

Advance Praise for *Métis Methodologies*

“Reading this book felt like healing. It felt like a good kitchen table visit with some of the smartest folks I know. *Métis Methodologies* is a thorough and accessible compendium of Métis approaches to research and scholarship, and a beautiful meeting and sharing of ideas and histories. Chi Maarsii, cousins.”

—**katherena vermette**, author of several books
including the poetry collection *procession*

“*Métis Methodologies* is a powerful storying by Métis scholars who carry the stories and teachings of their Ancestors and communities in academic and communal spaces. This is an inspiring cultivation of contributors and Métis ways for others to look to and learn from.”

—**Robin Zape-tah-hol-ah Starr Minthorn**, PhD (Kiowa/Apache/
Nez Perce/Umatilla/Assiniboine), University of Oklahoma

“This collection honours the diverse voices and lived experiences of Métis scholars, rooted in the unique realities of their communities. It reflects our shared and distinct knowledges, challenges, and hopes across generations. Grounded in relationality, accountability, resistance, revival, and celebration, this collection speaks to the strength and continuity of Métis identity.”

Verna St. Denis, PhD, University of Saskatchewan

“*Métis Methodologies* is a master class in cutting-edge thought, fierce creativity, and intellectual sovereignty. It offers the reader an experience on how Métis knowledge keepers visit, sit at a kitchen table, and debate, and how a nation critically defines itself. Encyclopedic and exceptional in scope and research, this collection of Métis brilliance represents a turning point in the field and forges paths for future Métis thinkers.”

—**Niigaan Sinclair**, PhD, author of *Wînipêk: Visions of Canada
from an Indigenous Centre*

Excerpt

Métis

Methodologies

EDITED BY

Laura Forsythe &
Jennifer Markides

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*To the women who have come before us and endeavoured
to create space for Métis women in the academy.*

*To all the waves of Métis women who have worked toward lifting
up our people, whether in the academy, the community, or both.*

*To the support network of women whose words of encouragement
and love provided the light needed to persevere.*

*To our mothers, who have modelled strength that allowed us
to face naysayers and adversity and to dream the impossible.*

*To the emerging scholars who will change the academy and will
climb to once unimaginable heights.*

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Contributors

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Lucy Delgado, PhD, is a Two-Spirit Métis woman, born and raised in Winnipeg, Manitoba, and a citizen of the Manitoba Métis Federation. Her family were Sinclairs, Cummings, and Prudens, some of whom took scrip in St. Andrews and St. John's; she has family and ancestors from Red River, Oxford House, Norway House, and Sioux Valley Dakota Nation, and settler family from Ireland and the Orkney Islands. Lucy is the Canada Research Chair in Michif and Two-Spirit/Indigiqueer Education as Wellness and an associate professor in the Faculty of Education at the University of Manitoba.

Lydia Toorenburgh (they/them) is a tastawiyiniw (Two-Spirit), Bungi otipemisiw, and mixed-settler person living as a visitor on Lekwungen and WSÁNEĆ lands. Their Métis family names are Bruce, Cook, Short, and McNabb. Lydia is a registered citizen of the Métis Nation British Columbia and the chartered community of Greater Victoria. They hold a BA (Hons) and MA in anthropology and are now a Vanier recipient and PhD student in Anthropology and Indigenous Nationhood at the University of Victoria. Lydia is studying tastawiyiniwak otipemisiwak joy and Indigenous community-engaged audio-visual research methods.

Matthew Tétreault, PhD, is an assistant professor in Indigenous Studies at the University of Manitoba. His research sits at the intersections of Métis literature, history, and creative writing. He is the author of *Hold Your Tongue*, a novel exploring contemporary francophone Métis experiences in southeast Manitoba. Matt is Red River Métis and French-Canadian from Ste. Anne, Manitoba. He is descended from the Hogue family that lived in St. Charles Parish. He is a citizen of the Manitoba Métis

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Melanie Griffith Brice, PhD, is a Michif scholar, mother, and grandmother, and citizen of the Métis Nation–Saskatchewan. She was born in Meadow Lake and raised at Jackfish Lake, Saskatchewan, Lac des Prairie kayahte ochi wiya ekwa L'brossar Sâkahikan. On the Métis side of her family, her relations include Morin, Ridsdale, Delaronde, Sansregret, Desjarlais, Beauregard, Ross îtsiyihkasoyiwak î-wahkômâkanak from Northern Saskatchewan, Batoche, and Red River Métis settlements. Her research areas include Michif/Métis ways of knowing and learning, Indigenous language revitalization, and language and literacy learning and teaching. She is an associate professor at Werklund School of Education, University of Calgary.

