knowing; and what is the articulation of a Hodinohs:nih research methodology. This research is on the Hodinohs:nih Indigenous knowledge from my home community of Oswe:ge [Grand River Territory/Six Nations Reserve]. By using traditional methods of visiting with identified Hodinohs:nih knowledge holders, I aspired to translate our Indigenous knowledge on ontology, epistemology, axiology, and methods into a Hodinohs:nih research methodology.

The question of what is an appropriate research paradigm, troubles many emerging scholars as they struggle to understand metaphysical truths about reality and research methods. When examining such questions regarding the nature of reality, understanding truth, and the pursuit of knowledge, some basic philosophical assumptions emerge. These questions are important to answer, as the answers will confirm the methodology with which researchers will align themselves. This is vital as the methodology chosen determines the design, instruments used, analysis, and dissemination of the research (Patton, 2002).

Thomas Kuhn (1962) was the first to refer to the word paradigm, he posited that natural science, builds on the accumulation of knowledge; he proposed that from time to time interruptions in the discipline occur that cause periods of change. These periods of change were referred to as “revolutions” or “shifting paradigms.” Purists to Kuhnian theory say that these concepts describing a paradigm have no place in the social sciences.

Kuhn himself did not especially promote such extensions of his views, and indeed cast doubt upon them. He denied that psychoanalysis is a science and argued that there are reasons why some fields within the social sciences could not sustain extended periods of puzzle-solving normal science. Although, he says, the natural sciences involve interpretation just as human and social sciences do, one difference is that hermeneutic re-interpretation, the search for new and deeper interpretations, is the essence of many social scientific enterprises. This contrasts with the natural sciences where an established and unchanging interpretation (e.g. of the heavens) is a pre-condition of normal science. (Bird, 2011 p. 21)
This debate continues today within social and natural sciences and the determination of what is "good" science. I do not intend to solve this ongoing dilemma, however, correctly or not this concept of a paradigm has found its place within the social sciences, as Kuhnian theory inspired the sociology of scientific knowledge.

The explanation of scientific development in terms of paradigms was not only novel but radical too; in so far as it gives a naturalistic explanation of belief change...The social sciences in particular took up Kuhn with enthusiasm. There are primarily two reasons for this. First, Kuhn's picture of science appeared to permit a more liberal conception of what science is than hitherto, one that could be taken to include disciplines such as sociology and psychoanalysis. Secondly, Kuhn's rejection of rules as determining scientific outcomes appeared to permit appeal to other factors, external to science, in explaining why a scientific revolution took the course that it did. (Bird, 20011 pp. 20-21)

Since these discussions involve differing philosophies, histories, and perceptions, there appears to be no end in sight to the debate. Regardless of the ongoing philosophical debates re: the philosophy of science, the use of the term paradigm has become central to and pervasive within current scholarship in the social sciences.

A research paradigm encompasses beliefs about the nature of reality, assumptions about knowledge and values related to the pursuit of knowledge. Paradigms represent certain basic or metaphysical beliefs that formulate into an entire system of ideas. Lincoln and Guba (1985) refer to a paradigm as the systematic set of beliefs, together with their accompanying methods. Patton (2002) says,

A paradigm is a worldview-a way of thinking about and making sense of the complexities of the real world. As such, paradigms are deeply rooted in the socialization of adherents and practitioners. Paradigms tell us what is important, legitimate, and reasonable. (p. 69).

Creswell (2003) further delineates the term paradigm through four philosophical assumptions "about the beliefs about ontology (the nature of reality), epistemology (what counts as knowledge and how knowledge claims are justified), axiology (the role of values in research),
and methodology (the process of research)” (p. 20). It is these four aspects: ontology, epistemology, axiology, and methodology that I will develop in my thesis.

Early social scientists pitted two general research paradigms against each other. Positivism is an early approach to science in which everything known is repeatable and testable to confirm reality. The focus is on a general assumption that reality has a cause and effect relationship. The tools of a positivist focus on experimental methods, and quantitative approaches to generate and test hypotheses. Social constructivism has differing views regarding these basic assumptions of reality. Constructivists believe that there are multiple subjective realities constructed by location and environment. Through the evolution of science, several paradigms have emerged, each having their own sets of assumptions. Postpositivism follows many of the same assumptions in positivism, but accepts that there is room for interpretation of multiple realities.

During the preparation for my thesis, in my research methods course I had to determine my set of beliefs and assumptions about reality. Through a reflective process about which methodology to use for my research, I realized that my Hodinohso:nih ways of knowing were not a part of the various Western approaches to qualitative inquiry I have been studying. I began to ask where to position myself in the pursuit of knowledge. How will to design my study? I did not fully accept and conceptualize research from a Western perspective, and was at a critical crossroads in my journey into the academy. I had to determine my metaphysical stance about the nature of Hodinohso:nih reality, so I may select an appropriate methodology to use. It is for that purpose I chose to develop a thesis to translate Hodinohso:nih Indigenous knowledge, using the Western concepts of a methodology, into a Hodinohso:nih methodology.
In order to pursue this research goal, I would have to seek Hodinohs:ni people who continue to hold authentic Hodinohs:ni knowledge to support this project. The greatest challenge was to collect Hodinohs:ni knowledge while explaining Western metaphysical concepts to Hodinohs:ni knowledge holders, who have lived their entire life in Hodinohs:ni thought. While preparing to visit with the knowledge holders, I thought of a metaphor of “wearing glasses” to help describe what a methodology does for a researcher. I used this metaphor to explain that the goal of my research was to understand and write about what it means to look through a pair of “Hodinohs:ni glasses”, and how we use these “glasses” to answer how the Hodinohs:ni know and understand our world, how and where we seek knowledge.

This thesis project will frame a macro perspective towards transformative change for Aboriginal communities, by discussing knowledge generation through Indigenous methodologies in the hopes of addressing the historical, social and economic inequities currently endured. The current reality in 2012 is that Aboriginal populations continue to experience the highest poverty rates, highest child welfare involvement, highest suicide rates, highest incarceration rates, highest substance abuse rates, highest dependence upon welfare, and the lowest educational attainment rates than any other population in Canada (Primer to Action: Social Determinants, 2008).

This research continues to build upon the increasing efforts of Indigenous scholars that have introduced Indigenous knowledge to the academy through Indigenous research methodologies. These efforts demonstrate the theoretical underpinnings and strength of Indigenous knowledge. Since Settler society determined the validity of knowledge based mostly upon a Western worldview (Alfred, 1999; Battiste, 2000b), this research could potentially lessen
the dislocation, criticism, and shame experienced by Aboriginal students when they attend university. This indirect outcome may result in developing an increased level of trust between the universities and Aboriginal communities, which may address the notion expressed by them that postsecondary education continues to be a tool of assimilation (Best Practices in Increasing Aboriginal Postsecondary Enrolment, 2002). With these barriers addressed, it may increase Aboriginal students’ attendance and success in postsecondary institutions. The successful completion of University may increase the participation of Aboriginal scholars and eventually develop more Aboriginal faculty within Canadian universities. These Aboriginal scholars may then increase the development of Indigenous research methodologies, which then may increase the benefit and application of Indigenous research on social policy and governance.
Standpoint

In this chapter, I convey some intimate pieces of myself that have led me to enter the world of academia. It is important for me to place this work for the reader in relation to my entire being, so that we can reflect on why I feel I must do this, not just for myself but also for my community. As a mature student in my 40's, I recognize I am coming from a non-traditional route in comparison to the dominant society when completing this academic process.

To begin properly with Hodinohs:ni tradition I need to introduce myself; my English name is Darren Thomas, my Qgwéhó:weh [original] name is Yóhjáse’ [New World]. I am Qnodowá:ga [Seneca Nation], hnyágwai’ [Bear] clan from the Hodinohs:ni [Six Nations/Iroquois] territory of Oswe:ge [Grand River]. This is an important protocol to introduce one’s clan, Nation and name as it indicates your relationship to others. Specific Nations, clans, and territories allow you to draw immediate connections about a person, the community they are from, their role within community, and the existing relationships they have within community.

I grew up most of my life at Oswe:ge in a family that had strong connections to the traditions practiced by the Hodinohs:ni. After completing high school and planning to leave home for university to attain a social work degree, I had to visit my grandmother to let her know. My grandmother was a strict traditional woman who was our “Clanmother.” The Hodinohs:ni are a matriarchal society, and the title of “Clanmother” is given to the head woman of the clan family, which is typically but not always the eldest woman in the family. The Clanmother has the responsibility to oversee the needs of the entire clan. Clans are kinship groups that separate the Hodinohs:ni into sub-groups, animals are used to represent each clan. For the Hodinohs:ni, there are nine clans; bear, deer, wolf, hawk, snipe, heron, turtle, eel, and beaver.

In Hodinohs:ni community, you receive your Nation and clan from your mother. So having to go and visit my grandmother and let her know my plans to go to university was not going to be
easy. "Grandma, I am going to be moving away to school; I am going to university to learn how to help people." With tears in her eyes, she cried, "grandson don’t go; they will change you; they will change your mind."

My grandmother was worried for me because in the late 1700’s, a prophet received a divine message cautioning the Hodinohso:nih about all of the rapid changes coming to the land. This prophet was Sganyada’yo’ [Handsome Lake], the message he brought was the Gaihwi:yo [the good word]. Later known as the code of Handsome Lake, it had warned the Hodinohso:nih about the many contaminants to come like alcohol, air and water pollution, but also included in these warnings were the impacts of Western education. A "Whiteman’s" education took the Hodinohso:nih away from their responsibilities to learn Hodinohso:nih knowledge, so it is a "mind changer."

Our ancestors learned that when the Hodinohso:nih were educated through the Western education of the dominant society, we lost our identities as Hodinohso:nih. When the Hodinohso:nih people went off to school they seldom returned to community, and if they ever did, they were not prepared to support the community. The returning people were not educated in Hodinohso:nih ways; they could not hunt, plant, or conduct ceremonies. Essentially, they became a burden to the Hodinohso:nih community. My grandmother was afraid that was going to be my path, she feared I was not going to fulfill my role in community. I, being naïve at the time, told her not to worry, that university would not change me.

In my early years of university, I encountered the very situations my grandmother had worried about; I felt that I did not belong. My worldview was not a part of what I was learning, reading, and discussing. I experienced ridicule and criticism anytime I offered insights about the course theory through my Hodinohso:nih lens. My personal experience at university confirmed
what my grandmother warned me about, that my worldview would not be respected as a valid way of knowing, and furthermore that the university would try to change it.

I decided that this world of academia had little to offer me in terms of my development as a human being, so I quit. I dedicated my life to healing and empowerment for First Nations people. I focused on learning everything I could about discovering who I was as a Hodinohsó:ni man. I began to learn my traditional ways; I began to cement my identity and my role in life. I started a consulting firm and began to share these teachings with several Nations around Turtle Island [North America]. I have spent the last 20 years of my life helping First Nations communities heal from colonial trauma, to find ways of empowerment, self-determination, and change.

After working and travelling for a number of years, I returned to school and completed an undergraduate degree in psychology. After a few more years of working and travelling, I applied for a part-time position at Wilfrid Laurier University's [WLU] Brantford campus as the coordinator of community service-learning. I applied for this position because I was tired of travelling and being away from my family. I viewed this employment with WLU as an opportunity to make a base income while working for WLU, and reducing my travel but still be able to continue my work with First Nations.

In my time at WLU, I met professors from the community psychology [CP] area and began to learn about CP. I had never heard about CP even though I had an undergraduate degree in psychology. One day a CP professor asked about my community work and I listed the work I had been doing for years. In learning about my work, she proceeded to tell me what perfect CP I was practicing and asked where I received my credentials. I replied "my ancestors!"
I have found a discipline within the Western world that aligns with my original teachings. CP prides itself as innovative for its awareness of diversity and the context of community. As I came to understand more of CP, I became more interested in accepting the challenge to pursue my credentials as a First Nations scholar. This pursuit is about reclaiming my Indigenous knowledge, as a viable and meaningful way of knowing, in the CP discipline and the Western academy.

Early in this journey into academia, I found it challenging to begin to conceptualize what I was going to do with my opportunity to conduct research. I was excited to learn about how qualitative inquiry, community-based participatory research, and interpretive methodologies were making a mark in recent scholarship. In my life, I had witnessed how some researchers had completed their research with First Nations under negative, unequal, and disadvantaged situations. I was aware that conducting thesis research for graduate school was going to be challenging for my community and me. I knew I would be facing criticism from members of my family and my Nation; criticism about becoming an academic, people worried about what research I was going to conduct, along with concerns about what would be happening with the information I discovered. Yet I knew the expectations from the university, so I would have to accept the role of becoming an outsider, even though I had spent my entire life within the Hodinohso:nih community. To assist this navigation, I knew I would need to conduct research that would benefit my community and serve to break the negative depictions of how some historical research was completed. To do this, I needed to find a way in which to conduct research that supported my academic goal while honouring my culture and community.
Historical Context

To assist in understanding why this thesis is critical, I will present some vital contextual history on the Hodinöhso:ni, and the colonial relationship that exists between First Nations people and the British Crown/Canada. When one decides to work or conduct research involving Aboriginal populations, it is their responsibility to work with a level of transparency, humility, and compassion by becoming familiar with the historical context of the lived experiences of Aboriginal communities (Canadian Institutes of Health Research, 2010).

First, to clarify some terminology: the word Aboriginal is an inclusive term meant to include the three Indigenous populations in Canada [First Nations, Inuit and Métis]. In the United States, the term American Indian or Alaskan Native are still commonly used. In Canada, First Nations has replaced the term “Indian” in modern society and refers to populations that identify with a particular group, tribe, band, or Nation. The term “Indian” still may arise in discussion, as it remains the legal definition contained in the Indian Act (1876). The Indian Act still exists as legislation that governs “Status Indians” in Canada, although its been amended several times over the years.

In this thesis, I have chosen to use the term Indigenous to reflect the scholarship on Indigenous knowledge/research methodologies. When I reference Indigenous, I mean to reference Indigenous knowledge in general, meaning any Indigenous Nation in the world. But when I want to refer specifically to my Indigenous knowledge I will state Hodinöhso:ni knowledge/methodologies.

Hodinöhso:ni History

Specifically, this thesis researches the knowledge of the Hodinöhso:ni community at Grand River [Ohsweken/Six Nations]. Hodinöhso:ni means people of the longhouse in
Goyogoh:no'(Cayuga) language. The British called the Hodinohso:nih “Six Nations” and the French called us “Iroquois.” The Hodinohso:nih is a confederacy of several Nations known in English as the Cayuga, Seneca, Onondaga, Oneida, Mohawk, and Tuscarora Nations. There are 17 Hodinohso:nih communities spread across Ontario and Quebec in Canada and New York, Wisconsin, and Oklahoma in the United States. Traditionally, the Hodinohso:nih homeland stretched across the bottom of the lakes Erie and Ontario from what became the States of Ohio to Vermont and as far south as Maryland (Colden, 1727).

During the American Revolutionary Wars (1775-1783), the Thirteen Colonies [United States of America] sought Hodinohso:nih support to fight the British. The Hodinohso:nih refused because of an existing treaty with the British known as the Silver Covenant Chain (1710), which states a friendship and brotherhood between the two Nations. This treaty acknowledged each Nations’ differences but recognized a binding brotherhood between the Hodinohso:nih and the British Crown. This treaty also meant it was against Hodinohso:nih law to go to war against our brother. When the Thirteen Colonies won their independence, they declared war against the Hodinohso:nih because of their allyship to the British Crown. The Sullivan-Clinton Campaign (1779) against the Iroquois resulted in the devastation of the Hodinohso:nih, and scattered their communities across the United States and Canada. The British secured lands (Haldimand Proclamation, 1784) in southern Ontario along the Grand River by Sir Frederick Haldimand for the compensation of the lands lost during the American Revolutionary War (1775–1783). Today, there are approximately 12,000 Hodinohso:nih who reside at the Grand River territory (Six Nations Band Council, 2011).

Colonial History
During the settlement of Canada, events such as war, disease, displacement, and legislation caused enormous disruption for Aboriginal populations (Royal Commission on Aboriginal Peoples [RCAP], 1996). Legislative policies were established and used to manage Aboriginal populations and destroy their civilizations through policies of assimilation (Gradual Civilization Act, 1857; Gradual Enfranchisement Act, 1869; Indian Act, 1876). The Indian Act (1876) was the most comprehensive legislation that combined the previous legislations into one comprehensive piece of legislation, aimed directly at deconstructing First Nations way of life.

The Indian Act (1876) set the stage for the total dominance of the government of Canada (Milloy, 2006). It is the only piece of legislation to exist that defines citizenship for a race of people. The classification of “who is” and “what is” an “Indian” is in the Indian Act. If you were determined to be an “Indian”, then you became a “Status Indian.” This remains the legal definition used today in 2012. All rights known to First Nations people today are contained in the Indian Act, and continue to be a benefit to only registered “Status Indians.” Rights such as supported health care, specific tax benefits and the right to live on the lands reserved for “Indians.” Having “Status” was a label of citizenship as an “Indian”, which according the Indian Act meant you were uncivilized and could not hold citizenship in Canada. As a “Status Indian”, you were a “Ward of the State.” When you consider the rights and benefits offered to “Status Indians”, it was in their best interest to remain “Status Indians.” When you also consider the cultural aspects to living on their territory, having their traditional governments, their families and social supports surrounding them, then it was in their best interest to remain “Status Indians.” In fact, one could argue there was little benefit in becoming a British/Canadian citizen.

Every process of power and self-determination was legislated away from the “Indian”, as the Indian Act created “Indian Agents” who were non-Aboriginal bureaucrats, who had full
control over all business conducted on behalf of the “Indians.” Their primary duty on the Reserve was to enforce the laws contained in the Indian Act.

The Indian Act established the “Indian Reserves” across the country. These were lands secured for the “benefit” of “Status Indians.” These secured lands acted as negotiation tools to convince the Aboriginal communities to move there as a protection from the disruption of their lives during the settlement of Canada (Miller, 2004). Often these lands were a land that the government did not want, which is why, when one observes a map of First Nations Reserves in Canada, the Reserves are mostly in the remote areas of the country. In fact, these lands became gated communities, not the gated communities that have sprung up across privileged suburbia keeping people out, but gated communities keeping the “Indians” in. The Reserves limited “Indian” peoples’ ability to move freely on the land, as it imposed a “pass system” requiring “Indians” to attain a pass from the Indian agent in order to be off the Reserve. The enforcement of pass system happened as late as the 1940s in Saskatchewan.

