

## Decolonizing Methodologies Research Indigenous Peoples

After a long awaited 13 years, the new Second Edition of the best-selling methodology textbook is finally here. The Second Edition of Decolonizing Methodologies by Linda Tuhiwai Smith has been heavily updated with: \* A brand NEW Foreword \* Entire NEW Chapter 11 \* Substantially revised chapter 5, 7, 8 and Conclusion The Second Edition of Decolonizing Methodologies will be the essential textbook for anyone involved in researching indigenous people, and a classic text in research methodology. To the colonized, the term "research" is conflated with colonialism; academic research steeped in imperialism remains a painful reality. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as "regimes of truth." Concepts such as "discovery" and "claiming" are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case studies and examples and important additions on new indigenous literature and the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date.

The chapters in this volume collect together perspectives on Indigenous epistemologies. These Indigenous ways of knowing pay particular attention to the relational aspects of language, culture, and place. They are not identified as specific themes, but as integrated parts of a philosophy, for Indigenous epistemologies think within a relational framework, so that all aspects are best understood from this perspective. Indigenous ways of knowing have resisted colonization and oppression, and as such, Indigenous research perspectives exemplify a commitment to social justice, one that recovers knowledges that have been silenced or subjugated. When such knowledge is shared, we can see how to challenge oppressive regimes. We can see how to seek truth in a relational way that's attendant to being together. Indigenous Research takes up issues of social justice in a way that is informed by Indigenous epistemologies, an important practice in contemporary research, particularly qualitative inquiry.

Decolonizing Anthropology is part of a broader effort that aims to advance the critical reconstruction of the discipline devoted to understanding humankind in all its diversity and commonality. The utility and power of a decolonized anthropology must continue to be tested and developed. May the results of ethnographic probes--the data, the social and cultural analysis, the theorizing, and the strategies for knowledge application--help scholars envision clearer paths to increased understanding, a heightened sense of intercultural and international solidarity, and last, but certainly not least, world transformation.

Indigenous researchers are knowledge seekers who work to progress Indigenous ways of being, knowing and doing in a modern and constantly evolving context. This book describes a research paradigm shared by Indigenous scholars in Canada and Australia, and demonstrates how this paradigm can be put into practice. Relationships don't just shape Indigenous reality, they are our reality. Indigenous researchers develop relationships with ideas in order to achieve enlightenment in the ceremony that is Indigenous research. Indigenous research is the ceremony of maintaining accountability to these relationships. For researchers to be accountable to all our relations, we must make careful choices in our selection of topics, methods of data collection, forms of analysis and finally in the way we present information. I'm an Opaskwayak Cree from northern Manitoba currently living in the Northern Rivers area of New South Wales, Australia. I'm also a father of three boys, a researcher, son, uncle, teacher, world traveller, knowledge keeper and knowledge seeker. As an educated Indian, I've spent much of my life straddling the Indigenous and academic worlds. Most of my time these days is spent teaching other Indigenous knowledge seekers (and my kids) how to accomplish this balancing act while still keeping both feet on the ground.

It's important that research with indigenous peoples is ethically and methodologically relevant. This volume looks at challenges involved in this research and offers best practice guidelines to research communities, exploring how adherence to ethical research principles acknowledges and maintains the integrity of indigenous people and knowledge.

In this highly original and much-needed book, Clare Land interrogates the often fraught endeavours of activists from colonial backgrounds seeking to be politically supportive of Indigenous struggles. Blending key theoretical and practical questions, Land argues that the predominant impulses which drive middle-class settler activists to support Indigenous people cannot lead to successful alliances and meaningful social change unless they are significantly transformed through a process of both public political action and critical self-reflection. Based on a wealth of in-depth, original research, and focussing in particular on Australia, where – despite strident challenges – the vestiges of British law and cultural power have restrained the nation's emergence out of colonizing dynamics, Decolonizing Solidarity provides a vital resource for those involved in Indigenous activism and scholarship.

Jo-ann Archibald worked closely with Coast Salish Elders and storytellers, who shared both traditional and personal life-experience stories, in order to develop ways of bringing storytelling into educational contexts. Indigenous Storywork is the result of this research and it demonstrates how stories have the power to educate and heal the heart, mind, body, and spirit. It builds on the seven principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy that form a framework for understanding the characteristics of stories, appreciating the process of storytelling, establishing a receptive learning context, and engaging in holistic meaning-making.