Merelda Fiddler-Potter, PhD, is a Cree and Métis associate professor at the First Nations University of Canada in Regina, Saskatchewan. Merelda's Métis family comes from both Red River and Batoche, where her Métis families Fiddler, Gervais, and Ross were active participants in the 1869–70 Red River Resistance and the 1885 Resistance. After the 1885 Resistance, both her Métis and Cree ancestors were living together near Jackfish Lake, when half of her ancestors were enumerated and moved to Waterhen First Nation and the remaining family members moved into the Town of Meadow Lake or to land plots along the edges of the reserves.

Russ Fayant, MEd, is a Michif from the Katepwa road allowance community in the Qu'Appelle Valley, with ancestral ties to Red River and Turtle Mountain. He is a part of a large, interconnected kinscape of valley relatives that includes the family names Racette, Klyne, Ledoux, Cardinal, Desjarlais, and Allary. His ancestors were buffalo hunters and first settled in the valley in the 1820s. He is of the first generation of his family to not speak Michif as a first language. Russ is a second-year doctoral student; his studies are focused on Michif language reclamation. His research interests extend to issues of Michif identity and Michif methodologies.

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INTRODUCTION

Métis Ways of Knowing, Being, and Doing in Research

Laura Forsythe

Answering calls from the community, this collection features Métis ways of knowing, being, and doing in research by elevating Métis epistemologies, ontologies, and axiologies. For over 150 years, the academy promoted non-Métis scholars who wrote histories of our people¹ that were devoid of our input. The lack of Métis voices resulted in historical records that are biased and flawed; they chronicle the various transgressions of white male scholars.² In an attempt to rewrite our histories in our own voices, scholars such as Brenda Macdougall, Jean Teillet, Emma LaRocque, and Sherry Farrell Racette conducted and published research for decades to bring Métis ways of knowing and being into the public consciousness.³ Collections edited by Métis scholars, starting in 2021,⁴ signalled a growing movement in academia and publishing to embrace the specificity of our own nationhood in research. With the increase of Métis scholars undertaking research, the vision for the present collection sought to address the urgent need for more Métis-specific methodologies that embody our cosmologies and epistemologies. The need to distinguish Métis-specific research paradigms, epistemologies, ontologies, and axiologies is on the mind of Métis scholars across the country. Laura Forsythe, Jennifer Markides, and Lucy Delgado seek to move out from under the Indigenous umbrella in research toward Indigenous–nation specific research.⁵ Their conclusion comes in the wake of others insisting that scholars not only recognize but celebrate our diversity as Indigenous Peoples. Dian Million⁶ speaks to the need to acknowledge the diversity among the many nations and ways of knowing

when discussing knowledges and epistemologies. In 1999, Linda Tuhiwai Smith⁷ identified the problematic nature of the very term “Indigenous,” which collectivizes numerous Indigenous nations under one umbrella.⁸ That umbrella “creates a false narrative that erases individual nationhood that differs in epistemology, axiology and ontology.”⁹ Métis have a distinct history, culture, and several dialects; applying the term “Indigenous” to the Métis is nothing less than an erasure of these realities. Contemporary Indigenous studies research stresses plurality.¹⁰ In acknowledging the complexities and differences between nations, one must also recognize that approaches to “research [are] as complex and multiple as Indigenous people themselves.”¹¹