The *Gradual Civilization Act* (1857) and the *Enfranchisement Act* (1869) dealt specifically with the process of civilization and assimilation of “Indians.” These former “Indian” policies became a framework to construct the new *Indian Act* (1876). The Indian Act (1876) introduced compulsory procedures in which a “Status Indian” would lose their “Status” and become civilized. The *Enfranchisement Act* (1869) established mandatory enfranchisement laws, which caused you to lose your “Status.” You lost your “Status” if you participated in an election, received an education or for “Status Indian” women, marrying a non-status man. Originally in the *Gradual Civilization Act* (1857), an “Indian” could voluntarily enfranchise themselves and would be given a parcel of land and a sum of money, but they had to be debt free, educated, and of good moral character. If you failed to have these characteristics, then you
could become a probationary citizen for three years before citizenship would become permanent (RCAP, 1996).

The intentions of the Indian Act (1876) were the assimilation of the “Indian”, so the “Indians” would engage in the modern ways. When voluntary enfranchisement did not work, the Federal government of Canada made it compulsory. There are sections of the Indian Act (1876) where Canada banned the cultural ceremonial practices in effort to “modernize” the savage (Miller, 2004). When such subjugation was not successful in advancing assimilation, the start of the official Indian Residential School policy began in 1879.

In 1879, the government of Canada established an official agreement with the Roman Catholic, Anglican, Methodist, United, and Presbyterian churches to run the most destructive part of this history: Indian Residential Schools [IRS] (Miller, 1996). This partnership agreement was in place until 1969 when the Canadian government took control of the education of “Indians.” However, even though this agreement ended in 1969, it took until 1996 for the last government-run IRS to close, which was Gordon Indian Residential School in Saskatchewan (Truth and Reconciliation Commission of Canada [TRC], 2012).

By exploring the legislative history between the British/Canadian governments and Aboriginal people, one not only learns of the human rights violations that have occurred, but this knowledge contextualizes many of the current unhealthy social conditions plaguing Aboriginal populations in Canada. The belief of the British/Canadian governments during the colonial era was that Indigenous Nations and communities did not comprise a “civilization” in the same sense of Settler society, and were merely a primitive society that needed to evolve into a Settler mentality (TRC, 2012). The results of these thoughts of dominance meant the British/Canadian governments believed they had carte blanche to dismantle Indigenous society in North America.
The reality is that Indigenous communities were indeed a complete civilization that had laws, governance structures, health care networks, knowledge systems, and cultural practices. When you examine these pieces of "Indian" policy, they disempowered every sense of our civilization. We were not legally able to practice our governance, practice our ceremonies, move about the lands, or even raise our own children. These legislative policies and practices have been well researched and documented by the RCAP (1996).
Literature Review

My intention in this review is to provide an expansive glimpse of the literature about colonization and colonial trauma, but with a specific focus on decolonization, through the development of Indigenous research methodologies. Although my thesis focuses on the development of an Indigenous research methodology, it is part of a larger ecological perspective of how Indigenous research and the role of Indigenous knowledge, may lead toward liberation from oppression caused by colonial trauma. Given the current barriers to health and wellbeing for Aboriginal populations in Canada (Primer to Action: Social Determinants, 2008), there is an urgent need for transformation in Aboriginal communities.

Readers may question the need for such a vast exposure to the literature, particularly when I propose to discuss issues associated with the philosophies of science. I intend to help the reader understand the connections to colonial trauma, the need for liberation from oppression, the re-building of Indigenous civilizations through Indigenous knowledge, and Indigenous research conducted by Indigenous methodologies.

Liberation

This thesis challenges and supports Aboriginal people to start pursuing the academy to open the doors of acceptance, and to challenge one of the most devastating colonial impacts on Indigenous populations, which is the denial of our Indigenous ways of knowing. This process of liberation by reclaiming Indigenous knowledge through Indigenous ways of knowing is the ultimate goal of my academic pursuits as.

The following sections provide a historical glimpse of a timeline for colonization, and liberation from the oppression facing Aboriginal populations. This timeline begins at the star in Figure 1, at a time when the original teachings were being lived, a time when Indigenous
civilizations were thriving in their lands prior to colonization. This process of liberation will require many significant transformations.

Figure 1: Pursuit of Liberation. This image shows the pathway to self-determination.

Through this thesis, I seek to make a significant contribution for the Hodinohs:ni:h to step toward that eventual goal of liberation. Having Indigenous knowledge and Indigenous methodologies developed and introduced to the academy will assist in reclaiming our original knowledge and understanding. This process will then support what Indigenous scholars refer to as the “decolonization of the Indigenous mind” (Alfred, 1999; A. C. Wilson, 2004b; Battiste & Henderson, 2005; L. Smith, 1999). This advancement of Indigenous knowledge in the academy will create support for future Hodinohs:ni:h scholars to advance this pursuit of liberation and self-determination. It is my hope that future scholars will have the freedom to conduct research
that will use methodologies that will increase the viability of high quality, impactful Aboriginal research. Such research will aid in the transformation of Aboriginal individuals, families, communities and Nations.

Ultimately, the emergence of Hodinöh:nih Indigenous knowledge within the academy will demonstrate that Hodinöh:nih students will not have to “change their minds” to be accepted as part of this Western institution. It also means that Hodinöh:nih students can have the option of using their “Hodinöh:nih glasses” to write and develop research that will be more meaningful as it may contribute more greatly for the re-building of Hodinöh:nih community. To have options beyond the current Western approaches of research is a significant contribution.

The RCAP report (1996) made ethical recommendations for Aboriginal research; several advancements for the protection from harm were established. Chapter nine of the Tri-Council Policy Statement’s (2010) specifically informs how to conduct research with Aboriginal populations in Canada. The First Nations Centre (2004) informed these developments by their OCAP principles. The OCAP principles deal directly with the ownership, control, access, and possession of Aboriginal research. A partnership with the Assembly of First Nations, National Aboriginal Health Organization and the First Nations Centre developed these principles. Briefly, the principles state that much of the historical research had minimal benefit to Aboriginal populations, therefore, they should now have complete ownership of the findings, control the research conducted, have full access and possess the findings of research conducted on their communities. With these protections in place, research has an increased opportunity to have benefit in Aboriginal community.

Recent innovations in Western methodological approaches to research in all communities have included participatory action research [PAR] or community based participatory research.
[CBPR]. PAR is a research methodology that works collaboratively with the participants of inquiry to ensure action towards changing the phenomenon of inquiry. CBPR is similar to PAR but the research is co-constructed, collected, analyzed, and disseminated with members of the community of inquiry (Minkler & Wallerstein, 2008). These approaches are innovative as the relationships between researchers and participants will share power. These approaches address the criticism of some research that had been historically been done “on” Aboriginal communities (First Nations Centre, 2004); but with PAR/CBPR, research can now be done “with” and “for” community. These new approaches have given voices to marginalized populations in many communities. However, what I state here is if the doors of the academy open up for Indigenous scholarship and methodologies, we can shift even more power to Indigenous populations than can be achieved through PAR/CBPR. Indigenous scholars may then produce Indigenous community research that can extend beyond the principles of PAR/CBPR “with” and “for” Indigenous community, to research conducted “by”, with, and for the Indigenous community.

Colonization and Colonial Trauma

To contextualize the need for liberation from the ravages of assimilation, and the discounting of Indigenous knowledge and knowing, one needs to examine the colonial history of Canada and the resulting implications of that history on Aboriginal populations. Colonial trauma (Evans-Campbell, 2008), historical trauma (Duran & Duran, 2000), intergenerational trauma (Brave Heart, 1998) are terms that have been used to describe these effects of colonization. Scholars have been investigating the connections between the colonial history in North America and the current social conditions in First Nations, Inuit, and Métis populations today. Many have linked colonization to the powerlessness and apathy experienced by many
Aboriginal people (Aboriginal Healing Foundation [AHF], 2004; Brave Heart, 1998; Duran, & Duran, 2000). Lee (1992) considers the current conditions in First Nations communities as

...a result of the lengthy and pervasive colonization process. Colonization is defined here as the subjugation of one people by another through the destruction and/or weakening of basic institutions of the subjugated culture and replacing them with those of the dominant culture (pp. 212-213).

Consider for a moment the “ecological perspective” that Bronfenbrenner (1977) used to describe “community” as a series of systems that function at an individual level (micro), and institutions like your family, neighbourhood, schools and churches (meso), and government (macro), which each support the functionality of “community.” With this ecological perspective and the definition by Lee (1992), one can see the extent of the destruction by colonization to Indigenous community. Every facet of Indigenous civilization, knowledge, spiritual ways, ceremonial practice, economy, education, environments, families, and selves were condemned, removed, and supplanted with foreign concepts of individuality, all with the intent of assimilation. Some leading Aboriginal scholars (Battiste, 2000a; Brave Heart 1998; Duran, E., Duran, B., Brave Heart, & Yellow Horse-Davis, 1998) refer to these processes as cultural genocide or ethnocide.

The implications of the destruction facing Indigenous civilizations resulted in years of colonial trauma. These impacts have resulted in what has been described as “intergenerational trauma” (Brave Heart, 1998) and are the root causes of many of the health and social inequities experienced by Aboriginal peoples in Canada (AHF, 2006). The social policies meant to assist with the “evolution” of the “primitive” societies veiled the collective traumas experienced by Aboriginal populations. On the surface, these policies appeared to be for the benefit of “Indians” but in reality contained blatant strategies of destruction and human rights violations. These include the loss of land, original ways of knowing, governance, families, children, and religion
(TRC, 2012). By denying our original ways of knowing the Settler society dismissed the basis of Hodinohso:ni metaphysics and perspectives of knowledge and reality.

Duran et al. (1998) recognize that there has been a significant growth of the grass roots healing and wellness movement, and assert that many Indigenous populations, in particular “Elders” and “Medicine People”, have understood the connections to the trauma history, however, this knowledge has only been discussed in the Western academy over the last 10 years. Duran et al. (1998) challenge scholars to consider a post-colonial perspective to approach these areas of research, which recognizes the role, value, wisdom, and importance of Indigenous knowledge. A post-colonial response combines Indigenous knowledge and Western knowledge to find strategies for healing from colonial trauma. This strategy is an example of decolonization. I will provide more details of these types of approaches in the upcoming sections.

Reclaiming Indigenous knowledge will assist with Indigenous community transformation by developing the tools of holding, transmitting, and discovering both ancestral and emerging knowledge. Audrey Lorde (1979) expressed the need for culturally appropriate skills, knowledge, and tools of liberation that arise outside of the dominant group when she said, “The master’s tools will never dismantle the master’s house” (p. 1). This knowledge will empower the Indigenous community to move beyond survival of colonial history to living a powerful existence within and or parallel to dominant society. Indigenous communities, through our diverse cultures and ways of knowing, aspire to rebuild our Nations into thriving civilizations once again. There is considerable anecdotal and empirical evidence to support the view that the best practices for re-building Indigenous communities is based on our traditional forms of knowledge and knowing (AHF, 2006; Brave Heart & DeBruyn, 1998; TRC, 2012).
Decolonization

In this time of post-colonial approaches, there is a steady push for acceptance of Indigenous knowledge in Western institutions. Marie Battiste from the Apamuwek Institute released a report in 2002 for the Department of Indian and Northern Affairs Canada, *Indigenous Knowledge and Pedagogy in First Nations Education*, in which she describes the complex nature of Indigenous knowledge and the importance of Indigenous languages:

Indigenous knowledge comprises the complex set of technologies developed and sustained by Indigenous civilizations. Often oral and symbolic, it is transmitted through the structure of Indigenous languages and passed on to the next generation through modeling, practice, and animation, rather than through the written word (p.2).

A recurring theme with many Indigenous scholars is the need to have Indigenous knowledge systems restored and introduced to the academy. These efforts are stemming from the long-term goal of liberation for Aboriginal people in Canada. Indigenous scholars recognize the need to comprehend the process of colonization. The current reality for Indigenous communities is every fabric of their community was shattered, leaving Indigenous communities in a devastated state.

Indigenous scholars (A. C. Wilson, 2004b; Absolon & Willet 2004; Alfred 1999, 2004, 2005; Laenui 1996; S. Wilson, 2008; Simpson, 2008) recognize that one key to strengthening the lives of Aboriginal people in today’s world is “re-membering” (Absolon & Willet, 2004) who we are as Indigenous Nations, and that our Indigenous knowledge has a place within this modern world. This concept of “re-membering” is a strategy for Aboriginal people to remember their Indigenous knowledge and to become members of their communities while doing so. The acknowledgement that our ways are valid and legitimate would create space in the modern world for more Aboriginal researchers and scholars to enter the academy. As the academy increases its acceptance of Indigenous knowledge, a by-product will be the re-invigoration and re-building of
Indigenous knowledge practices at the community level. Alfred (1999) discusses a first step in this decolonization process, which is the decolonization of the Indigenous mind. One of the impacts of the colonization process is that Indigenous people themselves doubt their ability, and validity of their Indigenous ways of knowing. Aboriginal people need to understand that their ancient ways are worth knowing in today’s world (Alfred 1999, 2004, 2005; Battiste, 2000b; A. C. Wilson, 2004a). The acceptance of Indigenous knowledge will demonstrate to Aboriginal people that they can continue to learn, remember, and live their Indigenous knowledge, because that Indigenous knowledge holds weight and value.

The belief held by many Indigenous scholars is that the academy has much to learn from Indigenous peoples. Several edited books highlight these sentiments. Reclaiming Indigenous Voice and Vision (Battiste, 2000a), is a collection of essays from an international summit on Indigenous knowledge. Lighting the Eighth Fire (Simpson, 2008) has essays focusing on the need to reclaim our [Aboriginal People] space within the dominant society. Indigenizing the Academy (Mihesuah & A. C. Wilson, 2004) specifically focuses upon how Indigenous knowledge systems can be introduced and placed in the academy, and For Indigenous Eyes Only: A Handbook for Decolonization (A. C. Wilson & Yellow Bird, 2005) focuses upon the grass roots political shifts that is happening with the demand for liberation and self-determination by Indigenous communities.

Battiste (2000a) introduces a concept to explain what happened through the colonization efforts in what she called “cognitive imperialism or cognitive assimilation.” She defines this as “the imposition of one worldview on a people who have an alternative worldview, with the implication that the imposed worldview is superior to the alternate worldview” (p. 193). This movement and theme are behind this notion of reclaiming Indigenous knowledge to create a
pathway for decolonization. Much like Alfred, Battiste and many other scholars recognize that, as Indigenous peoples, we need to believe that our Indigenous ways are just as worthy as the systems of dominant forms of knowledge and knowing. Without confronting the ongoing legacy of trauma, and internalized oppression that has Indigenous Nations questioning the value of their Indigenous knowledge systems, Indigenous knowledge is at risk of disappearing. Through grassroots research, this resurgence of relearning and remembering our Indigenous ways is proving anecdotally to be a pathway to liberation from the oppression of colonization and the de-acculturation of Indigenous Nations. Partnerships between these community based initiatives and Indigenous, and allied scholars will increased empirical evidence for community interventions based upon Indigenous knowledge and practices. The development of more Indigenous methodologies will inform research that may produce action towards liberation that results in strategies to inform community healing, education, health care, and governance for Indigenous communities.

This reclamation of knowledge by oppressed peoples is what Freire (1970) discussed in the *Pedagogy of the oppressed*. We as oppressed Nations need to stem the tide of oppression by creating a “conscientization” of our minds. To accomplish this we need to develop an education system that uses our knowledge of civilization, our values, and wisdom to educate our Nations towards liberation. If we continue to rely upon the Western knowledge systems to educate us, the results will be the “changing of our minds” and the removal of our “Hodinohs:nih glasses” to the point where we will become more internally oppressed minions of the state.

For many Indigenous communities and scholars this resurgence of Indigenous knowledge is strong. Simpson (2008) acknowledges that in this age of liberation, we must secure ways in which to preserve and maintain our Indigenous knowledge, and a commitment to live out these
systems of knowledge, that will bring liberation of the people. She strides even further by saying this commitment must not only come from Indigenous community, but also from Western institutions that historically acted in the role of colonizers. Institutions are in the position to strive for a post-colonial relationship with Indigenous people, which will acknowledge and accept the validity of Indigenous knowledge.

Laenui (1996) outlined a five-step decolonization process, where he details his theoretical understanding of the colonial process. *Rediscovery and Recovery* is first step; this is where Indigenous Nations need to challenge the notions of inferiority. Secondly, *mourning* needs to happen so we can overcome and deal with the victimization that had occurred. *Dreaming* is next and he describes this process as the most critical, for it will lay the eventual groundwork for decolonization to happen, to be able to dream and create a vision of a possible future. The fourth step is *Commitment* and is a process about making the commitment to a paradigm shift within Indigenous communities. This step is for Indigenous Nations to affirm their self-determination within the community and move the entire community in the direction of their collective vision. Lastly, *Action* is the realization, the expression, of Indigenous knowledge and sovereignty. These steps discussed provide a simple strategy, but even as the author describes these as stages, he admits they are not likely to be so clear-cut. As the intended assimilative outcomes of colonization were so devious, the processes of decolonization may necessarily need to happen at every ecological level all at once. As Laenui (1996) admitted, these stages are interwoven and do not necessarily happen in a linear fashion but may be occurring in concert with one another.

This process of decolonization had been happening within the Indigenous grassroots community for a long time with formal structures beginning to emerge in the 1960's when “Status Indians” finally received Canadian citizenship. A political movement, known as the
National Indian Brotherhood (1967), arose when the collective voices of many First Nations in Canada organized into a political system of governance. This organization began to question, advocate, and challenge the controls of Canada's Indian policies. This organization still exists, having changed their name in 1982, to the Assembly of First Nations.

The organization's advocacy for self-government, self-determination, and autonomy are not about breaking out of Canada, but signal a return to our basic human right of existence as human beings, to exist as a Nation with our original knowledge and the power that comes with liberation.

We have learned from Indigenous and allied scholars that we, as emerging Indigenous scholars, should continue to pursue that ultimate goal of liberation. In the next sections, I convey a more focused discussion how my thesis will contribute to the knowledge of philosophy of science and Indigenous methodologies.

Philosophy of Science

Having a level of contextualized information on the need for liberation for Aboriginal populations, we can now focus more specifically on the theoretical contribution towards the philosophy of science. Philosophy of science is based on one's beliefs and assumptions regarding ontology (the nature of reality), epistemology (the pursuit of knowledge), and axiology (the role of values in the research process) (Creswell, 1998; Lincoln & Guba, 1994). These basic assumptions are what form a research methodology.

The methodology researchers choose to work under guides their philosophical assumptions about research and in their selection of tools, instruments, participants, and methods used in the study (Lincoln & Guba, 2000). I will not define in detail the various major paradigms but readers can refer to Creswell (2013); Denzin and Lincoln (1994, 2000, 2005,
In brief, the major paradigms are positivistic, post-positivism, social constructivist, pragmatism, critical/race/feminist/queer/disability, and transformative. Each has its own sets of assumptions about reality in terms of knowledge and knowing, as well as frameworks that guide the design of a research project. Researchers who position themselves within positivism believe there is one true reality. This known reality can be tested, and validated by empirical evidence using scientific methods. Post-positivists believe in the same scientific methods and approaches as positivists to determine reality. Their focus continues to be scientific rigour to understand cause and effect; however, reality is only approximated based on probability, as there may be multiple realities. With both positivism and post-positivism, we as the researchers interpret this reality; therefore, we are required to be as objective as possible to understand this reality. Social constructivists believe in the existence of multiple socially constructed realities, influenced by the lived experiences and interactions with others. Pragmatism is an approach that uses whatever approach is most useful. It uses both deductive and interpretive reasoning with either qualitative or quantitative research methods. Critical/race/feminist/queer/disability theoretical methodologies focus on a reality based on power and privilege, and interpreted through the influences of class, race, sexual orientation, ability and gender.