Action research is a term used to describe a family of related approaches that integrate theory and action with a goal of addressing important organizational, community, and social issues together with those who experience them. It focuses on the creation of areas for collaborative learning and the design, enactment and evaluation of liberating actions through combining action and research, reflection and action in an ongoing cycle of cogenerative knowledge. While the roots of these methodologies go back to the 1940s, there has been a dramatic increase in research output and adoption in university curricula over the past decade. This is now an area of high popularity among academics and researchers from various fields—especially business and organization studies, education, health care, nursing, development studies, and social and community work. The SAGE Encyclopedia of Action Research brings together the many strands of action research and addresses the interplay between these disciplines by presenting a state-of-the-art overview and comprehensive breakdown of the key tenets and methods of action research as well as detailing the work of key theorists and contributors to action research. To watch a video of editor David Coghlan discuss the importance of this major reference work as well as the implications, challenges and successes of editing The SAGE Encyclopedia of Action Research, click here: <http://youtu.be/P6YqCdZCZCs>

Indigenous students remain one of the least represented populations in higher education. They continue to account for only one percent of the total post-secondary student population, and this lack of representation is felt in multiple ways beyond enrollment. Less research money is spent studying Indigenous students, and their interests are often left out of projects that otherwise purport to address diversity in higher education. Recently, Native scholars have started to reclaim research through the development of their own research methodologies and paradigms that are based in tribal knowledge systems and values, and that allow inherent Indigenous knowledge and lived experiences to strengthen the research. Reclaiming Indigenous Research in Higher Education highlights the current scholarship emerging from these scholars of higher education. From understanding how Native American students make their way through school, to tracking tribal college and university transfer students, this book allows Native scholars to take center stage, and shines the light squarely on those least represented among us.

What does it mean to conduct research for justice with youth and communities who are marginalized by systems of inequality based on race, ethnicity, sexuality, citizenship status, gender, and other categories of difference? In this collection, editors Django Paris and Maisha Winn have selected essays written by top scholars in education on humanizing approaches to qualitative and ethnographic inquiry with youth and

their communities. Vignettes, portraits, narratives, personal and collaborative explorations, photographs, and additional data excerpts bring the findings to life for a better understanding of how to use research for positive social change.

With *Decolonizing Methodologies*, Linda Tuhiwai Smith made us rethink the relationship between scholarly research and the legacies of colonialism, and to confront the reality that, for the colonized, such research was often inextricably bound up with memories of exploitation. Offering a visionary new 'decolonizing' approach to research methodology, her book has continued to inspire generations of decolonial and indigenous scholars. This revised and expanded new edition demonstrates the continued importance of Tuhiwai Smith's work to today's struggles, including the growing movement to decolonize education and the university curriculum. It also features contributions from both new and established indigenous scholars on what a decolonizing approach means for both the present and future of academic research, and provides practical examples of how decolonial and indigenous methodologies have been fruitfully applied to recent research projects. *Decolonizing Methodologies* remains a definitive work in the ongoing struggle to reclaim indigenous ways of knowing and being.

In this theoretically rich exploration of ethnic and religious tensions, Janet McIntosh demonstrates how the relationship between two ethnic groups in the bustling Kenyan town of Malindi is reflected in and shaped by the different ways the two groups relate to Islam. While Swahili and Giriama peoples are historically interdependent, today Giriama find themselves literally and metaphorically on the margins, peering in at a Swahili life of greater social and economic privilege. Giriama are frustrated to find their ethnic identity disparaged and their versions of Islam sometimes rejected by Swahili. *The Edge of Islam* explores themes as wide-ranging as spirit possession, divination, healing rituals, madness, symbolic pollution, ideologies of money, linguistic code-switching, and syncretism and its alternatives. McIntosh shows how the differing versions of Islam practiced by Swahili and Giriama, and their differing understandings of personhood, have figured in the growing divisions between the two groups. Her ethnographic analysis helps to explain why Giriama view Islam, a supposedly universal religion, as belonging more deeply to certain ethnic groups than to others; why Giriama use Islam in their rituals despite the fact that so many do not consider the religion their own; and how Giriama appropriations of Islam subtly reinforce a distance between the religion and themselves. *The Edge of Islam* advances understanding of ethnic essentialism, religious plurality, spirit possession, local conceptions of personhood, and the many meanings of "Islam" across cultures.