For decades, Indigenous scholars have championed Indigenous methodologies in the colonial institution.¹² This pan-Indigenous approach applicable to all generalizes each nation’s epistemologies, cosmologies, and ways of being seen and renders them legitimate in the eyes of the academy or disguises the various nations’ ways of knowing. The need for an umbrella approach and its ability to legitimize Indigenous ways of knowing and being in the academy was a reality for first-generation Indigenous scholars carving out decolonial scholarship in the colonial academy. For a time, Indigenous umbrella work was needed to create the space for individual scholars to disseminate their findings.¹³ This was the groundwork for greater nuance and nation-specific research in the last couple of decades.¹⁴ With the increase in both Indigenous people and their scholarship in the academy and a deeper understanding of the differences between nations, current Métis schools can aim to investigate matters of importance to their own communities and develop tailored methodologies to achieve that goal. Individual Indigenous scholars from their own sovereign nations with their own cosmologies and epistemologies are free to write from those communities’ perspectives, adding to our collective knowledge through their diversity. With the number of Métis academics steadily growing, knowledge production and access to literature written by Métis scholars are at an all-time high.

Statistically, there have never been more Métis with post-secondary education than there are today. According to the 1991 Census of Canada, only 6.9 percent of Métis had obtained a bachelor degree or higher; by 2021 that figure had more than doubled to 15.7 percent.¹⁵ Although some argue that the more recent figure is greatly affected by fetis (people pretending to be Métis),¹⁶ the reality is that since 2019 increases in

federal funding to Métis governments and organizations have resulted in a growth of card-carrying Métis citizens at universities and colleges. Gatherings such as Mawachihitotaak have hundreds of Métis attendees¹⁷ from academic institutions from across the country.

Beginning in 2010, many scholars have called for Métis-specific research. Métis thinkers started to bring attention to the lack of Métis methodologies,¹⁸ and Métis Elders urged them to reconsider — free from Eurocentric ways of knowing — the stories they tell one another regarding Métis ways of knowing.¹⁹ Accomplishing this shift requires a move toward Métis research paradigms that will ultimately address the issue raised by Chelsea Gabel and colleagues:²⁰ a lack of opportunity for Métis to control the narratives and depictions of their reality.

Métis Research Paradigm

The chapters in this edited collection highlight Métis research and the value of working under a Métis-specific paradigm. With the dramatic shifts in the Indigenous paradigm over the past three decades, which most recently saw the emergence of Indigenous nation- or culture-specific research, it is natural for Métis researchers to find their own space. Research involving Métis histories, languages, and stories has long been narrated in the colonizer's voice;²¹ many scholars view Métis as part of the larger Indigenous worldview when discussing Métis realities,²² neglecting the specific Métis experiences of colonization. This homogenization once benefited Métis scholars and helped prevent lateral violence during a period of increased academic activity among Métis scholars. Many felt that it was feasible to adapt Métis research to one of the prevalent Indigenous methodologies to meet the needs of Métis.²³ Indeed, as Métis researchers entered the academy, creating and using pan-Indigenous approaches for Métis research became commonplace.²⁴ During this period without a Métis-specific research paradigm, Métis researchers benefited from both an Indigenous umbrella and mainstream methods;²⁵ Amanda LaVallee, Cheryl Troupe, and Tara Turner²⁶ describe the umbrella and methodologies as adopting and adapting Indigenous methodology. However, years of this practice led to a substantial problem of erasing the political, cultural, and epistemological differences between nations. To combat this issue, scholars such as Janice Cindy Gaudet, Hannah Bouvier, and Paulette Dahlseide urge thinkers to note that Métis-specific research conducted by Métis scholars “offers the possibilities of

grounding research in deep living realities, places, identities, and spiritual, social, and political contexts (moving beyond generalities and deficit).²⁷

As the numbers of Métis thinkers in the academy steadily increase, journals and academic publishers are recognizing the importance of nation-specific scholarship and the risks associated with pan-Indigenous work that generalizes diverse realities.²⁸ Funders have awarded grants to Métis-specific research, allowing for a surge in Métis perspectives in the act of knowledge production in the academy on a scale never before seen. In considering the future of Métis studies, Adam Gaudry shares that moving toward Métis-centrism is a vital aspect of the future of and for Métis studies.²⁹ Moving forward with a Métis research paradigm refers to the beliefs and assumptions that provide a structure, including the framework that guides all areas of a Métis research plan and the epistemologies employed.