Over the maturation of the philosophy of science, we have witnessed the growth of several approaches of qualitative inquiry (Creswell, 2003). Phenomenology, narrative inquiry, grounded theory, ethnography and case studies are various approaches of qualitative inquiry. These various approaches have altered the collection, analysis, and dissemination of data. These approaches capture knowledge in various ways. Phenomenology attempts to understand a shared phenomenon that is experienced by a group of individuals. Narrative inquiry documents the
lived experiences of people in various ways, through their own stories or reflected experiences, then analyzed to understand the phenomenon of inquiry. Grounded theory captures the story from the participants in the study but without any presumptions of understanding the phenomenon of inquiry. The purpose of grounded theory is to have the theory emerge based on the shared experiences in the stories collected. Ethnography focuses on capturing stories of a shared group of people. The group may be categorized by social class, race, or a group of professionals. Analyses come from understanding how a particular group experiences the phenomenon of inquiry. This is a common approach by many Indigenous scholars because Aboriginal community, life and families existed through story, and various narratives. These narrative approaches showed an interest, belief, and validity to people's stories, so it seemed to fit appropriately. Lastly, a case study takes a particular sample of stories from a very specific site, location, or group of people and analysis with these specifics in mind is completed.

It was qualitative inquiry and the various interpretive approaches to research where I felt there was room for me as an Aboriginal scholar to enter academia. Through an exploration of these various traditions, I found that some came close to Hodinohs:nih reality but none fully encapsulates Hodinohs:nih knowledge. I initially aligned with critical theory and its focus on how power has played a role in the health and wellbeing of Hodinohs:nih. Critical/feminist theories and transformational theory fit nicely into the current needs of the Hodinohs:nih but should not be there philosophically. The philosophical assumptions of critical theory and transformative theory only align presently, as Indigenous Nations continue to experience the ongoing oppression from colonial trauma.

In Canada, Indigenous voices and Indigenous community empowerment remain elusive. Indigenous populations continue to lack self-determination, as the state legislated “Indian policy”
continues to place the government of Canada in a position of dominance in the daily lives of "Status Indians." If Indigenous populations can ever achieve liberation from such means, then we can freely conduct research that is appropriate for Indigenous peoples. L. Smith (1999) in her pursuit to decolonize Aboriginal research advocates for methodologies that recognize these issues of decolonization as a framework itself. What I posit here is that, if Indigenous populations were free from oppression, we would not need to address issues of power or transformation as outlined by critical theory. Hence while critical methodologies may be appropriate to Indigenous communities at this time due to our subjugation and the impacts of colonial trauma, critical methodologies are not Indigenous methodologies. True liberation from oppression and assimilative practice, I propose, will come through the reclaiming and reinvigoration of Indigenous knowledge.

When examining Western research methodologies in detail, each has aspects that conflict with Hodinohsni:nih reality. The simple cause and effect and linear thinking of a positivistic paradigm challenges the notion of subjectivity germane to Hodinohsni:nih knowledge. With Hodinohsni:nih reality, one interprets and understands life based upon the relationships that exist between oneself and the rest of the world. Since the Hodinohsni:nih believe in the inherent connection to everything in this universe, including what you are trying to research, knowledge is created based upon these subjective relationships. With this understanding of Hodinohsni:nih reality, pure objectivity is impossible.

Moving beyond these Western perspectives is what interested me in pursuing a Hodinohsni:nih research methodology. S. Wilson (2008) emphatically states that continuing to place our people under Western paradigms continues to colonize our thinking. The true liberation process will come when we are fully able to explore, understand and cement
Indigenous knowledge with Indigenous methodologies. Kovach (2009) conceptualizes Indigenous methodologies as a profound way of self-determination. If we create our pursuits of knowledge by using our Indigenous knowledge (languages/ceremonies), then we will create knowledge that defines our reality. These growing sentiments have formulated a new emerging discipline for Indigenous scholars.

**Indigenous scholarship**

Several leading Indigenous scholars position themselves within the academy and highlight what they learned through their Indigenous knowledge, and how such knowledge is forming a discipline of Indigenous methodologies. Indigenous scholarship has been establishing the need, importance, and significance of introducing Indigenous knowledge to the academy. Leading Aboriginal scholars have made significant contribution to knowledge by formally studying Indigenous knowledge, and Indigenous methodologies as tools to inform Aboriginal grassroots “decolonization” movements (Absolon, 2011; A. C. Wilson & Yellow Bird, 2005; Battiste & Henderson, 2005; Simpson, 2008).

New emerging Aboriginal scholarship has taken a critical stance toward academia, asserting the importance of Indigenizing research within the academy as a pathway for a decolonization process for Indigenous people (L. Smith, 1999). In her book *Decolonizing Methodologies*, Linda Smith advances the demand for Indigenous populations to set their own research agendas. I will explain her specific contributions in more detail a little later on. For now, I will state her overarching arguments for Indigenous research agendas as simply being that we have different objectives than Western research. Her framework for Indigenous-peoples research focuses on four processes: decolonization, healing, mobilization and transformations. These are guided by four states of being; survival, recovery, development, and self-
determination. These processes and states are what she calls the "Indigenous Peoples’ Project.” It has a research agenda of reclaiming, reconstructing and reformulating Indigenous cultures and languages, driven by an agenda of social justice that advances issues such as cultural survival and restoration, self-determination, and healing.

Recent movements of “Indigenizing the academy” (Mihesuah & A. Wilson, 2004) or “Decolonizing the university” (Battiste, 2001) started with a dialogue during the Royal Commission hearings. Marlene Brant-Castellano, as one of the Co-Directors of the research committee for RCAP, hosted a round table discussion in 1992 with Aboriginal Elders, academics, lawyers, consultants, graduate students, and political leaders. The discussion centred on shaping the research agenda for the RCAP. Brant-Castellano (2004) highlights the discussion and discovery of the emerging ethics of conducting Aboriginal research. Many participants in this initial dialogue were critical of how research historically was completed, and felt that Aboriginal peoples have been “researched to death!” (p. 98). Other sentiments focused on how much of the existing Aboriginal research showed little to no benefit to the communities involved in the research. Furthermore, questions were raised of these historical researchers’ sensitivity to the Aboriginal communities they were researching. These thoughts heighten the need for respect for Indigenous knowledge when conducting Aboriginal research. As one of the Elders said, “If we had been researched to death, then maybe it is time we research ourselves back to life!” (Brant-Castellano, 2004, p. 98).

Historically, many non-Aboriginal academics have taken advantage of their power in their role as researchers. As a result, there has been harm to Aboriginal communities as much of previous research on Aboriginal populations had been conducted using Western methodologies and written from a Western perspective. Much of the historical research produced, had limited
Aboriginal perspectives and worldview in the findings. The irony is that many early Aboriginal academics created just as much harm as non-Aboriginal academics, as they were just transplanting their Western training into Aboriginal communities, which limited the benefits to community. This is not to state that Western methods are, and have had, no benefit to Indigenous communities. Successful research and interventions guided by the OCAP principles (as mentioned in the introduction), has been conducted by the Aboriginal Healing and Wellness Strategy, Aboriginal Healing Foundation, National Aboriginal Health Organization, Ontario Federation of Indian Friendship Centres, and First Nations Family and Child Caring Society to name a few.

There is a need to conduct Aboriginal research by using Aboriginal methodologies so the research will be of greater benefit to the Aboriginal community (Battiste & Henderson, 2005). Indigenous methodologies informed by Indigenous knowledge will best frame Aboriginal research, as it will account for the differing worldviews between Aboriginal populations and Western-trained academics. Historically, much of Western research is reductionist and positivistic that Little Bear (2000) described as “jagged world views clashing” (p. 77). As discussed by S. Wilson (2008) the goal of objectivity is not attainable in the Aboriginal worldview, as we are part of this universe and inherently connected to everything. Indigenous scholars assert that it is impossible, therefore, to separate ourselves from our research to achieve a Western concept of objectivity (Kovach, 2009; S. Wilson, 2008).

With many Aboriginal scholars bringing their Indigenous knowledge to their academic pursuits, there is an emergence of a vast amount of Indigenous methodologies. Questions are arising about why Indigenous methodologies are coming forward now. Through this examination of the literature, we understand the destruction of the cultural historical assimilation
policies during the colonial relationships of the British Crown/Canada. Furthermore, through emerging Indigenous and allied scholarship, significant theoretical contributions to understanding the historical impacts of colonial trauma (Evans-Campbell 2008; Evans-Campbell & Walters 2006; Mitchell & Maracle 2005), historic trauma (Brave Heart, 1998), and intergenerational trauma (Brave Heart & DeBruyn 1998; Duran et al., 1998) have become evident. The results of establishing a safe, welcoming space by early Indigenous and allied scholars created the natural progression and freedom to discuss the emergence of Indigenous knowledge and methodologies.

**Indigenous Methodologies**

As an emerging Aboriginal scholar, conflicting with the Western frameworks of academia, I knew coming from an oral tradition that qualitative inquiry was going to best suit my intentions. I was just not sure of what approach to use. Some existing paradigms come close to my worldview, such as phenomenology as it accounts for a certain amount of subjectivity of the researcher. Social constructivism with the study of relationships and surroundings also makes a close connection. In addition, critical theory and feminist theory are close to an Indigenous worldview as they begin to examine power and political aspects of knowledge construction. Still, my theoretical perspective was not fully a part of these various traditions of qualitative inquiry. I had to explore leading Indigenous scholars for support.

Many Indigenous scholars have insisted that the development of our Indigenous methodologies for Indigenous research is necessary, as these will incorporate the important aspect of “Indigenous relationality” (L. Smith, 1999; S. Wilson, 2008). These are a few of the leading Aboriginal scholars that have made significant contributions (A. Wilson, 2004a; Absolon & Willet 2004; Duran & Duran, 2000; Kovach, 2008; L. Smith, 1999; S. Wilson, 2008) in
Western scholarship, by creating space for other Indigenous scholars to challenge the way the academy has conceptualized research with Indigenous communities. Contributions have been emerging across the country as many Indigenous scholars are framing their academic pursuits using their Indigenous knowledge. Kathy Absolon, a faculty member of Wilfrid Laurier University, published a book *Kaandossiwin: How We Come to Know* (2011) that highlights her own methodology, as well as 14 other Indigenous scholars’ Indigenous research methodologies. She states eloquently why Indigenous methodologies are about liberation and decolonization.

In the academy, I think our research is about finding our way home. There is urgency and a very strong pull to reclaim our birthright as Indigenous peoples before they are lost. A majority of the participants indicate that their searches fulfill a strong desire to find their way back home again. For some, the academy is the means in which we are finding our way home. Through the academy, we are searching for our knowledge, histories, cultures, traditions, stories, names, identity, community and family. We require congruent methodologies so that we do not get lost. Indigenous knowledge and methodologies enable us to conduct our searches so that we find ourselves. (Absolon, 2011 p. 110)

As there are hundreds of Indigenous Nations, each with its own way of knowing, so there are literally hundreds of methodologies that could be developed each with its own time, space, and context from its own Indigenous knowledge.

Indigenous scholarship has recognized that Western approaches have done little to support an Indigenous worldview. L. Smith (1999) asserts a position that Western approaches continue to colonize Indigenous communities by denying the validity of Indigenous knowledge, language, and culture. L. Smith (1999) actually built upon her partner’s work (G. Smith, 1990) in developing *Kaupapa Maori* research, which is what she describes both “a less than and more than a paradigm” (p.190). By this, she means that *Kaupapa Maori* research outlines a complete set of values and principles that guides every aspect of Maori research. In Appendix A, I have outlined all six principles. They focus on the self-determination, decolonization, respect,
honour, and liberation of Maori people. L. Smith (1999) challenges all Indigenous scholars to accept a decolonizing research agenda by reclaiming, reconstructing, and reformulating Indigenous cultures and languages.

Some Indigenous scholars have called into question the notion of objectivity. In keeping with much post-modern and social constructivist research, S. Wilson (2008) strongly refutes this point of objectivity, stating that Indigenous research needs to be grounding in the subjectivity of the researcher. An Indigenous ontology recognizes that there are multiple realities but differs from a constructivist perspective in that reality is not a truth that is external, but “reality is in the relationship that one has with the truth” (S. Wilson, 2008, p. 73). Wilson acknowledges an Indigenous epistemology is in fact an entire system of knowledge and relationships. He considers that an Indigenous axiology is the concept of relational accountability and one must determine how everything is connected. Indigenous methodology is a “process” that adheres to relational accountability with three R’s: Respect, Reciprocity, and Responsibility.

Research that is based in Western thought assumes that there are causal relationships in the world which can be observed, measured, catalogued, categorized and predicted. Indigenous thought, on the other hand, is holistic, circular, and relational (Absolon & Willet 2004, p. 10).

Absolon and Willet (2004) state that in some Western research paradigms, thought is too linear, positivist, and normative. In contrast, Indigenous research methodologies require Indigenous paradigms that acknowledge the context of our lives with attention to both our cultural and colonial history. Indigenous methodologies attend to the significant “variables” of knowledge of history, culture, and contemporary contexts. Indigenous methodologies seek to inform not only the research process but also the outputs and dissemination.

The primary claim by these scholars is that Indigenous peoples have a different way of knowing that is incompatible with positivism and much of Western scholarship. Indigenous
scholars criticize a science that focuses on the determination of cause and effect relationships; such linear thinking is limiting and inconsistent with Indigenous cultures. These assertions are not to discount Western scholarship or the allied researchers conducting critical, feminist and social constructivist research, but simply are to state that Indigenous peoples need to be researched with Indigenous methodologies. We have an inherent right to self-determination, to the use of our Indigenous knowledge systems to understand research, heal and serve our Indigenous communities (A. Wilson, 2004a; Alfred, 1999; Constitution Act, 1982, s 35; L. Smith, 1999; Simpson, 2004; United Nations Declaration on the Rights of Indigenous Peoples, 2007).

Indigenous scholars have found various ways to express their understanding of their own Indigenous knowledge through Indigenous research methodologies. A core theme with Indigenous scholarship recognizes that Indigenous research is about understanding relationships. Reality is in the relationships that exist among all of creation. Everything we share in creation has a spirit, not as a God as some anthropologists had portrayed our cultural practices, but in that all things in creation are here for the benefit of all life.

Hodinohsogo:nih scholarship

I want to highlight two Hodinohsogo:nih scholars, first, Pam Johnson (1996) began to explore the Hodinohsogo:nih Indigenous knowledge systems, based upon some of the work from Pam Colorado (one of the leading scholars who began to define Indigenous knowledge) called “Native Science.” Colorado (1988) believes that the goal of Native Science is about finding balance, harmony, and peace among all living things and that at the root of Indigenous knowledge is a sacred connection to the natural world. Johnson (1996) builds on these aspects of Colorado (1988), but takes a specific Kanyen’kehaka (Mohawk) perspective on her research.
Johnson (1996) concludes that traditional Kanyen’kehaka (Mohawk) ontology and axiology shape epistemology and “If a knowledge production system is to reflect Kanyen’kehaka beliefs and practices it must be acknowledged that our science was developed for us by Shonkwaya’tihson [Creator] and is embodied in our traditional teachings” (p. 123). Her findings stated that there is indeed a need to attain knowledge and wisdom by using Kanyen’kehaka knowledge systems to inform the process. Kanyen’kehaka epistemologies are rooted in the spiritual places of our original teachings “based on the good mind, relational responsibility and a sense of reverence and gratitude (appreciation)” (Johnson, 1996, p. 124).

As a Hodinöhso:ni, I appreciated her work as the narratives she captured reminded me of what I grew up hearing. Johnson (1996) articulated Hodinöhso:ni Indigenous knowledge and how it works and functions in an insightful and respectful manner. I used her work on “Native Science” and a Hodinöhso:ni epistemology to build a more complete articulation of Hodinöhso:ni Indigenous knowledge to an entire research methodology.

The second Hodinöhso:ni scholar is Taiaiake Alfred. He is a Kanyen’kehaka and is the director of the Indigenous Governance Program at the University of Victoria and a powerful voice in the academy for Indigenous knowledge. Alfred (1999) challenges Indigenous people to move beyond the dreaming of a better future into a process of creating action. We create action by relearning and maintaining the integrity of the traditional ways of knowing so we will be able to undermine all facets of the colonial impacts on Indigenous peoples. We use these efforts to remember our ways of knowing, and live them, to carry our knowledge with new knowledge to create a better future. Alfred (2004) further challenges Aboriginal people to take up scholarship in the academy in what he termed ‘Warrior Scholarship” (p. 95). He describes a process for Aboriginals to find places in the academy, to take a proud stance, to fight for the legitimacy of
our Indigenous knowledge. By engaging in academic scholarship, Aboriginal students will become “warriors of truth” (Alfred, 2004, p. 97) who will assist the movement beyond visioning, and create action for meaningful change within Indigenous communities. By Indigenizing the academy we will demand our self-determination, our rights, our freedoms, and it will be a “spiritual revolution” (Alfred, 2004, p. 97), that will ensure our Indigenous knowledge is here for all of the future generations.

While visiting my Atiño:se [uncle] Tom Porter, who is considered a profound leader of maintaining our Hodinoh:sh:nih ways, he said to me “what we need is a boarding school in reverse!” Simply stated, he feels there needs to be a commitment to remember who we are as Hodinoh:sh:nih, to learn how to act by living the values contained in Hodinoh:sh:nih Indigenous knowledge, a place to remember where we come from, and a place to live with Hodinoh:sh:nih values. Tom Porter and a number of Hodinoh:sh:nih families created such a place in the Mohawk valley near Fonda, New York. Tom runs an organic farm and hosts visitors from all over the world to come and spend some time on the farm. I have looked to Tom for many directions in my personal life and his wisdom comes from many generations of maintaining traditional knowledge systems. Witnessing the power from living with Hodinoh:sh:nih knowledge has inspired me to commit to assist the transformation of Hodinoh:sh:nih community; which is why I felt the need and commitment to translate this knowledge into a research methodology.