Based on in-depth ethnographic research, *Norms and Illegality: Intimate Ethnographies and Political Control* explores the entanglements and contradictions of legal and illegal practices across multiple cultures.

Whether in Canada, the United States, Australia, India, Peru, or Russia, the approximately 500 million Indigenous Peoples in the world have faced a similar fate at the hands of colonizing powers. Assaults on language and culture, commercialization of art, and use of plant knowledge in the development of medicine have taken place all without consent, acknowledgement, or benefit to these Indigenous groups worldwide. Battiste and Henderson passionately detail the devastation these assaults have wrought on Indigenous peoples, why current legal regimes are inadequate to protect Indigenous knowledge, and put forward ideas for reform. Looking at the issues from an international perspective, this book explores developments in various countries including Canada, the United States, Australia, New Zealand, and also the work of the United Nations and relevant international agreements.

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

Indigenous research is an important and burgeoning field of study. With the Truth and Reconciliation Commission's call for the Indigenousization of higher education and growing interest within academic institutions, scholars are exploring research methodologies that are centred in or emerge from Indigenous worldviews, epistemologies, and ontology. This new edited collection moves beyond asking what Indigenous research is and examines how Indigenous approaches to research are carried out in practice. Contributors share their personal experiences of conducting Indigenous research within the academy in collaboration with their communities and with guidance from Elders and other traditional knowledge keepers. Their stories are linked to current discussions and debates, and their unique journeys reflect the diversity of Indigenous languages, knowledges, and approaches to inquiry. *Indigenous Research: Theories, Practices, and Relationships* is essential reading for students in Indigenous studies programs, as well as for those studying research methodology in education, health sociology, anthropology, and history. It offers vital and timely guidance on the use of Indigenous research methods as a movement toward reconciliation.

Development studies is in a state of flux. A new generation of scholars has come to reject what was once regarded as accepted wisdom, and increasingly regard development and globalization as part of a continuum with colonialism, premised on the same reductionist assumption that progress and growth are objective facts that can be fostered, measured, assessed and controlled. Drawing on a variety of theoretical perspectives and approaches, this book explores the ways in which social movements in the Global South are rejecting Western-centric notions of development and modernization, as well as creating their own alternatives. By assessing development theories from the perspective of subaltern groups and movements, the contributors posit a new notion of development 'from below', one in which these movements provide new ways of imagining social transformation, and a way out of the 'developmental dead end' that has so far characterized post-development approaches. *Beyond Colonialism, Development and Globalization* therefore represents a radical break with the prevailing narrative of modernization, and points to a bold new direction for development studies.

*Introduction to Intersectional Qualitative Research*, by Jennifer Esposito and Venus Evans-Winters, introduces students and new researchers to the basic aspects of qualitative research including research design, data collection, and analysis, in a way that allows intersectional concerns to be infused throughout the research process. Esposito and Evans-Winters infuse their combined forty years of experience conducting and teaching intersectional qualitative research in this landmark book, the first of its kind to address intersectionality and qualitative research jointly for audiences new to both. The book's premise is that race and gender matter, and that racism and sexism are institutionalized in all aspects of life, including research. Each chapter opens with a vignette about a struggling researcher emphasizing that reflecting on your

mistakes is an important part of learning. Discussion questions at the end of each chapter help instructors generate dialogue in class or in groups. Introduction to Intersectional Qualitative Research makes those identities and structures central to the task of qualitative study.

This collection considers academic research engagements with indigenous, small peasant, urban poor and labour social activism against colonial capitalist dispossession and exploitation in Asia and the Americas. Bringing together contributors from a range of different disciplines, Research, Political Engagement and Dispossession demonstrates how research done for and with these struggles against dispossession by mining, agribusiness plantations, conversation schemes, land-forest grabs, water projects, industrial disasters and the exploitation of workers and forced migrants, can make productive contributions towards advancing their social and political prospects.