Principles of wahkootowin

In the Métis studies canon, the principle of wahkootowin³⁰ is a term gifted to Métis scholars from nehiyaw tahp sinowin or Cree philosophy introduced to the academy by Brenda Macdougall in *Wahkootowin: Family and Cultural Identity in Northwestern Saskatchewan Metis Communities* and Maria Campbell in a 2007 *Eagle Feathers News* story.³¹ Campbell challenges readers to return to the principles of wahkootowin by remembering our relationships,³² and thinkers have taken on that work for the last two decades. Brenda Macdougall states that the principle “privilege[s] relatedness to land, people (living, ancestral, and those to come), the spirit world, and creatures inhabiting the space.”³³ Jennifer Adese describes wahkootowin as offering a “broadly conceived sense of relatedness with all beings, human and non-human, living and dead, physical and spiritual.”³⁴ Due to its connection to the lived realities of Métis scholars, the integration of the principles of wahkootowin is witnessed in Métis thought through epistemologies, ontologies, and axiologies, with no one way of conceptualizing superior to another. Rather, the principles of wahkootowin provide guidelines that govern behaviours; for Campbell, it expresses “from birth to death our responsibilities and reciprocal obligations.”³⁵ Macdougall elaborates by emphasizing that researchers must conduct themselves in culturally appropriate ways.³⁶ To live up to this principle, Métis research must consider kinship and relatedness grounded in reciprocity and responsibility.³⁷ How we walk the earth as

researchers should be influenced by these principles and our expression of relationality³⁸ and consider the concept of family.³⁹ As this principle has been conceptualized by numerous thinkers, we must remember it is not a literal depiction of Métis reality⁴⁰ or research but rather ours to adapt. Wahkootowin, as conceptualized by Tanya Ball and Kayla Lar-son challenges researchers to walk in a good way, looking out for one another as relatives.⁴¹ Flaminio and colleagues prompt researchers to consider lifelong relationships and obligations to research partners and participants due to wahkootowin.⁴² Métis need to ask themselves as researchers how to personify being a good relative in their work.⁴³

Métis epistemologies

Epistemology is the study of knowledge and concerns the scope, validity, and methods that ultimately influence how research is framed. In 1997, Elizabeth Cook-Lynn challenged Indigenous scholars to seek autonomy from Western epistemologies;⁴⁴ decades later in 2022, Forsythe challenged Métis scholars by stating “Métis-specific methodologies that embody our cosmologies and epistemologies are urgently required.”⁴⁵ However, that task is complex given that Métis across the homeland are geographically, linguistically, and politically different. The complexities and multiplicity in Métis scholarship allow no absolutes. To honour our collective yet diverse experiences, historically and in the present day, it is imperative to acknowledge multiple Métis epistemologies, inviting scholars to develop research that aligns with our cosmologies while remaining inclusive of our creativity.

Significant contributions have been made by Métis scholars in other publications: examples include Janice Cindy Gaudet, Chantal Fiola, Kisha Supernant, Yvonne Poitras Pratt, Amanda LaVallee, Chelsea Gabel, and Sherry Farrell Racette. While not exhaustive, this list showcases some of the key Métis thinkers who are advancing the development of Métis methodologies.

Visiting is quintessentially Métis and fundamental to myriad ways of Métis research and methods, as demonstrated throughout the Métis research paradigm, with thinkers embodying visiting in their epistemologies, ontologies, and axiologies. Visiting extends beyond human relations; for Maria Campbell, “our teachings taught us that all of creation is related and interconnected to all things within it.”⁴⁶ Métis scholars visit with the land as one’s relationship to the land is paramount⁴⁷

and grounds many thinkers' epistemology, including Lydia Toorenburgh, whose work appears in this collection. With his account of visiting and developing relationships, Robert Hancock reminds Métis scholars of "our relationships with our ancestors through oral and historical sources and in our relationships with our families and communities."⁴⁸ Métis thinkers visit with content and data through rich exploration, engaging deeply in quiet contemplation and vibrant conversation. Matthew Tétreault's chapter in this collection on Métis literary criticisms speaks to visiting with texts while listening with humility.⁴⁹