Given the challenges of my own lived experience with the academy, and in honour of my grandmother and all my ancestors, I have taken this critical stance to translate my Hodinoh:sh:nih knowledge into a Hodinoh:sh:nih research methodology. I have chosen to call this Qgweh:wo:heh: Nêhá, which roughly translates into “Our Original Ways.” I will discuss how the Hodinoh:sh:nih have come to know and understand their world through our own epistemologies. This ability to
understand knowledge from within our own reality will allow other Hodinó:sh: ni:nih academics to follow and conduct research with and for the benefit of Hodinó:sh: ni:nih communities.
Research Focus

As I outline this thesis project, I will share initial theoretical understandings I developed for a methods course assignment. For the final assignment in my methods course, I was to have a complete draft of a methodology section for my thesis proposal. At the time, my intention for my thesis work was to develop a Hodinohsho:nih specific intervention for suicide prevention. That assignment forced me to navigate the literature to select a paradigm in which I was going to conduct my research. I found limited support in the Western approaches I was learning in class. In my undergraduate thesis, I had used a Cree Indigenous methodology, but I wanted to explore using my Hodinohsho:nih Indigenous knowledge to develop a Hodinohsho:nih methodology. I needed to develop a Hodinohsho:nih way of understanding research to account for my Hodinohsho:nih Indigenous knowledge. Having garnered support from both my thesis advisor Dr. Terry Mitchell and my instructor Dr. Robb Travers, I set forth on this process.

With tremendous guidance from both my mother and my thesis advisor, I finally arrived at my cultural translation of an Indigenous methodology. I called it Qgwehqwethneha, which roughly translates into “Original people’s way of life.” After submission of my final assignment, it became apparent that there was a substantive amount of work completed during this process. I was encouraged to develop this theoretical methodology into my MA thesis. I agreed and created a plan to visit with Hodinohsho:nih knowledge holders at my home community (Grand River Territory), and to reflect on my theoretical understanding, as a way to produce empirical data to culturally confirm or disconfirm my work.

Development of Qgwehqwethneha

I will briefly share my early theoretical model of a Hodinohsho:nih methodology and discuss the process of its development. Early on, I came to understand that I needed to build a
conceptual model to demonstrate what I was developing. I was raised with Hodinohsó:ni knowledge so I felt confident I could express this in a conceptual model.

In Figure 2, I show my theoretical conceptual model of Ogwehówehneha. I have shown the cornerstones of my model to be the Hodinohsó:ni worldview, which is our belief that as human beings we are made up of four entities of being; our minds, our bodies, our emotions, and our spirits. Hodinohsó:ni believe that human beings, through a series of dynamic relationships are infinitely connected to everything. I have conceptualized our Hodinohsó:ni values in what I called Relationality which is demonstrated by the spider web connecting everything to Ganikwi:yo. This concept models our stance in knowing that everything is connected and inter-
related, but furthermore we are to remember this concept as a core value. The Hodinohso:nih Ways of Knowing are represented by the outer sets of circles in Figure 2, and conceptualizes how the Hodinohso:nih have come to establish their reality. Hodinohso:nih knowledge is constructed around the relationships that are shown to us in the natural world and how it has shaped reality. Creation teaches us about our entire way of existing in this world, we learn from the relationships that exist in creation. Through observing, these Relationships in the natural world a series of Natural laws have emerged to establish reality. From understanding natural law, we then acquire knowledge from the ones that have been here before us, our Ancestors. The Hodinohso:nih acknowledge that the Spirits have great capacity to teach us. We believe that knowledge exists in all things, not just the human family, but with all elements of the natural world. Each one of these elements in creation can teach us, and shape our reality. Next, we understand that our Gayogohono (Language) is the key to the retention of all this knowledge, try as we may to comprehend our ways of knowing through English, we know to remain authentic, we need to exist within our original language. To honour, celebrate, and give thanks to all of these elements, we have our Ganohses (Ceremonies). The message of peace brought to the Nations together to form the Hodinohso:nih Confederacy was Gayanasragowa (Great Law of Peace). The Ganohonyok (Thanksgiving) is our reminder of our relationship to the natural world. It is a protocol done prior to conducting any ceremony or business meeting. This is done as way to purify our hearts and minds, to prepare us for whatever business we are about to conduct. Seniyogwaehode (living our ways) is the commitment we have to living our ways of knowing and the traditions that will preserve Hodinohso:nih reality.

Surrounding Ganikwi:yo is Understanding, this is how we discover Hodinohso:nih knowledge. Visiting is one way of discovering knowledge, but it is not visiting in a modern
sense, it is not simply meeting to catch up with friends and family, it is a process of building a meaningful relationship with someone. **Participating** is a process where you as a person seeking knowledge would participate in any aspects of our ways of knowing. **Reflecting** is another key aspect of attaining knowledge. The Hodinöhso:nih believe that since the Creator has provided each of us with our own minds, He inherently made a connection between our minds and His; therefore, we have the ability to think for ourselves. Discovering what and how we can contribute to knowledge happens through a deep reflective process. **Witnessing** is another method used to come to form knowledge. This concept is difficult to explain, it has to do with being a witness to learning that comes from beyond our human family. With the Hodinöhso:nih worldview, we understand our ways of knowing goes beyond our comprehension as human beings. There are events in our lives where we witness something more powerful, something spiritual. These are teachings or messages of "divine inspiration" so to speak that help guide you, support you, and strengthen you; an incredible profound "aha" moment that sheds light into your very being. **Observing** is a more passive way of discovering knowledge. It involves learning from how others experience their lives; this is a process of attaining knowledge through mentorship. When viewing the image of Qgwehöwehneha, consider it a dynamic three-dimensional image. The spider web is constructed throughout, connects to all of the elements, and can be used to create understanding in any areas of Hodinöhso:nih knowledge.
Research Plan

In this chapter, I convey my research plan on how I moved from this theoretical conception to an empirical study. This project is unique as I gathered information on Hodinohso:nih Indigenous knowledge, by seeking to confirm or disconfirm my theoretical model, through empirical knowledge gained by testing my theoretical model by visiting with Hodinohso:nih knowledge holders. The focus of this thesis is answering the same metaphysical assumptions about reality that form a Western paradigm. These questions are what is Hodinohso:nih reality, what is Hodinohso:nih knowledge, how is Hodinohso:nih knowledge acquired, and what role do values play while learning Hodinohso:nih knowledge.

Recruitment

For support and access to the most appropriate Hodinohso:nih knowledge holders, I established a partnership with Deyohahá:ge, the Indigenous Knowledge Centre [IKC] located at Six Nations Polytechnic at Grand River. The IKC is a relatively new organization (2010) at Grand River. Its primary role is to bring together two streams of consciousness the ancestral Indigenous knowledge and the best of modern academic knowledge, in order to advance the overall wellbeing of all peoples. To accomplish this, the IKC has two main goals, the preservation and nurturance of Indigenous knowledge, and to nurture and foster research in Indigenous knowledge in all fields.

Purposeful Sample. The IKC have officially recognized esteemed leaders in the Grand River community for their years of commitment to maintaining, living, and sharing Hodinohso:nih Indigenous knowledge. These individuals received the title of Indigenous Knowledge Professor [IKP]. At the time of this research, the IKC has eight living IKP who are actively working with 25 undergraduate and graduate students from Grand River.
Through a discussion with the IKC, we decided on a selection process for choosing a purposeful sample of the IKP. We selected four from the existing eight IKP who we felt would be willing to contribute to my project, and would be able to provide me with the richest conversation. I had to adjust these initial selections when one of the IKP had a sudden loss in her family. Out of respect for her, and her family, I did not pursue her any longer as she had other responsibilities to deal with. The IKC suggested a suitable replacement participant, and I made contact with him and he was very excited to participate. I nearly lost another as he had gone through some significant health challenges that left him in the hospital for three months. I visited him in the hospital, not for research, but to maintain the relationship established during the initial visits. I told him I would wait until his return.

The Indigenous Knowledge Professors. The original IKPs I chose to work with were Alfred Keye, Lottie Keye, Hubert Skye, and Ima Johnson for my study. Each of these IKP is a former language teacher, and continues to work for the preservation of Hodinohso:ni languages and ceremonies. Some of the IKP also hold a traditional title within the community, which comes with significant responsibilities, which are about maintaining Hodinohso:ni original ways of knowing and practice.

Hubert is a Cayuga Nation, Snipe Clan. He is head male “faithkeeper” at the Cayuga longhouse. The role of the faithkeeper is to ensure the cycle of ceremonies run with the proper protocols and preparation. The faithkeeper’s role is to ensure that younger ones in the community understand the importance of these ceremonies. Hubert retired from Indian and Northern Affairs as a teacher in 1984.

Alfred is from the Mohawk Nation, Turtle clan, and carries a faithkeeper title. He retired from the Grand Erie District School Board as a First Nations Language teacher in 1998. He
continues to work on the preservation of Hodinohso:nih languages at the Woodland Cultural Centre.

Lottie Keye is from the Mohawk Nation, Turtle clan, and was instrumental in the development of Gaweni:yo, a First Nations language immersion school at the Grand River Territory of the Hodinohso:nih that started in 1986. She continues to develop curriculum and resources to assist current teachers in the successful delivery of their educational plans.

Unfortunately, Ima had experienced a loss in her family so the staff from the IKC identified Amos Key as an ideal replacement for my project. Even though Amos Key at the time does not carry the status of IKP from the IKC, he is likely to receive one in the future. Amos is Mohawk Nation, Turtle clan, and carries a traditional title of faithkeeper. He currently works as the Director of Language programs at the Woodland Cultural Centre. Amos has achieved two post-secondary degrees in sociology and education.

In some preliminary discussions with Amos, he was excited about this process, as also experienced challenge by Western methodologies during his own education. In my visit with Amos, I shared the goals of this thesis; he was delighted as he considered the potential of recording and developing such a worthwhile project. During this initial meeting, I realized what an asset Amos would be. Because he has an understanding of these Western concepts, he would be able to act as a translator to the IKP and could assist me in creating a theoretical dialogue with the IKP in the language.

Methods

The two methods of acquiring knowledge I chose to use in keeping with Hodinohso:nih knowledge were visiting and reflecting. As a way of verifying my theoretical model, I used the
visiting methods to capture their understanding about Hodinöhşö:nih teachings and our reflections to finalize this written development of Qgwehöwehneha.

For the visits, I developed a very brief guide that focused on a discussion of the sources of Hodinöhşö:nih knowledge. I wanted to stay close to the Hodinöhşö:nih tradition of visiting and wanted the visits to remain as fluid and natural as possible. I felt that if I had developed a structured guide it would have appeared unnatural. Traditionally visiting within the Hodinöhşö:nih community typically is done in a person's home, usually over a meal. Food is a major part of Hodinöhşö:nih tradition as it reminds us to our connection with creation. Anytime there is a meeting or ceremony, it is proper protocol to include food. My plan was to follow these traditional protocols, bringing food as I went to visit each of the IKP in their homes.

Originally, my plan was to have the IKC make an initial contact with four of the IKP. After this initial contact, then I would meet with each of the IKP three times. The first visit would be to attain the knowledge that I was seeking. The second was for confirming my interpretations from our initial visit. The last was for a member check for my final interpretation, and approval for any quotations used in the publication of my thesis. This strategy did not happen as planned.

Even though I used the IKC for initial support to explain my research intentions with the IKP, and to verify their interest in participating in my work, I personally ended up using the first visit to go through a more thorough explanation with the IKP in person. I then thought I could continue with the two follow-up visits with each of the IKP. This plan altered slightly during the time of my secondary visits. It became apparent that the IKP that I was visiting would enjoy an opportunity to visit with each other to share their knowledge in a forum together. I quickly made an amendment in my ethics protocol to include sharing circles as well. In the end I visited with
the four IKP three times individually and once in a sharing circle over a period of several weeks. The third individual visit was to share my final interpretations and secure permission of the quotations used for this thesis.

**Interview Guide.** Wanting to keep the dialogue as natural as possible by staying within a natural Hodinöhšq:nih visiting context, I developed a brief guide of four questions. I employed probes to guide our conversation toward discussions of concepts related to the focus of my research on Hodinöhšq:nih methodology. The questions I used were:

1. What would you consider the central values of Hodinöhšq:nih knowledge/worldview to be?
2. What is the nature of Hodinöhšq:nih reality/worldview?
   - How have the Hodinöhšq:nih come to understand their worldview?
   - In what ways have the Hodinöhšq:nih learned about the world?
3. When you consider all of Hodinöhšq:nih knowledge and our worldview, what do you feel is the most important aspect to understand?
   - What makes us different from our Western brothers and sisters in their understanding of the world?
4. How do the Hodinöhšq:nih search for knowledge?

I knew it would be a challenge to discuss theoretically Hodinöhšq:nih knowledge in terms of a research methodology. I used the following as a preamble:

A research paradigm is a set of values that frame how research is conducted. These values set the ground rules for how your research should be established, analyzed and disseminated. My research plan for this thesis is to develop a theoretical model based upon Hodinöhšq:nih values. This project will assist in further Hodinöhšq:nih research to be conducted using Hodinöhšq:nih values as the ground rules.

I also knew I had to focus my probes on how do Hodinöhšq:nih think, understand, and learn about their world. To clarify with the IKP I used a metaphor of a “pair of glasses.” These metaphoric glasses act as a guide to everything that you do in terms of research. I explained that the glasses hold your values, assumptions and beliefs and become the lens through which you capture reality. The “glasses” help you determine whom and how you will collect knowledge, how you understand, interpret, and share the knowledge you acquire. What I expressed to the
IKP was that my thesis was about writing about a pair of Hodinôhsq:nih glasses and that it was vital for us as a Nation to create a pathway for continued knowledge generation to inform our modern lives with Hodinôhsq:nih reality.

Analysis

I sought permission for each of the visits to be audio recorded, as I intended on using these recordings as my main procedure for analysis. During the visits, I made detailed field notes in a research journal. When the IKP made a statement that needed clarifying or more content on their point, I made sure to make some notes. I was conscious of not doing this too much, because it is part of the oral tradition in Hodinôhsq:nih community that you sit and fully engage while listening. At the completion of each visit, I made sure to either write or record a reflective memo on how I perceived the visit went, making sure to note particular insights the IKP shared on Hodinôhsq:nih reality, knowledge, values, and methods of learning.

The decision to have a circle during the visiting process was a major benefit to the data, because the richness of the discussion really emerged during this visit. If I may add an informal note here, I found it humorous that at the completion of the circle one of the IKP said they were disappointed the circle was over and wanted to know when the next meeting was. This process of sharing, learning, and engaging in a meaningful discussion, sparked fond memories for the IKP, as many insights drew them to reflect on their childhood, family and our Nation.

Relying on oral tradition and modern technology, I listened to these recordings several times, initially for overall content and general understanding of the stories they shared. Then I began to listen to each individual visit and the circle for a deliberate intention and focus on answering the four metaphysical assumptions that form a methodology. As I listened, I took specific notes for aspects of Hodinôhsq:nih knowledge on reality, the sources of Hodinôhsq:nih
knowledge, values that guides our knowledge generation, and methods used to acquire
knowledge. As I began to frame the findings into these general areas that were forming a
Hodinohsö:nih methodology I listened a last time to each of the recordings for any insights I may
have missed or needed to reframe.
Findings on Hodínöhšːnih Reality

I will begin to discuss the relevant points of discovery during my visits with the IKP and the knowledge generation phases of my thesis. There was significant evidence collected during these visits to make a case for an alternative way of knowing for Hodínöhšːnih. The knowledge and data captured through visiting and reflecting with the IKP will be translated into a Hodínöhšːnih research methodology. During my visits, I focused on answering the same philosophical questions/assumptions of Western methodologies: what is the nature of reality (ontology); what counts as knowledge and how knowledge claims are justified (epistemology); the role of values in research (axiology), and the process of research (methods). In upcoming sections, I will share what I learned from the IKP as I directed our visits to these metaphysical and methodological discussions.

I preface the findings before I present them. I knew some of these concepts were going to be difficult for me to translate into Hodínöhšːnih understanding; however, I thought I would be able to somehow manage this. I was successful for the most part with three of the IKP but Hubert struggled very much through this process. It was Hubert’s belief that the answers to these questions are rooted so deeply in Hodínöhšːnih thought they simply cannot be answered in English. Hubert felt the most important thing for understanding Hodínöhšːnih is to learn our languages. If you knew the language, then you would know that the answers come from our way of life. The answers to these questions are in the ceremonies that we still have, the medicines that we practice, it is in how we live. Hubert’s sentiments convey why we as Hodínöhšːnih are so different from the Settler society, and demonstrates the necessity of having our own way in which to conduct research.

Ontology-what is the nature of Hodínöhšːnih reality?
To answer this question I need to inquire about the nature of Hodinohs:ni reality.

What I immediately learned from Amos was that we need to use terminology that references our ways of life as Hodinohs:ni as a complete civilization.

When we talk about ourselves, how do we refer to ourselves? Do we say sêniyóhdwe:hodê', we should use that word that is a collection of our beliefs, that fuels our knowledge. A word that represents our intellect, a word that represents who we are, that we are civilized sêniyóhdwe:hodê'. [Amos]

We have to take ownership of that concept of civilization, we need to use their terminology so it is a civilization and we have intelligence. Just like them, you know any civilization in the world. We have those hallmarks as well. We have an emotional intelligence, spiritual, civil, social, political, ecological, psychological, artistic intelligence that is second to none. So how do we converge that with Western intelligence. That's where the conversation has to happen now. That's why I am glad you're doing this work. [Amos]

It was inevitable as we were discussing these topics and the differences between the Hodinohs:ni and the Settler society's ways of knowing that we would discuss the colonizing process.

To begin with when they first arrived here [Settlers] they were surprised that there was already somebody here and as time went on, they didn't even bother to find out about us. We [Hodinohs:ni] just didn't do things the way they did. Right away...they [Settlers] thought we [Hodinohs:ni] don't know anything, we're not civilized and yet in our civilization we had the great law...they didn't even bother to find out about how we thought about things. Even today they still don't, because today in their elementary schools, there is nothing in there that I know about, that is talking about native history and our alliances we had with their people. [Alfred]

This is a concept that Indigenous communities need to convey, that our positions as both historical and re-emerging civilizations. Today as Hodinohs:ni civilizations we continue to have profound ways of knowing and understanding, and we need to be willing to share this understanding with the dominant society.

During my visits with the IKP, they referred to Hodinohs:ni reality as Sêniyóhdwae:hodê' [our civilization]. This is woven together with four central tenets: a) Gei:
Niyõgwe:gede’ [four sacred ceremonies], b) The Gano:ho:nyo:hk [our thanksgiving], c) Gayënsfa:gowa’ [the great law of peace], and d) Gaihwi:yo [the good word].