Applying Indigenous Research Methods focuses on the question of "How" Indigenous Research Methodologies (IRMs) can be used and taught across Indigenous studies and education. In this collection, Indigenous scholars address the importance of IRMs in their own scholarship, while focusing conversations on the application with others. Each chapter is co-authored to model methods rooted in the sharing of stories to strengthen relationships, such as yarning, storywork, and others. The chapters offer a wealth of specific examples, as told by researchers about their research methods in conversation with other scholars, teachers, and community members. Applying Indigenous Research Methods is an interdisciplinary showcase of the ways IRMs can enhance scholarship in fields including education, Indigenous studies, settler colonial studies, social work, qualitative methodologies, and beyond.

Decolonizing Educational Research examines the ways through which coloniality manifests in contexts of knowledge and meaning making, specifically within educational research and formal schooling. Purposefully situated beyond popular deconstructionist theory and anthropocentric perspectives, the book investigates the longstanding traditions of oppression, racism, and white supremacy that are systemically reseeded and reinforced by learning and social interaction. Through these meaningful explorations into the unfixed and often interrupted narratives of culture, history, place, and identity, a bold, timely, and hopeful vision emerges to conceive of how research in secondary and higher education institutions might break free of colonial genealogies and their widespread complicities.

In the first book ever published on Indigenous quantitative methodologies, Maggie Walter and Chris Andersen open up a major new approach to research across the disciplines and applied fields. While qualitative methods have been rigorously critiqued and reformulated, the population statistics relied on by virtually all research on Indigenous peoples continue to be taken for granted as straightforward, transparent numbers. This book dismantles that persistent positivism with a forceful critique, then fills the void with a new paradigm for Indigenous quantitative methods, using concrete examples of research projects from First World Indigenous peoples in the United States, Australia, and Canada. Concise and accessible, it is an ideal supplementary text as well as a core component of the methodological toolkit for anyone conducting Indigenous research or using Indigenous population statistics.

The term "Inclusive Communities" has increasingly featured in recent years, at policy, practice and theoretical levels, drawing from different disciplinary standpoints. Much of this has been spurred by efforts at understanding the exclusions confronted by certain populations, to develop the notion of and mechanisms by which communities can include those who are marginalised and/or oppressed, and in some contexts to 'bring back' community as something real or imagined. In spite of this, this deceptive term remains shrouded in epistemological darkness, conveniently endorsed but often little theorised and less understood. This text provides an exciting introductory textbook, drawing academics, policy makers and activists from various fields to theorise, create new and innovative conceptual platforms and develop further the hybrid idea of inclusive communities.

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

Riding on the success of Indigenous Social Work Around the World, this book provides case studies to further scholarship on decolonization, a major analytical and activist paradigm among many of the world's Indigenous Peoples, including educators, tribal leaders, activists, scholars, politicians, and citizens at the grassroots level. Decolonization seeks to weaken the effects of colonialism and create opportunities to promote traditional practices in contemporary settings. Establishing language and cultural programs; honouring land claims, teaching Indigenous history, science, and ways of knowing; self-esteem programs, celebrating ceremonies, restoring traditional parenting approaches, tribal rites of passage, traditional foods, and helping and healing using tribal approaches are central to decolonization. These insights are brought to the arena of international social work still dominated by western-based approaches. Decolonization draws attention to the effects of globalization and the universalization of education, methods of practice, and international 'development' that fail to embrace and recognize local knowledges and methods. In this volume, Indigenous and non-Indigenous social work scholars examine local cultures, beliefs, values, and practices as central to decolonization. Supported by a growing interest in spirituality and ecological awareness in international social work, they interrogate

trends, issues, and debates in Indigenous social work theory, practice methods, and education models including a section on Indigenous research approaches. The diversity of perspectives, decolonizing methodologies, and the shared struggle to provide effective professional social work interventions is reflected in the international nature of the subject matter and in the mix of contributors who write from their contexts in different countries and cultures, including Australia, Canada, Cuba, Japan, Jordan, Mexico, New Zealand, South Africa, and the USA.

This groundbreaking collection reflects an uncompromised definition of feminism by women of color. 65,000 copies in print.