keeoukaywin

In 2018, old Métis ways of knowing were introduced into the academy through the doctoral work of Janice Cindy Gaudet, who explored keeoukaywin as a research method after being gifted the nêhiyawak term.⁵⁰ Lana Whiskeyjack and Janice Cindy Gaudet articulate the importance of visiting by stating that "I am part of the visit. We are part of the visit, not separate. Keeoukaywin the heartbeat of our wellness ways, our wisdom, traditions, and way of being in relation with ourselves, relatives, and more than human relatives,"⁵¹ grounding the practice in the fibre of our being. Through the acts of talking, listening, and drinking tea, keeoukaywin⁵² is actualized in the academy,⁵³ as this action creates a space for conversation between researchers and participants.⁵⁴ Kiyokewin (the Northern Michif spelling) uses visiting as an approach to community-engaged research.⁵⁵

Due to the power of connection to Métis ways and this methodology's ability to create a sense of home in the academy,⁵⁶ numerous chapters in this collection employ aspects of keeoukaywin in their research practice. Lucy Delgado, who was gifted the teaching of kiyokewin from Maria Campbell at a land-based gathering in 2019, discusses that experience and the implementation of this epistemology in their research journey. Toorenburgh, in chapter five, emphasizes the foundational aspects of kiyokewin by focusing on relationships to deconstruct power imbalances between researchers and participants, achieved through walking methodologies with a particular emphasis on visiting. Fayant and Griffith Brice, in chapter eight, speak to the complexities of creating visiting space with the Elders when using recording devices and the intentionality required to create generative visiting spaces. Forsythe, in chapter two, illustrates how Gaudet's interpretation of keeoukaywin is operationalized

in the development of the intertwined Michif methodology, showcasing two collections that implement it.

With Métis scholars bringing Métis ways of being and knowing into the academy, scholars are introduced to numerous ways by which they can strive to honour their people. In chapter two, Forsythe discusses the intertwined Michif methodology, which combines three Métis methodologies — *keeoukaywin*, *lii taab di faam Michif*, and *kishkeeyihtamaaniwan kaa-natohtamihk* — under a *wahkootowin* framework while isolating a Métis-specific research paradigm, epistemology, ontology, and axiology. The aim of this chapter is also to highlight each of the methodologies developed by Métis women.

Serving as another example of theories in practice, Russ Fayant and Melanie Griffith Brice investigate the use of storytelling and conversation in Indigenous research in chapter five, emphasizing the significance of orality and relationality to maintain the Michif language and culture. The conversational method, which aligns with the Indigenous paradigm, is used to organize and share experiences while preserving language and culture. This approach corresponds with the authors' backgrounds as Michif. Métis research methodologies such as *kiyokewin* and *kawashakawpinawn* are employed to exchange experiences. Storytelling is used to evoke and invite, and the conversational method is implemented under an Indigenous paradigm to structure and convey these experiences.

Métis-Anishinaabe Methodology

Chantal Fiola has been dedicated to studying Métis spirituality for over fifteen years, developing a distinctive Métis-specific methodology. Fiola's progressive theorizing began with the Métis–Anishinaabe methodology, which combines “Western research tools with Métis Anishinaabe worldviews protocols, teachings and values”⁵⁷ and has evolved into a Métis-centred approach due largely to gaining an increased and more nuanced understanding of Métis spirituality and her sense of self as Métis.⁵⁸ Fiola's Métis-centred methodology begins with ceremony and relies on medicines honouring the Métis who participate in ceremonies today.⁵⁹ Graduate student work in this collection demonstrates the impact of theorizing the inclusion of ceremony, Protocol, relationality, and storying, as in the work of Lydia Toorenburgh, who has implemented these elements as core principles in their research.⁶⁰ The evolution of Fiola's methodology is highlighted in chapter one and depicts three

phases, ending with the collaborative Métis community-centred methodology, which involves contributions from Métis scholars, Elders, and community members. Despite encountering challenges such as ethical considerations, Indigenous identity fraud, and data sovereignty concerns, Fiola persistently collaborates with Métis communities to further their research endeavors.