But for me and the central thought for us would be the great law and how it takes and holds us. If you have ever seen that circle wampum...gëngõho:wastoh- that means it holds the people together inside that circle. Everything that is inside there, including the great law, gaihwi:yo, our four main ceremonies that we do, and the gano:ho:nyo:hk. Everything is inside there in the hands of the chiefs that surround that circle. So to me that is probably the most important thing for us is what’s inside that circle. Everything was in that circle and it is never ending. [Alfred]

Hodinhô:ni:ih reality has been formed by these central tenets. Gei:Niyõgwe:gede’ [the four sacred ceremonies] are part of the Hodinhô:ni:ih worldview, these ceremonies remind them to be grateful for everything the Creator has provided. The primary foundation of this philosophy is that as humans, we have everything we need to have a happy, full life. Alfred shared a story of how the Creator ensured we have these ceremonies.

He [the Creator] looked down and noticed that the people were not very thankful. They’re not thankful at all for what I’ve given them. So He decided that He was going to give us four ceremonies to give thanks to the Creator. He did this by way of a baby, at the same time there were eleven others that were all born around the same time. Maybe a few weeks apart but there were twelve of them all together...they all grew up together but one grew up faster than the others. As he was getting older he would take these eleven others away and begin to teach them all about these ceremonies. He gave them all their own responsibilities of what they were supposed to do. One was given the ganõho:nyo:hk, one was given the stowa:gowa and so on. That is how we were given our knowledge from the Creator and how it’s been passed down, and passed down, and passed down until it’s gotten to us. [Alfred]

those sacred ceremonies came directly from Creator’s world and its going on up there too. In His longhouses, in His land. Each of our ceremonies came to us in different ways. The four sacred ceremonies are regarded to be the most important ones...Those four we have to have to keep going to satisfy Creator. [Hubert]

The Ganõho:nyo:hk [our thanksgiving] is a speech protocol completed at the dawn of every day, and prior to the start of any business, meeting or ceremony. This is not a prayer but an acknowledgement of our relationships with creation. When someone recites the speech, it is a reminder to the people that hear the words, to be grateful for each day, by thinking about all of
the gifts of creation. The words are symbolic as it brings our minds together as the Creator wished us to be, to coexist as humans and all of creation. The way this to me is that as human beings, we are the only part of creation that does not know why we are here. All other elements of creation know inherently what their roles and responsibilities are, but because we have free will to determine how to live our lives, we need to remind ourselves of our responsibilities.

The next pillar of Hodinohs:nih civilization is the Gayensha:gowa'[Great Law of Peace]. The Hodinohs:nih learned this philosophy by a divine profit called the "Peacemaker." He introduced the Hodinohs:nih to a powerful way of knowing during a time of warfare among the Hodinohs:nih. As explained earlier the Hodinohs:nih exists as a confederacy of several Nations, but prior to receiving the Great Law, these Nations were all separate from each other. The confederacy formed after the Peacemaker taught the Hodinohs:nih about Gayensha:gowa'. There are several components entwined within this teaching all of which lays the foundations for Hodinohs:nih civilization. These values have come to represent peace, power, and righteousness; however, these words have much deeper meanings. I remember my Dad telling me in a conversation about my research:

It's our responsibility to seniyohgwe:haod' [live our ways], it is way more than culture; it is our whole essence of being is in there [great law]. And in the great law we've got those words like gendao [compassion], ganokwa:sra [love], awhaodè [kindness], gasah:sra [strength] and gani kwiy:yo [good mind]. All those words that have been given to us, that's where you going to find out who we are. (Ron Thomas, personal communication, Six Nations, 2012)

In Appendix B, I provide a full translation and the philosophies of what these words mean in English. Central to these values of the great law is the ability to live a life in balance, wellness and peace. We achieve this by having Gani kwiy:yo [Good Mind]. The Hodinohs:nih believe that all of us are inherently connected to the Creator through our minds and when we achieve this
balance by living with each of these values of Gay'ensra:gowa’ then we are able to be closest to
the Creator.

The last part of Hodinohs:ni is the Gaihwi:yo [Good Words]. These teachings
came to the Hodinohs:ni after contact, Sganyadai:yo’s life and journey of sharing these good
words were documented and called the Code of Handsome Lake. After the Hodinohs:ni had
lived with the Settler nations, some of our people began abandoning their original ways.
Handsome Lake was visited by spirits that reminded him of the Creator’s expectations of how
the Hodinohs:ni are to live. The teachings of Handsome Lake connect to our cycle of
ceremonies, which demonstrates to the Creator that we are grateful for all He has provided us.
These Gaihwi:yo teachings remind the Hodinohs:ni how to live an honourable life of
citizenship, peace, kindness, and family. The teachings describe the roles of the family and their
relationships to each other.

Epistemology—what is Hodinohs:ni knowledge and how is it learned?

The IKP shared that Hodinohs:ni knowledge is founded on “the original instructions.”
The Creator left these original instructions for how He wished to see us live.

When He first made human beings, he just made man. And he left him there and said
everything is there for you, everything you need is there. The Creator came back and
looked at him and he was lonely, listless, he wasn’t happy. So the Creator thought that is
not right what I did, I better fix it. So He made a woman. Gadogeh:agogę [He sat down
together man and woman] then He gave them instructions for what they were supposed to
do. From those instructions is the same knowledge that we have today, because they
carried it on. From you two will come more people that will cover the earth. [Alfred]

Hodinohs:ni knowledge is acquired from the relationships that are witnessed within creation.

Most central to Hodinohs:ni knowledge systems is the “Creation Story.” The creation story
would take several days to share all of the ways it informs our lives as human beings. The
creation story teaches us that we have sacred relationships between all elements within creation.
Vital to this is the belief is that all of these elements of creation has a spirit; the earth, the waters, the medicines, our sustenance (fruits and vegetables), the trees, the animals, the birds, the winds, the rains, the thunders, the stars, all have spirit, and are worthy of respect.

The natural world is our teacher and models how we are to exist with each other. When you examine various elements in the natural world, you learn about the natural laws that govern life. These natural laws are tremendous teachers and role models, several core Hodinophosno:nih teachings are derived from Creation. During rites of passage for young women when they start their menstruation, their aunties teach them about their grandmother the moon, and their relationship between the moon and their 28-day cycles. This relationship teaches them to understand their connection to giving life. For young men, when their voices start to change, their uncles teach them about their relationship with their elder brother, the sun. The sun role models for men in how it provides the light and nutrients to sustain life in this world, how it rises early and shines brightly to provide unconditional warmth to the world. These teachings from the natural world are used to, demonstrate and model behaviours, to attain knowledge, and understanding of Hodinophosno:nih reality. As Hodinophosno:nih, we carry tremendous respect for the natural world is different from much of Western knowledge, we do not essentialize our existence to be better or higher than other life forms. The Hodinophosno:nih believe that all of creation is here for the benefit for all life to share.

One additional aspect of Hodinophosno:nih knowledge that I learned from the IKP that came from the “original instructions’ is this responsibility to ensure that knowledge is passed on. Alfred expressed this responsibility when I first met with him to ask him to visit with me, he said, “the knowledge that I got, I don’t want to take with me when I pass on.” This is a major theme of Hodinophosno:nih philosophy expressed by the IKP to share what they have learned during
their lifetime. We discussed this responsibility to share what they have learned in their lives, but even more so, the responsibility that came with having to learn when they were growing up. I called this philosophy "reciprocal responsibility to knowledge" but in the language, you might say السنية هو:هاود" (we are living our ways). This philosophy stems from the original instructions from the Creator, when He asked us to ensure these elements of knowledge pass on to the "coming faces." The "coming faces" are the children that are not born yet, so while we are alive; it is our responsibility to learn when we are young, so we are able to share the knowledge when we mature. This is done to ensure the ongoing survival of the Hodinohso:nih.

As O'gwech'oweh [original people] we have an obligation to leave our knowledge for our children; we do not want to take it with us. We have to leave it with someone else so that they will have that knowledge, and they can relay it on to somebody else. My position in the longhouse I never thought I would be there. [Alfred]

...when I was a real little kid. The one word I heard often was eswathaohsi:yóhs-listen, نهى:ىوتسة- so you will understand. My dad would always say önîyehgade one day you're gonna learn and you're gonna question why I say it like that. He would say I have no problem questioning me so that I can tell you. I heard that a lot eswathaohsi:yóhs ندىوانش listen and learn. [Lottie]

When I sat down with Lottie, she had a quiet way of sharing her thoughts. Often her contributions came in long stories about her life experiences. She made many salient points about how Hodinohso:nih come to know and learn knowledge. I will have to paraphrase a significant amount of Lottie's contributions about sharing, values, and passing on knowledge.

Lottie discussed how she shares her knowledge with colleagues in terms of language curriculum. She mentioned how things would improve if everyone was working closer to our Hodinohso:nih values of sharing; to share their knowledge with anyone, no matter what the circumstance. Whether it is fellow teachers looking for more curriculum tools, or people in the community struggling with needing some knowledge of the old ways, Lottie commits to this way
of life. She remembered the last thing her mother told her before she died was “agágwégo
(always look after each other), be there for each other and don’t forget what our belief is and try
to keep it going.”

Lottie carries this responsibility to pass her knowledge on very seriously. She feels that
anytime people have the same end goal we should work together to support each other’s efforts
to success. She was a little concerned by how everyone seemed to be taking responsibility for
having ownership of Hodínöhso:nih knowledge, and that our old ways seemed to be
disappearing.

I look at my family, my relatives and look at these little guys and I wonder how are they
going to survive and learn all this stuff, a couple of them are starting to learn their
language and stuff and so I’ve got hope there. Then I see the kids that I taught at school
and uh I just look at everybody and they’re all starting to show that they are Ògwehó:weh
[Original People] and they understand, then I think I guess I’ve done my share, you
know. [Lottie]

She began to reminisce about how she tried to pass her knowledge on to the younger
ones. As a teacher at Gaweni:yo [A First Nations Language immersion school at Grand River],
she would do an assignment with the students when they were given time off to attend
ceremonies. She recalled that as a child, when she would attend ceremonies, her Dad would quiz
her:

I remember when I went to longhouse my father would always ask me what happened,
who sang stowá:gowa, who took the lead. Who did this and who did that and when I was
teaching I used to send kids homework and they would have to fill out these worksheets
the same way. [Lottie]

When she began to teach she thought this would be a great assignment for the kids, so she
designed a quiz and asked the students the same questions her Dad had asked her when she was
little. She then shared another assignment that I thought was both touching and profound.

One year they did an interview, you [her class] go and find out who your chief is, your
clanmother but I want you to do something a little bit more. I want you to interview
them, you ask them questions. Of all the papers I got back, I don’t know whose chief it was but [Name removed] did the best, he had a whole bunch of stuff that he answered for those kids. Then one day he came by the school and I thought oh no, here I go again, he’s gonna give me the dickens. He came in and he said can I talk to you and I said sure. So he sat down and what he came to do was tell me how much he enjoyed what he did with those kids. He said, oh it brought a lot back for me, it reminded me. It was almost like my grandmother was talking to me and she was telling me different things. Because I had to remember them and once I got talking to them I couldn’t quit. So I said that’s good you know, I said that’s what happens sometimes and um so those are some of the things I would use when I was teachings and trying to get my kids to open up and talk. [Lottie]

From the data collected, Hodinöhso:nih knowledge is about the relationships that we have in creation, and that creation in general acts as a natural role model and teacher.

**Axiology—the role of Hodinöhso:nih values in research**

I will highlight the Hodinöhso:nih values that were shared from the IKP when I began to ask what is most important to know as Hodinöhso:nih seek knowledge. The answers reflected back to our understanding of creation and how we know that everything is inherently connected and inter-related, as well as to one of the central tenets of Hodinöhso:nih civilization “Ganikwi:yo.” Understanding that this philosophy asks us to seek Sken:nen [peace] in all of our relationships. If you return to the concepts identified in Appendix B the central values contained in the Gayënșra:gowa’ [Great Law], the good mind is achieved by living all of the other values. However, Sken:nen is a difficult word to conceptualize in English, as it is more of a spiritual grounding, a relational concept that you attain peace within your existence in creation. This concept of having a good mind is central to understand all of these elements of Hodinöhso:nih reality and knowledge. Having a good mind means that in every aspect of your life as a human being you try to live the values of the great law. Each day that you have on earth, you try to be as kind, gentle, caring, compassionate, and strong a human being as possible. The good mind is not a “thing” it is a way of life.
There is an additional ethical understanding with Hodinöhso:nih knowledge as well. Since Hodinöhso:nih knowledge is based on the relationships that we witness in the natural world, we do not judge or question the actions of the Creator. We never ask why things are the way they are, we have unquestionable faith that if it is made by the Creator, then we accept it. The most essential part of these teachings is the belief that “Knowledge comes from the Creator; He passed it on to us” [Amos].

**Methods—the research process**

Hodinöhso:nih knowledge and reality focuses on understanding our relationships with the natural world. When one seeks to acquire more knowledge, you have to use the methods that make the most sense. In this sense the Hodinöhso:nih are pragmatic in this practice of seeking more knowledge. The most important aspect of learning is the skills of observation. We believe, all Hodinöhso:nih knowledge is contained in the natural world and if we want to learn more or create an increased understanding of a phenomenon, we simply have to look to the first teacher, our mother earth. Knowledge may come in the form of passive observance, but it may come by participating as well. Knowledge from participation comes by actively being engaged in a learning process, where observing is more about role modelling. There were formal practices of learning but much was informal, it was just a natural part of role modelling.

If you grew up in the language or if you grew up with longhouse people, you saw it. It was modelled to you; if you seen it you heard it. That is how you learned concept of modelling, that is how we learned. [Amos]

Each of the IKP shared how they learned by both observing and participating with their families. These aspects of knowledge acquisition came from the relationships they had with their extended families and during ceremonies within community. Stories and oral tradition are a major part of learning that happens in community. There was a deliberate intent to ensure that
their parents and grandparents fulfilled their obligation to pass their knowledge on as based on
the “original instructions.”

When I was younger the older ones always told us Sędowanę- Learn, practice. Someday
you’ll be standing in this spot where I am right now. A person would be saying that
standing in the longhouse [where ceremonies occur] talking, not once did I ever think that
I would be in that spot. Cause I would see all these people, speakers and the guys my
age, guys I knew that could speak and I would say to myself well they’re going to be
there. It didn’t happen that way. [Alfred]

Another method for Hodinţo:ni to seek knowledge and understanding is through
visiting. This process of visiting is a primary method of knowledge generation that follows
distinct protocols; one mentioned previously, of not asking why something is the way it is.
Visiting is not like an interview, but a discovery process that is uncovered over the time that you
spend with another person. With the Hodinţo:ni, how you make your inquiry is just as
important as what you want to know. You would not ask a direct question of a person with
traditional knowledge, as they may not tell you an answer. They understand that knowledge
comes from your own observance or reflecting, so they may ask you to go and seek something
in the natural world to discover your own way of answering your question. They may guide you
to reflect on certain things, but will seldom ever just give you an answer. This process of visiting
with someone can take many years of learning. During this process of visiting, Amos shared a
powerful sentiment.

We don’t talk like this anymore, the old folks did you know around the lamplight, having
supper, visiting your house. We’ve lost that. So how do we keep these concepts alive.
So that we don’t talk about them as abstract and we don’t talk about them as how we used
to do this and we used to do that as in a past tense. I’m gonna be scared when we start
hearing that, and we’re gonna start hearing that in the next ten years. [Amos]

The visits we were having seemed to strike Amos on a personal level, as he was recalling his
childhood, when visiting was common practice. His fear was that these types of traditions are
fading from Hodinţo:ni.
Their extended family made sure they listened and understood the knowledge they were acquiring. It was a process of learning and understanding while they observed.

All this stuff that we talked about, nowhere is it written down. So I guess my dad was right to tell us to eswatha\hsi:yóhs nihone es\tsíhos [listen so you will know]. That’s how we were taught we didn’t have to pick up any book and read it, we don’t have a book to look it up to see if its written in there. Sometimes now as people we have changed if we don’t see it written somewhere then we don’t believe it. But that is not the way we were taught. [Lottie]

Reflecting is a key part of the process of acquiring knowledge. This stems from the belief that we are inherently connected to the creator through our brains, so that he has given us the capacity to learn for ourselves.

I always say that’s how come He gave us a brain. So that we can think about things and clarify in our own mind what they mean to us [Lottie].

This stems from our creation story, when our Creator breathes life into us, it is believed that he provides us with the ability to understand, know and think about how all of these things in creation. That is why dreams and visions are instrumental to knowledge generation.

Remember that Hodin\hsí:ójínah reality is contained in all of creation, and each element of creation has knowledge and a spirit. We as humans are capable of learning from these elements in creation, but sometimes these come in the forms of spiritual awakenings that occur through ceremony, dreams, or visions. These spiritual awakenings are what I call witnessing. This is when a profound learning has occurred, it may happen to an individual, or a group, to you, or to someone else. We have the capacity to learn from other’s lived experiences as well as our own.

Summary of findings

Hodin\hsí:ójínah knowledge is a complex connection to all elements in the universe. It is difficult to frame these separate concepts and assumptions on reality, knowledge, values, and methods that form a methodology, as there are elements within each that intertwine with each
other. I recall watching a video tape of the late Jake Thomas during a Great Law Recital (1994), in which he comments on the Hodinöhso:nih worldview, "Hodinöhso:nih knowledge and reality are like the grapevines. They may go all over the place and stretch far but really they are all connected." The findings here demonstrate the foundation for a comprehensive understanding of Hodinöhso:nih reality. These understandings show me that a Hodinöhso:nih research methodology is based on relational thinking. I will discuss the knowledge generated from this project and formulate it as best as I can into a Western translation of a research methodology.
Discussion

In this chapter, I will discuss the final interpretation of my findings and place them in a conceptual framework. In effort to assist with the translation of Hodinoh's:nih knowledge, I placed in Table 1 our Hodinoh's:nih concepts about reality into the four Western assumptions about reality that form a methodology. I hope that this depiction will provide the easiest path to create shared understanding as we collectively bridge these gaps.

Table 1

<table>
<thead>
<tr>
<th><strong>Construct</strong></th>
<th><strong>Hodinoh’s:nih Term</strong></th>
<th><strong>English Translation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Axiology</td>
<td>G̱engohowas:toh</td>
<td>It holds everything together</td>
</tr>
<tr>
<td>Ontology</td>
<td>S̱eniy̱ohdwa:haode’</td>
<td>Our civilization</td>
</tr>
<tr>
<td>Epistemology</td>
<td>Q̱gweẖqwehgeka</td>
<td>Original instructions</td>
</tr>
<tr>
<td>Methodology</td>
<td>S̱edoqwanes</td>
<td>Learn</td>
</tr>
<tr>
<td>Methods</td>
<td></td>
<td>Visiting, Observing, Participating, Dreams and Visions, Reflection, Witnessing</td>
</tr>
</tbody>
</table>

Q̱gweẖqwehnea-“Our Original ways”

When examining our original ways of knowing, the most vital element central to Hodinoh's:nih reality is that knowledge is within the subjectivity of one’s location within reality, Hodinoh's:nih reality is based on relationality. How we come to know and understand any phenomenon that we are investigating, takes the knowledge of understanding the relationships that exist between the phenomenon and us. This is in direct conflict with the thinking in some Western paradigms of objectivity. I have shown a conceptual model based upon all of the
findings and have shown two versions, Figure 3 shows in the Cayuga language, and Figure 4 shows it in English.