From Oceania to North America, indigenous peoples have created storytelling traditions of incredible depth and diversity. The term 'indigenous storywork' has come to encompass the sheer breadth of ways in which indigenous storytelling serves as a historical record, as a form of teaching and learning, and as an expression of indigenous culture and identity. But such traditions have too often been relegated to the realm of myth and legend, recorded as fragmented distortions, or erased altogether. Decolonizing Research brings together indigenous researchers and activists from Canada, Australia and New Zealand to assert the unique value of indigenous storywork as a focus of research, and to develop methodologies that rectify the colonial attitudes inherent in much past and current scholarship. By bringing together their own indigenous perspectives, and by treating indigenous storywork on its own terms, the contributors illuminate valuable new avenues for research, and show how such reworked scholarship can contribute to the movement for indigenous rights and self-determination.

Bridging environmental and Indigenous studies and drawing on critical geography, spatial theory, new materialist theory, and decolonizing theory, this dynamic volume examines the sometimes overlooked significance of place in social science research. There are often important divergences and even competing logics at work in these areas of research, some which may indeed be incommensurable. This volume explores how researchers around the globe are coming to terms - both theoretically and practically - with place in the context of settler colonialism, globalization, and environmental degradation. Tuck and McKenzie outline a trajectory of critical place inquiry that not only furthers empirical knowledge, but ethically imagines new possibilities for collaboration and action. Critical place inquiry can involve a range of research methodologies; this volume argues that what matters is how the chosen methodology engages conceptually with place in order to mobilize methods that enable data collection and analyses that address place explicitly and politically. Unlike other approaches that attempt to superficially tag on Indigenous concerns, decolonizing conceptualizations of land and place and Indigenous methods are central, not peripheral, to practices of critical place inquiry.

Indigenous and decolonizing perspectives on education have long persisted alongside colonial models of education, yet too often have been subsumed within the fields of multiculturalism, critical race theory, and progressive education. Timely and compelling, Indigenous and Decolonizing Studies in Education features research, theory, and dynamic foundational readings for educators and educational researchers who are looking for possibilities beyond the limits of liberal democratic schooling. Featuring original chapters by authors at the forefront of theorizing, practice, research, and activism, this volume helps define and imagine the exciting interstices between Indigenous and decolonizing studies and education. Each chapter forwards Indigenous principles - such as Land as literacy and water as life - that are grounded in place-specific efforts of creating Indigenous universities and schools, community organizing and social movements, trans and Two Spirit practices, refusals of state policies, and land-based and water-based pedagogies.

Indigenous Methodologies is a groundbreaking text. Since its original publication in 2009, it has become the most trusted guide used in the study of Indigenous methodologies and has been adopted in university courses around the world. It provides a conceptual framework for implementing Indigenous methodologies and serves as a useful entry point for those wishing to learn more broadly about Indigenous research. The second edition incorporates new literature along with substantial updates, including a thorough discussion of Indigenous theory and analysis, new chapters on community partnership and capacity building, an added focus on oracy and other forms of knowledge dissemination, and a renewed call to decolonize the academy. The second edition also includes discussion questions to enhance classroom interaction with the text. In a field that continues to grow and evolve, and as universities and researchers strive to learn and apply Indigenous-informed research, this important new edition introduces readers to the principles and practices of Indigenous methodologies.

The Handbook of Critical Methodologies covers everything from the history of critical and indigenous theory and how it came to inform and impact qualitative research and indigenous peoples to the critical constructs themselves, including race/diversity, gender representation (queer theory, feminism), culture, and politics to the meaning of "critical" concepts within specific disciplines (critical psychology, critical communication/mass communication, media studies, cultural studies, political economy, education, sociology, anthropology, history, etc. - all in an effort to define emancipatory research and explore what critical qualitative research can do for social change and social justice.