Digital Storytelling Methodology

Innovation and adaptation in the Métis research sphere are visible in the work of Yvonne Poitras Pratt, Amanda LaVallee, and Chelsea Gabel, who use the digital storytelling methodology as an art-based research method. Digital storytelling documents participants' realities through a short-film technique that captures their realities on a range of topics. Poitras Pratt demonstrates evidence of the efficacy of digital storytelling in working collaboratively with the Fishing Lake Settlement to realize their self-identified goals and decolonizing communication.⁶¹ Amanda LaVallee and Chelsea Gabel's digital storytelling project helped reinforce their own understanding of their identity; they describe the method as giving them the "potential to connect with [their] families, ancestors, children and even who we are as Métis."⁶² In an exploration of the health and well-being of Métis youth, the digital storytelling methodology demonstrated its ability to build trust, engage community members in the research process, and ensure community control over their knowledge translation.⁶³ Poitras Pratt cautions scholars using this methodology that it can be an "emotionally intense experience,"⁶⁴ recalling LaVallee and Gabel's account of the vulnerability and exposure of one's own "emotional baggage and biases."⁶⁵ Chapter nine of the collection highlights the significance of storytelling in Métis research, focusing on the digital storytelling methodology in the broader Métis context that contemplates the reality that Métis researchers, scholars, and faculty members bear the responsibility of making decisions that can influence the perceptions of both their communities and those of non-Métis people. This chapter examines the ethical and relational considerations inherent in their work while also inviting readers to engage in a discourse on their experiences in supporting Métis community members through digital storytelling.

The Kitchen Table Methodology

The emergence of the kitchen table methodology as a Métis approach begins in Sherry Farrell Racette's doctoral work in the early 2000s.⁶⁶ Key

cornerstones of the methodology, while not explicit in the dissertation, start the conversation on the kitchen table as an epicentre of knowledge transmission. Farrell Racette celebrates the kitchen table for not being as restrictive as sharing circles due to the absence of strict Protocols⁶⁷ and containing essential elements such as tea, coffee, and food.⁶⁸ In theorizing about the kitchen table methodology, Farrell Racette clarifies the potential of this familiar space for Métis scholars: “We can reclaim and reimagine the kitchen table as sovereign space, where women, men and children work, dream and create.”⁶⁹ Janice Cindy Gaudet and Angela Rancourt’s conceptualization of *lii taab di faam Michif*⁷⁰ practices sovereignty through a decolonial act by unsettling the degradation of women and delinking “white possessiveness, [in order] to feel sovereign once again.”⁷¹ The kitchen table is a socially constructed place with the power to be politically engaged⁷² and a site historically linked to Métis empowerment.⁷³ Research as resistance can be implemented with the use of *lii taab di faam Michif* as a gendered approach to assertions of Métisness: 1) drawing wisdom from our female Métis matriarchs; 2) reclaiming the authority of Métis women at the kitchen table; 3) fostering deep connections through meaningful visits; and 4) sharing our unique gifts and knowledge with one another.⁷⁴

The kitchen table serves many purposes, not all of which are related to gender or the quest for sovereignty. As a space for gathering, it is used in various Métis graduate students’ work, including Annie Martel’s kitchen table conversations with community members. These discussions draw on historical knowledge about the Rat River and employ a methodology that is anti-patriarchal and anti-colonial; instead, it is focused on community engagement to address issues of environmental security and sustainability.⁷⁵ In this collection, Farrell Racette and colleagues remind scholars that this method allows research participants the autonomy to suggest the framing of the conversation while unpacking Western subjectivity to live up to relational accountability.⁷⁶

Similar to the kitchen table’s ability to disrupt, Josée Lavallée and S. Michelle Driedger in chapter three describe the process of developing a Red River Métis methodology. This approach aims to dismantle historical power imbalances and emphasizes the importance of building respectful relationships between researchers and the community. To address underrepresentation in health research, Lavallée and Driedger have developed the holistic Métis research model and the Métis life promotion framework. The framework represents a circle of knowledge that seeks to honour

Métis ways of knowing and is specifically designed to assess Métis health and wellness by prioritizing community strengths and knowledge systems.