The cornerstones (light purple) of Hodinohso:nih knowledge is Seniyohdwa:ñodê' [our civilization] (ontology), our Gęngohowas:toh [it holds everything together] (axiology) is represented by the circle wampum and Ganikwi:yo is at the centre of understanding Hodinohso:nih reality. The first sets of dark purple inner circles represent Qgwehwehgeka [original instructions] (epistemology) these follow the most central elements of knowledge.

**Figure 3. Qgwehwehneha. The conceptual model of a Hodinohso:nih in the Goyogohó:nq’ (Cayuga) Language Research Methodology**

Sędowanęsg [learn] (methodology) is the light blue circles that surround Ganikwi:yo. These ways of learning is how the Hodinohso:nih have learned about their world.
I wanted to discuss this assumption first as I feel this is the priority in understanding all elements of Hodinohso:nih knowledge, reality, and methods of knowledge seeking. I used the circle wampum as a background for my conceptual model as it represents all the chiefs, clanmothers, and people of the confederacy, but at the centre of the conceptual model in Figure 3 is Ganikwi:yo. Many confuse Ganikwi:yo as a tangible thing that you achieve but really it is a state of being. It is a relational concept in itself that connects to everything in Hodinohso:nih reality. If you walk with our values, and you live by the principles, then you are on the path of Ganikwi:yo. However, since it is dependent upon you being as kind, gentle, and loving a human being as possible, you actually never achieve it. It is about constantly evolving as a human
being, and each day that we have on this earth is an opportunity to be kinder, gentler, and more loving than we were yesterday. Hodinohso:nih reality is based on the belief that we are inherently connected to the entire universe, and Ganikwiy:o is the central values that guides this reality. I found an extraordinary quote to explain this concept.

Since the beginning of time, our Creator has told our people to strive for peace: as individuals, communities and Nations, we must constantly strive to talk, work and live in peace and to be at peace. Also, we must strive for peace with the nations of the natural world. Sken:nen [peace] is more than just the absence of conflict or war; it has spiritual, social and political foundations. Sken:nen is the active striving of humans for the purpose of establishing universal justice and is the product of a unified people on the path of righteousness and reason. That means the ability to enact the principles of peace through education, public opinion and political unity. It is the product of a spiritually conscious society using its rational abilities. When we work for sken:nen, we develop a kanikonri:i:o [Mohawk spelling for good mind], or a good way of thinking. Kanikonri:i:o means the achievement of a shared sense of mentality of the people using their purest and most unselfish minds. It occurs when people put their minds and emotions in harmony with the flow of the universe and the intentions of the Creator. (Arquette & Cole, 2004, p. 348)

The good mind plays such a vital role in the lives of Hodinohso:nih, it influences all elements of reality and should guide all elements of Hodinohso:nih research. It guides from whom and how you seek knowledge, how you interpret the knowledge you discover, and how you disseminate and mobilize that knowledge back to community.

**Seníyóhdwae:hode’ [Our Civilization] (ontology)**

In answering the question of what is the nature of Hodinohso:nih reality. We need to understand that the Hodinohso:nih worldview focuses on four central tenants of our existence. In Hodinohso:nih history, after we have experienced powerful times as a Nation, we found ways to express how these events influenced our reality. In Figure 3, I show our ancient teachings as the cornerstones of Hodinohso:nih reality as Gei: Niyogweda:gé’ [four sacred ceremonies] these teachings were part of the original instructions to the people from the Creator. The Ganóshóniyóhk [Thanksgiving] was part of our original instructions to remind the people to be
grateful for our gifts of creation. The Gayënšra:gowá' [Great Law] came to the Hodinöhso:nih after we had forgotten about our original teachings and came as a reminder of our original instructions of peace. The Gaihwi:yó [Good words] came to our people after contact with the Settler’s to caution the Hodinöhso:nih about the influences of the Settlers.

The most crucial pieces of our belief systems are these pillars of our worldview, collectively they teach the Hodinöhso:nih how to exist within this universe.

Qgwehqwehgeka [Original Instructions] (epistemology)

The basis of Hodinöhso:nih reality exists in the original instructions that were provided to our people. If you look at the dark purple circles in Figure 3, I show the ways of knowing are based in the original instructions to the Hodinöhso:nih. We start in the east at Creation and move counter clockwise to follow the setting sun. Hodinöhso:nih understand that our entire way of existing is framed on creation. We believe that our mother earth is our original teacher. She shows us by modelling everything we need to know to understand our lives. In Appendix C, I provide a condensed version of our Creation Story. When a baby is born the Hodinöhso:nih believe that the baby is delivered from the spirit world, and it is understood that the Creator breathes life into each of us, and as He does so, he transfers a significant gift to each of us. This gift is the Creator’s gift to the world, which is why children are such precious gifts to a family. With this Hodinöhso:nih belief, we all have something to offer this world, we all have something that we excel at, we all have this gift from the spirit world, some ultimate reason that we are here. The pursuit of knowledge is about the life journey that we all make in trying to figure out where we fit in creation, learning about life, ourselves, and how we use the Creator’s gifts, not just for those that may be living today but also for the “coming faces.”
Through observing the natural world, a series of *Natural laws* emerged to establish reality. This concept of natural law is not to be confused with divine law. With divine law, philosophers believed that human lives were at the whim of a Divine Deity that controlled life on earth. The Hodinòhs:nih believe that we have free will to determine our existence. With Hodinòhs:nih natural law, I refer to the knowledge that comes from the relationships that are modelled by creation. I mentioned the sun and moon teachings earlier but here is another teaching about relationships taught through understanding the natural laws in creation. Consider that you wish to plant a garden, and you have several acres of soil in which you could plant. How would you decide where to plant? You test your soil; you seek good soil that is rich with nutrients that will help sustain the life you wish to begin. Then are you ready to plant? No, you should prepare that soil, you need to turn that soil over and determine if there are any sticks or rocks in the soil. Once you have made your choice and have prepared the soil, then do you just cast your seeds about? No, you carefully lay out your garden, you plan where you will plant, what your rows will look like. Once you have planted, do you just walk away and leave your garden. No, you have to care for that garden, you water the soil; you continue to keep the weeds from taking the nutrients away from your plants. You must commit to this process with faith, never knowing if you will ever eat from the fruits of your labour. Then one day a you see some little green shoots coming out of the soil and you get so excited, and continue to wish and pray that you are doing the right things so that your garden will be bountiful. Let us turn to how that story teaches us about life. What in human terms, does that relationship remind you about? This story of planting is how the Hodinòhs:nih teach their young men and women about families and having children. Reminding them that they need to choose their partners carefully, to be respectful of where they lay their seeds. The want to make sure their partner is worthy of
planting seeds together, sometimes on the surface that partner might seem good but underneath the surface there may be sticks and stones. Will the partner you choose help you to nurture the growth and development of that family? It does not end there because once you decide to bring children into this world, do you just make babies and forget about them, no you continue to nurture and care for your children. You do so with prayer, and faith that in the end all will be well, but never knowing if it will be okay, or if you will see the success of your hard work, but you make a commitment to see your responsibility through. This brief teaching is a powerful example of how the natural law shapes knowledge construction, and how it can educate young men and women about their roles and responsibilities in starting a family.

Next, we understand that our Goyogó:np’ (Language) is the key to the retention of this knowledge. Try as we may to comprehend our ways of knowing in this modern world through English, to remain authentic, to our very preservation as Hodinóhso:ni, to our liberation from the oppression of colonial trauma, and the basic human right of self-determination, we need to exist within our original languages.

To honour and celebrate our commitments to all of these elements within creation, we have our Gaenghses (Ceremonies). Our ceremonies show the respect we have for creation, and all of our relationships to all elements in the universe.

The Hodinóhso:ni acknowledge that the Spirits of creation have great capacity to teach us. We believe that knowledge exists in all things, not just the human family but with all elements of the natural world, remembering that all elements in creation have a spirit. Each one of these elements in creation can teach us and shape reality.
We then acquire knowledge from the ones that have been here before, our *Ancestors.* This is based on the responsibilities of reciprocal knowledge, where the older ones ensure the younger ones have the opportunity to know and learn their Hodinöhshq:nih knowledge.

Lastly, Hodinöhshq:nih knowledge is only evident if we live our teachings. This commitment to ensure that it remains alive is by *Sëniyóhgwa:ǹode*’[we are living our original ways]. We live these original ways not just for our benefit, but also for the benefit of all of the “coming faces.”

*Sëdqwanes [learn]* (methods)

These are the inner most circles of the image in Figure 3 and 4. These describe the ways in which the Hodinöhshq:nih acquire knowledge. The most central way in which we learn is through spending time with each other. This concept of *visiting* is not an interview but consists of building a deep, meaningful relationship with someone. This is a process rather than an outcome, for as you spend time together the knowledge that you generate comes to life, which is very different from just going to interview someone. Building this relationship is accomplished through a tremendous amount of trust is and may take years. *Participating* and *Observing* are similar to what you would find in Western methods of discovery, however, participation is different in Hodinöhshq:nih community. In circumstances where you are seeking knowledge, you may participate in activities in the community that will assist in your learning; if a request is made of you, it is not polite to turn it down. What the implications are is that someone who is trying to get you to learn something may ask you to participate in a ceremony, event, or work, to provide you with an opportunity to learn. *Reflecting* is the same as Western methods; however, the difference is we believe that we can find answers within ourselves to understanding phenomenon. This is through creation, our *dreams,* or a spiritual revelation in a *vision.* Lastly,
these powerful understandings through these spiritual awakenings are what I called **witnessing**. This is a profound moment of clarity, which arises from a personal experience. I will share a personal experience that happened to me during my MA project to demonstrate this concept. I must premise this story with some background about Wampum. Wampum is a small bead carved out of a quahog shell. They are typically strung together to form various strings or even put together as a belt. Wampum is considered to hold power as a communicator for the Hodinöhë:nih, when the Settler society observed how valuable wampum was for our people they conceptualized this as having monetary value. This is not the case, it holds value and prestige with the Hodinöhë:nih as a holder of the truth. All significant events in Hodinöhë:nih history is preserved in the form of a wampum belt. These belts were used to teach, and write laws for the Hodinöhë:nih. All Hodinöhë:nih treaties are preserved in wampum. In the midst of my struggles in conceptualizing a Hodinöhë:nih methodology, I became weary, and doubted my ability to accomplish this task. I was felt lost. With guidance from my Mom, Dr. Mitchell, and some colleagues I continued to persevere. After spending a couple of days with my Aunties and my Mom, my efforts began to define what the Hodinöhë:nih methodology should be about. At the end of a long weekend, I had dinner out in the city of Brantford with my family. Feeling empowered because I was able to put something down on paper. While walking across the middle of the parking lot at the restaurant, I saw a string of wampum lying on the asphalt. I immediately picked it up, a rush of power came to me, and I was enthusiastic with energy and emotion. This event is an example of the witnessing aspect of the proposed Hodinöhë:nih methodology. For this witnessing experience to happen while I was struggling with my research was profound, because it represents within Hodinöhë:nih cultural beliefs confirmation of being on the right path, of Creator and the spirits of the natural world supporting me in this work.
This thesis conveys a thorough understanding of Hodinohso:ni knowledge, which I then translate into a complete Indigenous research methodology called Qgwehqwehneha. This thesis demonstrates a powerful way of knowing constructed through a relational methodology based on Hodinohso:nih reality, the pursuit of knowledge, and values. The knowledge generated from this project lays a comprehensive understanding of Hodinohso:nih reality and the ways in which to generate more knowledge. Since a research methodology a researcher selects guides the entire research process, these findings demonstrate clearly the importance of having a Hodinohso:nih research methodologies. It is vital to create understanding of Indigenous community through an Indigenous community lens.

If the goal of community psychology is to support community health and wellbeing then, utilizing the tools that will benefit the community is essential. Community psychologists, ideally work within an equity framework ensuring that particular groups of marginalized people in community have the most appropriate tools to achieve “mastery” (Rappaport, 1985) of their lives. This pillar of community psychology then necessitates a level of praxis that works best for each particular community of practice. This is true for any marginalized group within community, whether the community experiences marginalization because of race, ability, sexual orientation, or socio-economic class.

Reflections

Comparing models. Through this thesis, I was able to confirm many initial thoughts in my theoretical model in Figure 2, but as shown in Figure 3 the final model has significant differences. As I began this thesis, I was unsure about how to proceed. In spite of having a theoretical model, I did not want to direct the visits with the IKP by sharing my initial model with them. I wanted to ensure that I was capturing their knowledge about these theoretical
assumptions before sharing what I had thought. I decided, therefore, to begin the thesis work by visiting with and learning from the knowledge holders, and reflecting on what they had taught me. After this period of learning and reflection, I then shared my understanding of Hodinohsquo;ni knowledge that I had gained from them, with them. In this manner, I can confidently say that the final model formed from the knowledge I acquired through my visits with the IKP.

The one main limitation I noted in my original theoretical model was the lack of language to represent Qgwehqoweneha. Although the primary goal of my thesis was to produce an Indigenous methodology based on Hodinohsquo;ni knowledge, an additional outcome was to include more Hodinohsquo;ni language in the final model. Through visiting with the IKP, I was able to obtain a greater understanding of the Hodinohsquo;ni worldview in Goyogoho’nq’[Cayuga language].

Arising from the inclusion of the language, I began, as predicted by Hubert, to perceive Hodinohsquo;ni knowledge differently. For example, in my initial theoretical model, I had GanqhgnyQhk and Gayensra:gowa’ placed as part of my conceptions of epistemology, but through visiting with the IKP I came to understand that they had to be a part of Sepiyohdwaeihaode/ [our civilization - ontology]. I also came to realize there were additional elements that comprise the foundation of Hodinohsquo;ni reality such as Gei:Niyohgweda:gé’ [four sacred ceremonies] and Gaihwi:yoh [good words]. These four elements are what are at the core of Hodinohsquo;ni reality. These are the grounding and overarching worldview of Hodinohsquo;ni.

Another major difference between the two models is the background image used. In my theoretical model, an image of a spider web is used to demonstrate the idea of relationality of
Hodinojiso:nih knowledge. The spider or its web has no specific connection to Hodinojiso:nih knowledge, I was just seeking a metaphor from the natural world to demonstrate this concept. During my visit with Alfred, he spoke to me about the circle wampum belt that represents the Hodinojiso:nih Confederacy, he used the word \textit{Geŋgoŋowas:toh} to describe the wampum belt, which roughly translates to "it holds it all in there, together." I thought that would be a perfect image to use as background for the final conceptual model of Qgweẖqwehneha and to centre the concept of Səniyóhda:wədeo' [our civilization].

The only other significant change came in the area of how the Hodinojiso:nih learn. In the final model, I included dreams and visions as part of the methods. This was an initial oversight brought to my attention by Lottie. She reminded me that many of our ways of accumulating knowledge comes through ceremonies and dreams. This had to be included as part of the final model.

Overall, Qgweẖqwehneha is a complete model that answers the four metaphysical questions and assumptions that form a methodology. What is Hodinojiso:nih reality, how do we know, what are the values to keep in mind while we learn, and how do we learn. For this MA work, I am proud to submit this work. If this were my PhD, I would spend a significant amount of more time writing, as each circle on my model could be an entire chapter, as this knowledge on Hodinojiso:nih takes an entire lifetime to study.

\textbf{Process.} This thesis project has touched me on so many levels. As I reflect back, I am grateful for the opportunity this project provided me, the chance to visit with members of my community. It was an eye opening experience for me. In spite of having personal relationships with these IKP from living in the traditional community, I had not had the chance to visit with them for some time. It was funny, because I did not even realize how disconnected I had
become, until the chance to visit, and spend a meaningful amount of time with them. In my modern life, I have been travelling, raising my family, working, and now going to school, so I have not made the time to stay connected and grounded with the traditional community. This experience will live with me for the rest of my life, and fills my heart with further obligation to continue to learn from the "Canoe" and the "ship." This obligation tells me that I need to remain connected with the traditional community. This responsibility has now become mine as a knowledge carrier, to ensure that the knowledge I obtained can mobilize back into the community. My children will benefit as I share the knowledge I have learned with them, and if I am lucky enough to see the day of having grandchildren, they will learn from me too.

This opportunity taught me how privileged I am as an Indigenous person for being raised with Indigenous knowledge. Many Aboriginal people in Canada today cannot share that privilege because of the cultural disruptions of colonization. The ongoing compounding impacts of colonial trauma continue to act as a barrier to health and wellbeing for Indigenous populations. A privilege that I feel is very delicate because even though I lived in this traditional knowledge, I did not know peace until I became an adult. What I came to know in my community is that having traditional knowledge does not automatically make you healthy. In Indigenous communities, because of the great impact of colonization destroying the capacity for Aboriginal families to take care of themselves, yet at Six Nations there are many families that have their traditional knowledge, but remain unhealthy.

I did not attend Indian Residential School, and neither my parents nor grandparents, but my great grandparents had. It was not until I did some investigation on my family's history that I came to understand events that happened in my life. As a young man growing up with my family, my mother was very strict, but she raised us the best way she knew how. My
grandparents raised my Mom the best way they could, but the truth is that these were not healthy ways to raise a family. With the influence of Indian Residential School, my family learned, to raise children, you scold them harshly, you punish them severely, and you make sure that they remember the consequences for a long time. Living in a family like this, one can imagine the damage that results, a life of fear, anxiety, feelings of unworthiness, and self-doubt. I can remember as a young child thinking to myself how wrong this felt to be treated this way, but I knew my family loved me, I knew they cared for me, but there was a disconnect that I did not understand. On top of these behaviours, my family experienced substance abuse. Once I got older, I still did not understand why things were the way they were, I did not question the way our family was living because it seemed normal, other families in the community seemed to be living the same way. As a young man I learned to become mean, I began to drink at the age of 12, abusing drugs at the age of 13. I became a thief, a drug dealer, and by the age of 16, I was a full-blown addict. I was well on my way to becoming a statistic, for dropping out of school, being in jail, or committing suicide. I felt hopeless, worthless, full of shame and very angry. My life took a significant turn when my cousin committed suicide, I became more angry, not with him but at the situation. It suddenly hit me that all these circumstances in my life with addiction, violence, abuse, and suicide were so far away from what I learned in the traditional community that talks about peace, love, caring, kindness, strength, and compassion. I was disappointed because I could not understand why, when we have such beautiful teachings, I was not seeing it in my family nor was I seeing it in my community. I decided I had to do something about it. I had to understand what happened to my family. Through that exploration, I found out about the abuses that my Mom and Grandparents endured during their childhood. They did not experience kindness, caring, and compassion when they were children, so they were not able to provide that
to me in my childhood. I began visiting other communities to see what was happening in their families, it was the same. During this time of my life, I learned from the traditional community what it meant to live life as a Hodinohs:q:nih. I dealt with the hardships that I had endured growing up, using both Western and Hodinohs:q:nih methods of healing to deal with the addictions and the damage done during childhood. I began to learn about the suffering that other communities were going through, and I discovered what colonization did to Indigenous populations. It was through these hardships, I came to understand the power in Hodinohs:q:nih knowledge. I began to work with youth, families and communities, sharing what I had learned. Helping others realize that the pain, shame, guilt, anger, and feelings of unworthiness were not who they really are, but who they became, because of colonization.