'NOW AVAILABLE- FULLY UPDATED SECOND EDITION OF DECOLONIZING METHODOLOGIES. CLICK HERE FOR MORE INFORMATION.' From the vantage point of the colonized, the term "research" is inextricably linked with European colonialism; the ways in which scientific research has been implicated in the worst excesses of imperialism remains a powerful remembered history for many of the world's colonized peoples. Here, an indigenous researcher issues a clarion call for the decolonization of research methods. The book is divided into two parts. In the first, the author critically examines the historical and philosophical base of Western research. Extending the work of Foucault, she explores the intersections of imperialism, knowledge and research, and the different ways in which imperialism is embedded in disciplines of knowledge and methodologies as "regimes of truth". Providing a history of knowledge from the Enlightenment to Postcoloniality, she also discusses the fate of concepts such as "discovery", "claiming", and "naming" through which the west has incorporated and continues to incorporate the indigenous world within its own web. The

second part of the book meets the urgent need for people who are carrying out their own research projects, for literature which validates their frustrations in dealing with various western paradigms, academic traditions and methodologies, which continue to position the indigenous as "Other". In setting an agenda for planning and implementing indigenous research, the author shows how such programmes are part of the wider project of reclaiming control over indigenous ways of knowing and being. Exploring the broad range of issues which have confronted, and continue to confront, indigenous peoples, in their encounters with western knowledge, this book also sets a standard for truly emancipatory research. It brilliantly demonstrates that "when indigenous peoples become the researchers and not merely the researched, the activity of research is transformed."

Youth resistance has become a pressing global phenomenon, to which many educators and researchers have looked for inspiration and/or with chagrin. Although the topic of much discussion and debate, it remains dramatically under-theorized, particularly in terms of theories of change. Resistance has been a prominent concern of educational research for several decades, yet understandings of youth resistance frequently lack complexity, often seize upon convenient examples to confirm entrenched ideas about social change, and overly regulate what "counts" as progress. As this comprehensive volume illustrates, understanding and researching youth resistance requires much more than a one-dimensional theory. *Youth Resistance Research and Theories of Change* provides readers with new ways to see and engage youth resistance to educational injustices. This volume features interviews with prominent theorists, including Signithia Fordham, James C. Scott, Michelle Fine, Robin D.G. Kelley, Gerald Vizenor, and Pedro Noguera, reflecting on their own work in light of contemporary uprisings, neoliberal crises, and the impact of new technologies globally. Chapters presenting new studies in youth resistance exemplify approaches which move beyond calcified theories of resistance. Essays on needed interventions to youth resistance research provide guidance for further study. As a whole, this rich volume challenges current thinking on resistance, and extends new trajectories for research, collaboration, and justice.

Authored as a result of a remarkable collaboration between indigenous people's own leaders, other social activists and scholars from a wide range of disciplines, this volume explores what is happening today to indigenous peoples as they are enmeshed, almost inevitably, in the remorseless expansion of the modern economy and development, at the behest of the pressures of the market-place and government. It is particularly timely, given the rise in criticism of free market capitalism generally, as well as of development. The volume seeks to capture the complex, power-laden, often contradictory features of indigenous agency and relationships. It shows how peoples do not just resist or react to the pressures of market and state, but also initiate and sustain "life projects" of their own which embody local history and incorporate plans to improve their social and economic ways of living.

*Gender, Supernatural Beings, and the Liminality of Death: Monstrous Males/Fatal Females* examines how gender changes and manifests in stories and film through several different types of beings. With sections on social death, the walking dead, and the undead, this is a multi-faceted look at myth, legend, and popular culture creatures.

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

The *Oxford Handbook of Qualitative Research* presents a comprehensive overview of the field of qualitative research. It is intended for students of all levels, faculty, and researchers across the social sciences. The contributors represent some of the most influential and innovative researchers in the field as well as emerging scholars. This handbook provides a broad introduction to the field of qualitative research to those with little to no background in the subject, while simultaneously providing substantive contributions to the field that will be of interest to even the most experienced researchers. It serves as a user-friendly teaching tool suitable for a range of undergraduate or graduate courses, as well as individuals working on their thesis or other research projects. With a focus on methodological instruction, this volume offers both a retrospective and prospective view of the field. The first two sections explore the history of the field, ethics, and philosophical/theoretical approaches. The next three sections focus on the major methods of qualitative practice as well as newer approaches (such as arts-based research and internet research); area studies often excluded (such as museum studies and disaster studies); and mixed methods and participatory methods (such as community-based research). The next section covers key issues including data analysis, interpretation, writing and assessment. The final section offers a commentary about politics and research and the move towards public scholarship.

*Peace, Power, Righteousness: An Indigenous Manifesto*.

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