Métis Literary Methodologies

In Matthew Tétreault's work in the collection, the intersection of Métis studies and literary studies is considered, speaking to several literary works whose conception employed various approaches to the creation of the pieces. In chapter four, Tétreault examines strategies in Métis literary criticism to enhance Métis literary production because it is imperative to approach Métis literature with generous and relational methodologies. Métis writers increasingly engage in critical self-reflection and write from historically and culturally informed perspectives. Discussions outside the collection involving literary methodologies include Michelle Porter's use of multiple Métis methodologies, such as the Métis music-dance-story methodology,⁷⁷ which centres visiting and relationships and aims to "honour the creativity of music, dance, and storying in all their potentialities, including how they constitute relationships with and among people(s), and with animals, flora, the land, and the non-human."⁷⁸ Porter describes the relationship between their academic and creative work, which includes gathering and crooking.⁷⁹ She likens research creation to the ways dancers listen carefully to changes in music to craft connections to the past, present, and future. Creative works⁸⁰ are used to explore relationships with our ancestors, families, and bison, using the method of gathering and crooking.

Emerging Métis Methodologies

Lucy Delgado speaks to the evolution of their thinking and research: "I dream of a methodology that is shaped by my Métis aunties' voices, holds space for community, and allows for subversion of queering."⁸¹ In their doctoral work, Delgado demonstrates a relationship with data using the Listening Guide and I poems as Métis methodologies to focus on the experiences of Two-Spirit/Indigiqueer Métis youth who participate in hip-hop cultures either presently or earlier in their lives.⁸² Delgado alters the voice-centred approach to match the attention to relationship, reciprocity, and care needed for a Métis epistemology. To create the I poems, Delgado had to sit in reflection, pay close attention to pauses, patterns, and the words themselves in an effort to honour the relationships "between researchers and participants, researchers and data, and research

and themselves.”⁸³ Delgado’s contribution to the collection involves the ethical considerations of relationship, carrying on the contemplation of patterns and pauses in the Métis world around them. Continuing with the theme of ethics, in chapter seven Delgado reflects on the methodological tensions and possibilities in Métis community research, emphasizing principles rooted in kinship, relational accountability, and duty to community, particularly through Two-Spirit and Indigenous frameworks like wahkotowin and kiyokewin. As a Two-Spirit Métis woman, Delgado shares personal experiences and community engagements that inform a research ethic centred on respect, relationality, and ongoing obligations beyond project completion.

In a chapter based on their graduate work, Lydia Toorenburgh explores the integration of Western qualitative research methodologies, Indigenous research approaches, and Métis-specific methods in a community-engaged health research project. Their study illustrates how Western techniques such as walking, podcasting, and collaborative editing can be adapted to respect and incorporate the distinct values inherent in each intellectual tradition. Indigenous methodologies like walking-with and etuaptmumk (Two-Eyed Seeing) offer frameworks for blending Western and Indigenous knowledge systems. Métis-specific approaches, including kiyokewin and beading, focus on Métis values and ethical standards. This chapter provides insights for other Métis scholars aiming to harmonize their research practices with Métis, broader Indigenous, and Western methodologies.

Moving Forward

Threads of Métis consciousness seen through the eyes of Métis thinkers demonstrate an emergence of theorizing and creation of Métis-centred or Métis-specific methods, as demonstrated by Métis scholarship. The last twenty-five years have provided the right climate for the increasingly rapid and intensive introduction of Métis ways of being into academia. Acknowledging these scholars asserts Métisness.⁸⁴ It is the work of those who have walked before that has created the opportunities we enjoy today. Recalling advice from the grandmothers and Aunties who said that Métis scholars disrupt the academy just by being themselves⁸⁵ and by creating Métis methodologies, we are speaking the truth of ourselves, our communities, and our ancestors.

This book is the first of its kind: an edited collection dedicated to Métis methodologies that provides space for Métis scholars to share their work to support other thinkers. Positioned in the context of decolonial research, the essays in this collection argue that research undertaken by Métis scholars can and should reflect specific Métis experiences of colonization. Thus, this collection represents a groundbreaking contribution to Métis research methodologies. It offers a framework for conducting research in Métis contexts and serves as an accessible entry point for those interested in learning about Métis epistemology, ontology, and axiology. In response to calls from the community, this collection showcases Métis ways of knowing, being, and doing in research.

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