For me this ongoing pursuit of decolonization has led me here, to graduate studies, to utilize my privilege and share how profound Qgwehọwehnea [our original ways] really is. Because I am coming from such a powerful lived experience of knowing the trauma of colonization, and the power that comes from Indigenous knowledge, I know from my own life experiences and from my academic pursuits, Indigenous knowledge is a pathway to empowerment, health, and self-determination. Not just on an individual level but on an ecological level for community. Indigenous knowledge may inform how the many levels of community work and function: how to deliver education, child welfare, social services, housing, water management, environmental sustainability, governance, and self-determination.

**Critical Stance**

Qgwehọwehnea demonstrates Hodinohs:q:nih reality connects to all elements in the universe in a profound way, each of element shapes our reality. The pursuit of knowledge comes from understanding all of these relationships within the natural world. Hodinohs:q:nih
knowledge and reality is over 10,000 years old, according to modern archeology, Hodinöhso:nih believe we were here since time immemorial. Hodinöhso:nih believe that knowledge is gained by understanding how the natural world works. Qgwëwëwëwëwëneha is a methodology that is based on a spiritual existence within the universe, and that we need to be consistently seeking Ganikwayo in all of our relationships. This spiritual way of life is not to be confused with religion. How we choose to have a religious relationship with the Creator is not part of this methodology. This way of life is not a religious relationship to Creator. The ceremonies that we have as Hodinöhso:nih are about acknowledging the gifts that are provided to us as human beings, to celebrate, and be grateful.

These core beliefs of being Hodinöhso:nih, informs a relational and spiritual approach to knowledge and knowing, are what separate us from many Western methodologies. The nature of Hodinöhso:nih reality, and how we come to know, has many aspects that are similar to Western ways of knowing, however, there are stark differences that necessitate our own methodologies. Because our reality is based upon, a spiritual existence is the primary reason. I have not seen these notions of spirituality in any of the modern Western ways of knowing. Relational thinking is in Western science in some of the interpretive frameworks as feminism, and critical theory. Social constructivism recognizes that time and place influences reality; and that these realities are subjective to make many meanings of reality. However, none of these interpretive frameworks places a spiritual connection to all elements in the universe at the centre of their philosophical assumptions.

There are plenty of methodologies within Western science, which are allied approaches to Indigenous research. As mentioned, qualitative inquiry enticed me to consider the possibility of graduate studies. This seemed obvious to me, since we as Hodinöhso:nih have relied heavily
on the acquisition of knowledge through stories and visiting. Furthermore, in recent years, there has been an influx of new approaches called interpretive frameworks (Creswell, 2003). These focus on using various approaches to locate reality, through various methods of inquiry and various lenses. Critical theory, queer, theory, feminist theory and transformational theory examine knowledge and reality through lenses of power, gender and privilege.

For many scholars currently doing Indigenous research, the differences between Western methods and Indigenous ways of knowing have been bridged by using community based or participatory methods. These methodologies have strong principles that ask the research team to share power with the community they are researching. The idea behind sharing power is so marginalized voices in the community will have the opportunity to contribute to the research. This is dependent on how effective the academic team is at utilizing the principles of CBPR/PAR. With all these varied methodologies and approaches, many may question the need for and Indigenous methodology. The simple answer is that these varied approaches and allied methodologies simply cannot account for Indigenous reality grounded on a strong spiritual and relational base.

With the growing evidence of Indigenous methodologies in the academy, I indeed believe that we are at stage of “revolution” in the social sciences that Kuhn (1962) was referring to as a “paradigm shift.” Indigenous ways of knowing are emerging so strongly across multiple disciplines in the academy that we need to consider that Indigenous scholars are creating space for the emergence of an Indigenous research paradigm. Denzin and Lincoln (2004) consider this a time of “critical Indigenous pedagogy.” They assert this is necessary for Indigenous populations to redefine all elements of inquiry involving their community.
The work must represent Indigenous persons honestly, without distortion or stereotype and the research should honour Indigenous knowledge, customs and rituals. It should not be judged in terms of neocolonial paradigms. (Denzin & Lincoln, 2004, p. 2)

Implications

Colonization. I provided significant evidence of the atrocities of the Canadian/British colonial relationships and related impacts on the Aboriginal populations (AHF, 2004; Brave Heart, 1998; B. Duran & E. Duran, 2000; RCAP, 1996). Through this historical context, one can see the need, priority, and significance of the devastation experienced by Aboriginal populations in Canada.

As a First Nations man in Canada, I am frequently asked, “Why don’t they just get over it”? This question arises from a profound lack of knowledge and of the historical and ongoing, collective, compounding impacts of colonization called “colonial trauma” (Evans-Campbell, 2008; Mitchell & Maracle, 2005). The enduring and cumulative impacts of colonization are so pervasive within First Nations communities that I believe we are experiencing a paralysis of praxis. We, as first peoples, are currently trapped; not knowing what to do, what to believe in, how to move from under the weight of colonial rule. The denigration of Indigenous knowledge around the world means that Indigenous peoples need to “decolonize their minds” (Alfred, 1999; A. Wilson, 2004b; Battiste & Henderson, 2005; L. Smith, 1999) so that they can learn to locate, and reclaim, the knowledge and capacity they once had. Currently, many communities are unable to govern themselves due to the lack of capacity, which colonization destroyed. This is why there is such a demand for the reclamation of Indigenous knowledge. While Indigenous peoples existed on these lands, known as Turtle Island, for over 10,000 years, over the last 300 years since colonization, our capacity to survive in our homelands is limited because of colonization. My research efforts are about setting forth a path for liberation through
reclamation of our Indigenous knowledge, so that we can increase Indigenous communities’ capacities for self-determination. Absolon (2011) outlines that through “re-membering” our knowledge and our cultures, will rebuild the capacity to bring the pieces of our lives back together. Through reclaiming our Indigenous beliefs, knowledge, and ways of knowing will decolonize our minds. The reclaiming of Indigenous knowledge, the reclaiming of our identity as Indigenous peoples, is an important step in the process of re-building our capacity to govern, which will bring about self-determination, and thereby liberate ourselves.

**Indigenous methodologies.** My work builds on the efforts of a growing group of Indigenous Scholars that state the need to decolonize research through Indigenous research tools of knowledge generation, which is collectively contributing to the emergence of an Indigenous research paradigm (Absolon, 2011; Alfred, 2004; Kovach, 2008; L. Smith, 1999; Mihesuah & A. Wilson, 2004; S. Wilson, 2008). Building on this work, I am promoting the importance of decolonization efforts through the introduction of culturally specific research methodologies. This increased capacity for Indigenous research is what Battiste and Henderson (2005) consider the best way forward. Battiste (2001) describes these efforts as “Decolonizing the University”, Mihesuah and A. Wilson (2004) call it “Indigenizing the Academy.” I join in the assertions of these scholars, that Indigenous methodologies will increase our capacity to generate knowledge in our communities through our Indigenous ways of knowing. This knowledge will inform the best practices/strategies/interventions towards health and wellbeing for Indigenous communities, and secure pathways to governance and self-determination.

**Decolonization and Liberation.** In effort to assist with the liberation for Aboriginal community, Indigenous knowledge in the academy may support the capacity building needs. This liberation will take time, but the “post-colonial approach” (B. Duran & E. Duran) is one that
may assist in the reclamation of Indigenous knowledge. Since the direct impact of colonization has meant a deliberate intent to destroy the Indigenous civilizations in Canada, then a process to protect and sustain what is left of this Indigenous knowledge is obvious. This is the starting point of decolonizing the Indigenous mind that Alfred (2004) refers to as “Warrior Scholarship.”

The Western world in its efforts to dehumanize our existence, our reality, and our ways of knowing proclaimed what valid knowledge was and was not. Indigenous knowledge and practices were denigrated, denied, and criminalized (RCAP, 1996). A. Wilson (2004) discussed this need for Indigenous scholars to take a stronger place within the academy.

Ultimately I have realized this was about seeking justice by challenging their power to define our humanity; or as my Grandfather, Eli Taylor said “I want them to know we are human”, as humans we have the right to argue that our ways of knowing are equal to any on earth and we have a right to challenge colonial claims to superiority (A. Wilson, 2004a p.79)

The impact on Indigenous communities of the denial, vilification, and subjugation of Indigenous knowledge has been profound. The fight for validity of our Indigenous knowledge is not only a pathway to re-humanizing our Nations, but reclamation of our cultural knowledge. This “re-membering” (Absolon & Willet, 2004) of our Nations’ knowledge will put us on a path of liberation from cultural oppression, which will in turn assist Indigenous communities with the rebuilding of Indigenous community, family, health, wellbeing, self-determination, and civilization. The knowledge generated by using Indigenous methodologies will potentially have more cultural meaning for Indigenous communities, which will reasonably lead to greater knowledge uptake and concrete outcomes as the knowledge generated is through “Indigenous glasses.”

Laenui (1996) discussed a five-step decolonizing processes, “rediscovery and recovery”, “mourning”, “dreaming”, “commitment”, and “action.” In the re-building of Indigenous
civilization, I would consider that some of our Nations are in the “dreaming” phase as they worked through their grief and have been recovering from colonial trauma. Many of our communities are still in the “rediscovery and recovery” and mourning phases. When you examine which communities are suffering more, one can see that the more isolated an Aboriginal community is the more harm you will see evident in their lives. The pursuit of Indigenous methodologies is about moving us into the “commitment” and “action” phases of decolonization. These next phases are about building a collective vision. This collective vision needs to include our Indigenous knowledge, and understanding of how our civilizations existed prior to contact. This is not about trying to return to those ancient ways of life, because the reality is, the lands we have left to live on today, can no longer provide us with that way of life. The last phase is “action”; to create action, we need Indigenous methodologies to generate knowledge to inform our communities’ best practices of self-determination and governance.

**Self-determination.** Organizations such as the Aboriginal Healing Foundation and White Bison have been assisting the grassroots “healing movement” for the last twenty years with individually focused programming dealing with addictions, self-harm, and healing. If I draw the lens out to a larger ecological perspective, I recognize that these efforts, although vital to the survival of Indigenous individuals, are only dealing with the symptoms of the problem. The root cause of the multitude of individual issues in Indigenous communities is the lack of Indigenous governance. If you account for how the destructive processes of colonization occurred, these assimilative “Indian policies” were about destroying the very core of our being, our “relationships.” Our relationships to each other, to families, to lands, to the natural world, and to the spiritual world, all destroyed with these policies.
Since the publishing of the RCAP (1996), there have been efforts to right the injustices in Canadian history (Canadian IRS Apology, 2008; Gathering Strength, 1998; Indian Residential School Settlement Agreement, 2006; Strengthening Relationships and Closing the Gaps, 2005), however, very little change has occurred. Unfortunately, until recent years, the Federal government largely did not ask the needs of the community in terms of approaches to healing and re-dress. The Provincial or Federal governments imposed community interventions. Many of these interventions had three significant limiting effects for change as I see them; first, there was limited planning for long-term sustainability of many interventions implemented on First Nation reserves. Most programs have funding for a year, but because the complexities of the issues for Aboriginal populations in Canada, only minimal outcomes happen in a single year. These complex situations, require consistency, and sustained interventions for transformation to occur. Secondly, the interventions have little consideration for the local culture or community context. A professional from Ottawa or Toronto develops an intervention, with little consideration of the diversity among the 614 First Nation Reserves in Canada. Thirdly, these interventions use knowledge gained by using Western methods of research and Western practices of healing. Indigenous peoples have a distinct way of knowing and understanding their world, consideration and respect for Indigenous knowledge is necessary in the designing of any community intervention.

It is time to move beyond individual focused interventions to focus on the larger macro changes needed for decolonization and community transformation. The process of decolonization and community "re-building" will require advocacy work form both Indigenous and Settler communities. We need to continue a difficult dialogue that asks us to examine a shameful history of Canada, not to lay blame, but to "rebuild" the relationship of equity amongst
our Nations. This can only come from focused discussions on community transformation through acts of decolonization.

There is a priority to develop frameworks for self-governance and to inform them through the values of Indigenous knowledge. Simpson (2008) and A. Smith (2004b) recognize that Indigenous knowledge reclamation is empowerment. Knowledge and community change tools, generated through Indigenous methodologies, will inform strategies for Indigenous governance and a return to the basic human right of self-determination. When these transformations are completed then we may witness liberation from oppression for Aboriginal populations in Canada.

**Indigenous community transformation.** The knowledge gained from the emergence of Indigenous methodologies, will support the creation of Indigenous research to inform community interventions, and policies that may increase the benefit to Aboriginal communities. We know previous efforts have had limited success by simply examining the continued astonishing rates of harm in the communities. Increasingly over the last decade, interventions from Aboriginal community organizations and Indigenous scholars have been more inclusive of Indigenous knowledge systems. These interventions are beginning to demonstrate some positive developments, but more opportunity to develop and evaluate these interventions needs to happen as the health and wellbeing of Indigenous community continue to be a priority. We need to complete this paradigm shift of increasing space for Indigenous ways of knowing, by informing Indigenous community transformation with Indigenous knowledge gained through Indigenous methodologies. Since Indigenous populations continue to suffer through the compounding, collective, cumulative effects of colonial trauma (Evans-Campbell, 2008), we need additional tools that are going to produce the most effective interventions. Informing Indigenous
interventions based on Indigenous research conducted using Indigenous methodologies will allow Indigenous communities to assert their Indigenous knowledge in a modern context. I believe this is a vital step in generating knowledge, which will best inform Indigenous communities. The knowledge gained may transform the ecological levels of Indigenous community, from the governance within Indigenous community, to education, health, and social services, right down to the families, and individual lives within community.

**Applying an Indigenous Methodology.** I will discuss an example of how Qgwehqwehneha could inform a Hodinohsnihi suicide prevention strategy. To start, we need to be mindful of what is at the core of Qgwehqwehneha, and that is the seeking Ganikwiyo [a peaceful relationship in the universe]. Through this research we need to keep in mind the concepts of Sëniyohowad:toh, [it holds it together-axiology] Qgwehqwehgeka [original instructions-epistemology] and Sëdowanës [how we learn-methods]. These principles guide the design of the research. This will inform us of where we start to seek answers for the questions we may have. We need to ask, what is the question – what are we looking at answering; How are we going to ask the questions; whom are we going to ask?

We know that the core of Qgwehqwehneha is that we want to be mindful of not disrupting the peace of the participants, not just their human safety but their spiritual safety as well. There are elements within Sëniyohowed:toh that involve protection of spirit through ceremony, none of which I am able to share in this text, as it involves sacred ceremonies that do not belong in this text. These are important to know, when dealing with death, close to death, and protections that must be in place for these delicate situations.
The values contained in Qgwehqwehneha guide how we build a relationship with the people we intend to visit. The length of time we invest in capturing the data. Visiting is building a meaningful relationship of trust, this does not happen in a questionnaire or a singular visit. Visiting happens in a manner that will allow a relationship to form. This may be difficult for Western researchers to navigate because remember the concept that we are all equal among the universe. This even goes among each of us as humans. The privilege you may know in the Western world as a professional or an academic means nothing in Hodinqhsqin community, this goes for traditional title holders within the community too. We have respect for all and if someone should carry a special title, it does not mean that they have any superiority over you, the title they carry is a special relationship and responsibility between that title holder and the Creator, not between them and everyone else. This is important to understand as you enter into Indigenous community that the Western knowledge you have spent years acquiring does not carry the same weight within Indigenous community. You attain merit by your strength in community, and by how you live your life. This is why it will take more time to build trust within the community, at times the community may even challenge you to see how you react or respond in certain situations. The people will want to determine what kind of human being you are, not what title you carry.

When we get to the design, we need to look to Qgwehqwehgeka [original instructions-epistemology], remember the basis of knowing is creation. The first thing we consider does any evidence and understanding of this phenomenon exists in the natural world. Do we see any evidence of this being natural in the universe; might there be a spiritual explanation for this phenomenon? We might look to understand the history of this phenomenon; was it part of the
community in our original instructions. If it was not, then we ask when did it become part of the community and if there is a spiritual disruption causing this phenomenon.

For Sędqawaneś [learn-methods] are similar to Western methods, through observation, participation. However, there are significant differences, as I mentioned earlier, visiting is not just an interview, and this takes time. Learning may even come through ceremony.

Overall Qgewehõeswehnesia requires you to focus on relational understanding based upon the natural and spiritual existence. These are a priority as they are the source of Hodinôhso:nih reality, ways of knowing, and learning. The primary responsibility for researchers within the Hodinôhso:nih community should be to maintain Ganiyewi:yo throughout the research, and have it guide the design, learning, analysis, and dissemination.

**Future Research.** I intend to continue to utilize this methodology in my future scholarship. I believe there is merit in further study of the multiple Indigenous methodologies to inform an understanding of this emerging Indigenous research paradigm. I would like to determine what are the differences or similarities among the multiple Indigenous methodologies developed. With this methodological understanding, I hope to return to my original intention of informing a Hodinôhso:nih suicide intervention.

**Limitations.** There are several limitations that I must identify in my work, the most obvious is this methodology only informs Hodinôhso:nih reality. As mentioned earlier there are hundreds of Nations within Canada, each one could translate their own Indigenous knowledge into their own Indigenous methodology. However, there is potential opportunity for other Nations to use my work as a framework, or a map for other Indigenous scholars to use similar processes to inform methodologies particular to their Nations.
One might also question of where does “natural” or “health” sciences fit into Qgwehôwehneha. These types of research can be accomplished through a mixed methods approach; however, Qgwehôwehneha should remain the overarching methodology to ensure the Hodinôhso:nih ontology, axiology and epistemology inform the design, analysis and dissemination of the findings.

Another limitation for this work is that academia exists in a modern world with deadlines and timelines that do not necessarily match with those of the Indigenous community. I realize that this challenge is the same for all community engaged scholars in today’s world, however, given the negative historical relationships between researchers and Indigenous populations, more time will be needed to establish trust, meet Indigenous community ethics, and to build partnerships in the community. Many scholars Indigenous or not using Qgwehôwehneha, will be challenged with doing Indigenous research in a timely but culturally appropriate manner.

I realize this thesis had a small purposeful sample, this creates some limitations in that regard, but it is a significant strength as well. It has strength because the key informants had grown up in a time when the compounding effects of Indian Residential School were not so prevalent. Each participant continues to practice the traditional ways of life, and are fluent in their original language. It was as if I was able to reach back to our ancient beliefs. This was a great strength of this thesis as I know that I was able to capture an accurate portrayal of Hodinôhso:nih reality.

Lastly, that fact that the Hodinôhso:nih knowledge shared in this thesis is not a current reality for many Hodinôhso:nih families living today. I am far from fluent in the language, many of the elements of what I share in this thesis I had the privilege of learning because I grew up in a traditional family. Many families at Oswe:ge [Grand River Territory] do not have this privilege
because of the impacts of colonization. This means, as I have translated Hodinqhsop:nih knowledge for the academy in this thesis, this knowledge also needs to be shared with the Hodinqhsop:nih families that have lost this knowledge.

**Dissemination**

My plan for disseminating the findings in my thesis as agreed to in my Six Nations ethics application, is to submit a bound copy of my final thesis to the Six Nations Public Library, the Indigenous Knowledge Centre, the Woodlands Cultural Centre Library and to the Six Nations Ethics Committee. The Six Nations Ethics Committee hosts a conference each year for researchers to share their findings from any community research projects over the year. I will be attending to present on my findings.

As I consider these final steps and commitments to my community, I have some mixed emotions about my final thesis. I am proud of my work and feel I have much to contribute, especially to Hodinqhsop:nih community and scholarship. The mixed emotions I have stem from sharing drafts of my thesis with members of the community. It appears my final product is no longer accessible to community. By ensuring the scholarly merits of my final thesis, I have produced a final document that I could not hand to community and expect them to comprehend it. I realize I have more work to do. I have to re-translate my findings back to a more accessible form so the knowledge generated from my work may mobilize the community. The primary accessibility issue is with the academic rhetoric, this would be the same in any community when discussing a research methodology. This is the language of an academic and not the community. I have relied heavily on the metaphor of “Hodinqhsop:nih glasses” to understand the pursuit of knowledge.
To address these accessibility issues in my thesis, I plan to edit a more community accessible version of my thesis to share with community by limiting the use of the academic language barriers in the document. I will develop two versions of a presentation, one for academic audiences and the other for community. As I plan to submit my thesis for publishing, I will create these community versions through my preparation for submission.

As part of my WLU ethics, I will provide a bound copy of my final thesis to the IKP involved with the project. I will continue to visit with the IKP to make sure to thank them for their contributions, but to spend time and share with them how I will translate this knowledge into opportunities to inform our modern lives. This goes beyond what my ethics have asked me to do; this is a community and traditional responsibility. I want make sure that they understand the contribution they made for my research and assist them in understanding what I did with the knowledge they shared with me. I think this is an important step and commitment with the ongoing knowledge generation of knowledge in my community. There is little doubt for me, that this ancient knowledge can continue to inform our modern lives, this thesis is an example. I will make sure that they receive the condensed, community friendly version as well.

As I consider this process, I think of the Guswenta [Two Row Wampum] Figure 5. This was a treaty made between the Hodinöhso:ni and the Dutch 1613, then the French in 1653 and

![Figure 5: Guswenta. The two row wampum treaty](image_url)
lastly, with the British in 1677. This agreement used a metaphor of two sailing vessels [purple rows] on the river of life [white rows]. This agreement was an agreement of the intended relationship between the Hodinöhšːqːnih and the settler societies. This relationship was one of equity and non-interference. The ship and canoe were to sail side by side, not influencing each other's direction. All laws, customs and traditions were to remain in each other's vessels. This was the fear my Grandmother had of having my mind altered through my pursuit of a Western education. My thesis project has taken Hodinöhšːqːnih knowledge from the canoe and jumped into the ship, with the intention of reminding the people in the ship of this relationship we had. However, I now jump back into the canoe, take what I have learned from being in the ship, and see how I may use it to benefit the people in the canoe.

Contributions

I feel this thesis contributes to both “vessels” on the river of life. By providing current and future Hodinöhšːqːnih scholars an additional option to conceptualize their research may actually assist with their navigation through the academy. For allied scholarship, wishing to work with Indigenous populations, this translation of Hodinöhšːqːnih reality may assist in their appreciation of the diversity they have to bridge as they build research partnerships with Indigenous populations.

By utilizing this Hodinöhšːqːnih methodology, it may produce more meaningful data, which may increase the impact the research might have on Hodinöhšːqːnih community. If the ultimate goal and intention is liberation for Indigenous populations, then efforts to explore Indigenous health and wellbeing should use tools that are most appropriate to produce action.

This Indigenous methodology may assist other Indigenous scholars to produce or examine their own Indigenous knowledge and begin to frame their own Indigenous
methodologies. This is important as all Indigenous populations that have experienced colonization are in this re-building and decolonization movements. Utilizing their Indigenous knowledge to inform their best practices is vital.
Conclusion

In this thesis, I sought to reveal the basis of the Hodinohs:nih ways of knowing, and to translate this knowledge into an Indigenous research methodology. I used the Western frameworks of ontology, axiology and epistemology to discuss Qgwehwehneha, [original people's ways], which is what I chose to call this Hodinohs:nih methodology. I answered the same metaphysical assumptions that form a Western methodology: what is the nature of reality, what is knowledge and how do we know, the role of values in the research process, and what methods we use to research.

Qgwehwehneha is a relational methodology that recognizes the spiritual connections within Hodinohs:nih reality; this is constructed upon a central value of Gani:kiyo [good mind]. This is represented by GengoKwomos:toh [it holds it all in there, together-axiology]. Reality is based on Seniyohda:haod’ [our civilization-ontology], the foundations of Hodinohs:nih reality. Our ways of knowing is called Qgwehwehgeka [original instructions-epistemology]; knowledge is attained from all elements in the natural world. Sedowanes [learn-methods] are the ways in which the Hodinohs:nih come to learn about their reality.

Indigenous scholarship has been growing over the last several years; during this time, we witness an increase in the ways in which these scholars are introducing Indigenous knowledge in their research. Many have found ways to articulate their own Indigenous knowledge. There are hundreds of different Nations of Indigenous people in Canada, each with their own understandings and views of epistemology, ontology, axiology and research methods. Therefore, hundreds of Indigenous methodologies could exist, each one based on the Indigenous knowledge of each Nation. Absolon (2011), Kovach (2009), L. Smith (1999), S. Wilson (2008), are leading scholars in the field that have articulated a full methodology that uses the Western frameworks to
build their methodologies. Other Indigenous scholars Alfred (2004), Battiste (2001), A. Wilson (2004b), Simpson (2008), discuss the issues and concepts that contribute to the emergence more generally of an Indigenous research paradigm.

These efforts by Indigenous scholars are critically engaging discussions of decolonization as entire Nations (Battiste & Henderson, 2005; A. Wilson & Youngblood, 2005, Laenui, 1996: Simpson, 2008), while other Indigenous scholars assert that this needs to begin in the "Indigenous mind" (Alfred, 2001, 2004; Battiste, 2000; L. Smith, 1999).

In my work, I am trying to connect all these perspectives and contributions to the development of a liberation framework for Indigenous self-determination. I am discussing these assertions on a macro level framework for Indigenous community transformation, to contribute to Laenui’s (1996) work on a “decolonization process.” In considering Laenui’s five steps of decolonization “rediscovery and recovery”, “mourning”, “dreaming”, “commitment”, and “action” many of our communities are seemingly paralysed in the “dreaming” phase. We feel paralysed because of the complex and comprehensive destruction of our civilization. We need to initiate the next phases of “commitment” and “action.”

We need to consider that Indigenous communities had profound civilizations at the time of contact, not the lost little savages as historically portrayed. Governance systems, laws, welfare, child welfare protection, health care, arts, music, and social services all existed at contact with the Settlers. Along with the destruction of our Indigenous ways of knowing, the powers to maintain these knowledge systems suffered. If we continue to have limited capacity to govern our communities due to the ongoing impacts of colonial control, then we will continue to under utilize our Indigenous knowledge. The basis to express this power and capacity for self-determination, in Indigenous communities will come with the opportunity to set and create
policies within our communities. I, therefore, advance the importance of the development of
diverse Indigenous methodologies to inform Indigenous research that will recover Indigenous
knowledge, to inform social policy, community interventions, and governance.

Indigenous communities have yet to have the opportunity to express our Indigenous
knowledge in this modern world. Everything we know in today’s communities is from a colonial
framework: education, governance, healthcare, child welfare are still under Federal government
control in many First Nation Reserves in Canada. When the Settler societies arrived, they set
forth a plan to destroy our capacity to govern ourselves through their policies and processes of
assimilation. The Federal government of Canada has recognized the profound harm of this
period of history; however, this recognition has not meant an improvement in relations between
First Nations Reserves and the Federal government. We need to elevate our relationship
between our two peoples, to discuss meaningful opportunities for Indigenous governance. While
we prepare for this to happen, we need to rebuild the capacity for Indigenous communities to be
able to govern themselves. One proactive and culturally grounded way to begin this work is
through Indigenous research with Indigenous methodologies.

As a discipline of community psychology, we aspire for community health and
wellbeing, to achieve such efforts our focus is on community transformation, rather than
amelioration. I understand the complex and comprehensive situations for Aboriginal
communities; but state here that efforts to transition from individually focused interventions to
macro level interventions are necessary to achieve Aboriginal community transformation. This
focus at the macro level will bring attention to “re-building” capacity for First Nation families,
communities and governments. I want to restate here that, by my assertions of having
Indigenous knowledge and methodologies in the academy, I am not saying that Western science
or natural science has no place in Indigenous communities. I am not discounting the benefits of Western science. I am stating that, as Indigenous populations, we have not had the opportunity to formalize knowledge generation by using modern tools for gathering Indigenous knowledge. Indigenous methodologies will provide Indigenous communities with the opportunity to reclaim their Indigenous knowledge, to attain self-governance, and the basic human right of self-determination.

Tremendous potential exists by combining the best parts of Hodinohso:ni and Western knowledge to inform governance, as we construct a new reality of coexistence within Canada. The future lies in returning to the original agreement in the Guswenta, of having equity, trust, peace, friendship, and respect, between Settler societies and Indigenous populations. Through Indigenous and Allied scholarship, Indigenous communities may “re-member”, “decolonize”, and “re-build” their civilizations, which will ultimately end in liberation, and self-determination.
References

Aboriginal Healing Foundation. (2004). *Historical Trauma and Aboriginal Healing*. Ottawa; Anishinabe Printing (Kitigan-Zibi). Retrieved on June 16, 2011 from:


*An Act to encourage the gradual Civilization of the Indian Tribes in this Province, and to amend the Laws respecting Indians* (1857) Retrieved November 14, 2010 from,
Wikisource: http://en.wikisource.org/wiki/An_Act_to_encourage_the_gradual_Civilization_of_the_Indian_Tribes_in_thisProvince_and_to_amend_the_Laws_respecting_Indians


Research and Some Options for First Nations Communities. Ottawa, Ontario. Schnarch, B.


Haldimand Proclamation. (1784). Retrieved on December 8, 2010 from:
http://www.sixnations.ca/LandsResources/HaldProc.htm

Health Nexus and Ontario Chronic Disease Prevention Alliance, Primer to Action: Social Determinants of Health, Toronto 2008.

Indian Act. (1876). Retrieved on November 25, 2010 from:


reader in Canadian native studies (pp. 56-64). Vancouver: University of British Columbia Press.


Truth and Reconciliation Commission of Canada (2102). *They Came for the Children*. Winnipeg, Manitoba.


Appendix A

Kappa Maori Principles

**Tino Rangatiratanga – The Principle of Self-determination**
Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence. The notion of Tino Rangatiratanga asserts and reinforces the goal of Kaupapa Māori initiatives: allowing Māori to control their own culture, aspirations and destiny.

**Taonga Tuku Iho – The Principle of Cultural Aspiration**
This principle asserts the centrality and legitimacy of Te Reo Māori, Tikanga and Mātauranga Māori. Within a Kaupapa Māori paradigm, these Māori ways of knowing, doing and understanding the world are considered valid in their own right. In acknowledging their validity and relevance it also allows spiritual and cultural awareness and other considerations to be taken into account.

**Ako Māori – The Principle of Culturally Preferred Pedagogy**
This principle acknowledges teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori.

**Kia piki a i ngā raruraru o te kainga – The Principle of Socio-Economic Mediation**
This principle asserts the need to mediate and assist in the alleviation of negative pressures and disadvantages experienced by Māori communities. This principle asserts a need for Kaupapa Māori research to be of positive benefit to Māori communities. It also acknowledges the relevance and success that Māori derived initiatives have as intervention systems for addressing socio-economic issues that currently exist.

**Whānau – The Principle of Extended Family Structure**
The principle of Whānau sits at the core of Kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. Whānau, and the process of whakawhanaungatanga are key elements of Māori society and culture. This principle acknowledges the responsibility and obligations of the researcher to nurture and care for these relationships and also the intrinsic connection between the researcher, the researched and the research.

**Kaupapa - The Principle of Collective Philosophy**
The 'Kaupapa' refers to the collective vision, aspiration and purpose of Māori communities. Larger than the topic of the research alone, the kaupapa refers to the aspirations of the community. The research topic or intervention systems therefore are considered to be an incremental and vital contribution to the overall 'kaupapa'.

**Te Tiriti o Waitangi – The Principle of the Treaty of Waitangi**
Pihama (2001) identified another principle to be taken into account within Kaupapa Māori theory: Te Tiriti o Waitangi (1840) is a crucial document which defines the relationship between Māori and the Crown in New Zealand. It affirms both the tangata whenua status of whānau, hapū and iwi in New Zealand, and their rights of citizenship. The Tiriti therefore provides a basis through which Māori may critically analyse relationships, challenge the status-quo, and affirm the Māori rights.

**Ata - The Principle of Growing Respectful Relationships**
The principle of āta, was developed by Pohatu (2005) primarily as a transformative approach within the area of social services. The principle of āta relates specifically to the building and nurturing of relationships. It acts as a guide to the understanding of relationships and wellbeing when engaging with Māori.

Retrieved from: [http://www.rangahau.co.nz/research-idea](http://www.rangahau.co.nz/research-idea)
Appendix B

Principles/Values of the Hodinohsoni

Awehaode  to speak using kind, soft, nurturing words
Speaking in this way will enable you to reach the heart
or spirit of the other person as they are open and trusting
and more willing to hear you.

Ganokwasra  to have deep, unconditional acceptance, love, and caring for others
To have this same unconditional acceptance, love and caring for
yourself creates self-respect.

Gendao  is to have compassion for self and others
No one is perfect, we all make mistakes, and we do not judge
others, all we can do is evaluate our own behaviour and attitude.

Gahsgyaonyoh  words of encouragement
When we encourage people, we give positive energy and in this
way we empower them to meet their challenges and help them
Reach their goal.

Ganikwi:yo  is to have a good mind, good thoughts, and positive attitude
Our mental wellbeing reflects our thoughts, attitudes and
behaviour; if we are not in a good place mentally we give
off negative energy with our negative attitude and behaviour.

Gasahtsra  is to have strength
This is not physical strength, but the strength that comes from
being in balance and harmony, when we are mentally, emotionally,
physically, and spiritually well, we are able to live by all of the
above principals and this positive energy is share by all those we
come in contact with.
Appendix C

Creation Story

There are several versions of the Creation story. This is one of them:

Our world began with the creation of the earth, which is seen as the horizontal plane that separates the world above from the world below. In the Sky-World lived a fellow named “The Sky Holder.” Next to his lodge was the Great Tree of Light, for which he was the caretaker. The flowers of this tree gave off bright light. His wife, named “Mature Flowers,” fell through a hole created when he uprooted that tree at her urging. She fell into the dark world below, a world of endless water. The water animals decided to save her because she had the power to create life. The birds flew up and caught her in their inter-locked wings. They decided to place her on the back of a giant snapping turtle. The muskrat was the only animal that could dive deep enough to retrieve some mud from the bottom of the sea. The mud was placed on the back of the turtle and it began to grow. As she walked about in an ever-expanding circle, the mud grew into an island. Each day she walked counterclockwise and the island expanded. The Iroquois still dance in that direction to honour the Creation. Seeds fell from her clothing and began to sprout in the fresh earth.

She then gave birth to a daughter who later had many suitors from the male beings who could transform themselves into human form. She selected the being who wore scalloped leggings and a large robe, said to be a turtle-being. He placed two arrows over her body at night, and she became pregnant. She had twins, but died giving birth to the second son, as he was born through her armpit.

The Sky Woman buried her daughter and from her body grew the Three Sisters - Corn, Beans and Squash. From her heart grew the tobacco plant which we still use as a way to carry our thought to the Sky World. The deceased daughter became known as Earth-Mother.

The good-minded twin was named “He Grasps the Sky With Both Hands,” and his evil-minded brother was named “Flint - The Mischievous One.” The good-minded brother set about to create plants, animals and birds. In the sky he placed our Grandmother the Moon, our Elder Brother the Sun (Day Bringer), the Morning Star, and the Milky Way as the path to the Sky World. He created the cycles of day and night, of the changing seasons.

His evil-minded brother, in trying to imitate his brother's work, created thistles, thorns, bats, monsters, and serpents, as well as rapids in the rivers, winter in the seasons, and other things that would make life on the new earth difficult for the people that were about to be created. The evil-minded brother fought his good-minded brother for dominance in the newly created world. They played lacrosse to a draw. This is why lacrosse is still played today, as it is a way to manifest the classic struggle of good over evil. They held a wrestling match but were of equal strength. However, the evil-minded one was finally defeated by being struck by a deer antler and banished from the earth. The Universe was divided into two spheres of power. The evil-minded one was sent underground, where he would rule over the serpents and powers of the deep. He would also have dominion over the night. The good-minded brother would be responsible for life on earth.
and have dominion over the day. Forever, the two brothers would be opposing powers of our universe and the idea of duality is introduced.

The grandmother had favored Flint and tried to have him return to the earth, but she lost her authority to the good-minded twin after losing a dice game. That game is still played in the ceremonies today, again as a way to relive the events from the time of creation and teach us to take both success and failure in stride.

The good-minded one then went about creating many things in the new world. First he took yellowish bark from a tree and created the Asian people. He then took the foam from the great salt sea and created the Caucasian people. He created African people from the rich, black soil. The good-minded one created a man that he named "Sapling" and a woman he named "Growing Flower," from the reddish clay. He breathed life into them. But all the races began to fight over a shiny object and had to be sent to four different quarters of the world, each in their own land. The basic element of four is introduced into our world view.

The good-minded brother taught the people the use of the plants and animals, ceremonies of thanksgiving and to live in harmony and peace. We have come to refer to him as Sonkwaiatison, "the Creator." Before departing from the earth, he struck a deal with the people. We are to protect his gifts of Creation and be respectful of all living things, and were to simply be thankful for all that he has provided, as he has given us all that we need to live a happy life. In return for showing thanks, he would strive to keep the cycles of life continuing for the benefit of the people.